

TH
C 346

THE QUALIFICATIONS AND EDUCATION
OF THE FOREIGN MISSIONARY WIFE

By

Mary Koper Chaffee

A. B., Whitworth College

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, N. Y.
April, 1944

18399

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

To those who have most encouraged and enriched
the education of this future missionary wife

-- My Mother and Father, and My Husband --

I lovingly dedicate this thesis.

944 of Author

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

A. The Statement of the Problem	1
B. The Importance of the Problem	2
C. The Method of Procedure	3
D. The Limitation of the Field	5
E. Conclusion	5

CHAPTER II

THE FOREIGN MISSIONARY WIFE IN HER HOME

A. The Making of the Home	7
1. The Type of Home	8
2. The Servants of the Home	12
3. The Domestic Management of the Home	14
B. The Home for the Husband	18
1. His Need for the Home	18
2. The Essentials of the Home	20
a. A Spiritual Foundation	20
b. A Program for Efficiency	22
C. The Home for the Children	24
1. The Position of the Child	25
2. The Provision for the Child	26
D. The Use of the Home as a Social and Spiritual Center	31
1. The Customs of the Adopted Land	32
2. The Home for Other Missionaries and Foreigners	33
3. The Home for the National	34
E. Summary	38

Oct. 25, 1944

23962

CHAPTER III

THE FOREIGN MISSIONARY WIFE

IN HER SERVICE OUTSIDE THE HOME

A. The Wife as An Aid to Her Husband's Work	40
B. The Work of the Missionary Wife Outside of the Home	43
1. Work for Other Homes	45
2. Educational Work	49
3. Medical Work	53
4. Philanthropic Work	55
5. Industrial Work	57
6. Evangelistic Work	59
C. Summary	62

CHAPTER IV

THE PROBLEMS OF THE FOREIGN MISSIONARY WIFE

A. The Problem of Living in Another Country	64
1. Disillusionment	65
2. The Language	67
3. The Climate	68
B. The Problem of Maintaining a Well-Rounded Life	71
1. The Physical Life	71
a. Motherhood	71
b. Exercise and Recreation	72
c. Hobbies	73
2. The Emotional Life	74
3. The Intellectual Life	75
4. The Spiritual Life	77
C. The Problem of Social Adjustments	79
1. The Relation to Fellow Missionaries	79
2. The Relation to the Nationals	80
D. Summary	81

CHAPTER V

THE MISSIONARY WIFE FROM THE STANDPOINT

OF THE MISSION BOARD

A. Her Physical Qualifications	84
--	----

1. Health	84
2. Age	84
3. Personal Appearance	85
B. Her Intellectual Qualifications	85
C. Her Social Qualifications	86
D. Her Emotional Qualifications	87
E. Her Spiritual Qualifications	87
F. Her Practical Experience	89
G. Summary	90

CHAPTER VI

THE EDUCATION BEST SUITED FOR THE FOREIGN MISSIONARY WIFE

A. In Relation to the Home	91
1. Formal Training in Home Economics	92
2. Analysis and Evaluation of Family Background and Life	95
3. Individual Study of Family Life and Relationships	96
a. Education of Children	96
b. Customs and Background	97
c. Spiritual Life of Home	97
B. In Relation to the Missionary Service Outside of the Home	97
1. General Education	98
a. Means	98
b. Curricula	98
2. Specific Education	99
a. For Work for Other Homes	99
b. For Educational Work	99
(1) Formal Training	100
(a) General Study	100
(b) Specific Study	100
(c) Practical Study	101
(2) Study for Specific Needs	101
(a) Approach to Native	101
(b) Women and Children's Work	101
(3) Specialized Training	101
c. For Medical Work	102
(1) Formal Training	102
(2) Study for Specific Needs	102
(3) Specialized Training	103

d. For Philanthropic Work	104
(1) Formal Training	104
(2) Study for Specific Needs	104
(3) Specialized Training	105
e. For Industrial Work	105
(1) Formal Training	105
(2) Study for Specific Needs	106
(3) Specialized Training	106
f. For Evangelistic Work	106
(1) Formal Training	107
(2) Study for Specific Needs	108
(a) Inner Spiritual Resources	108
(b) Organizing Ability	108
(c) Rural and Urban Work	108
(3) Specialized Training	108
(a) Music	108
(b) Religious Art	109
3. Christian Education	109
a. Academic Study	109
b. Practical Experience	110
C. In Relation to Problems	110
1. For Initial Problems	110
a. Field Study	110
b. Language Study	111
(1) Formal Training	111
(2) Individual Training	111
2. For a Well-Rounded Life	112
a. Formal Training	112
b. Study for Specific Needs	112
c. Specialized Training	113
D. In Relation to the Standards Set by the Mission Board	113
E. Summary	114

CHAPTER VII

GENERAL SUMMARY AND CONCLUSION	115
--	-----

BIBLIOGRAPHY

A. Primary Sources	118
B. Secondary Sources	118

CHAPTER I

INTRODUCTION

THE QUALIFICATIONS AND EDUCATION OF
THE FOREIGN MISSIONARY WIFE

CHAPTER I

INTRODUCTION

A. The Statement of the Problem

A publication issued in this past year by the Student Volunteer Movement stated that, "as the guiding spirit of a Christian home in a non-Christian community the missionary wife is in the most strategic position in her field. . ."¹ Although twenty years ago this statement would not have been written, there was then recorded in a booklet devoted to the missionary wife these words,

"By virtue of all that the missionary wife has accomplished in the past, and because of her potential influence in the future, her position is worthy of careful consideration."²

Before the decade of the twenties such a sentiment would not have been voiced. Indeed, in the early day, the missionary wife was referred to as "the humble female" or "the weaker vessel". In an essay written in 1852, entitled "The Influences of the Piety of Christian Females", we find this description of the missionary wife, "She was characterized by the most amiable, affectionate disposition which, combined with the

.

1. Student Volunteer Movement: Mrs. Missionary, p. 3.
2. Mrs. Charles Kirkland Roys: The Missionary Wife, p. 81

delicacy of her constitution, made her an object of unwearied attention and watchful care".¹

We smile as we read these words and remember the vital place woman is filling in the Church world and more, the world over today. She is being sought and used in this day, as never before. Her position in the future will be large and crucial; hence she needs to watch that she forfeit not the sacredness of it.

But what of the true position and calling of the missionary wife? With her threefold responsibilities; those to her God, to her husband and home, and to her adopted people, need she stop and search her heart and qualifications? Should she consider preparation above that which normally has been given? The writer, a prospective missionary wife, believes that true worth underlies the problem of the thesis; that of analyzing and setting forth the home, the service, the personality problems, and the qualifications of the missionary wife, in order to know better those fundamentals of training and character that will assist her.

B. The Importance of the Problem

The problem is of great worth and profit and vast importance if it makes clear that the missionary wife should be more ready, more anxious, more consecrated to serve her Lord who has called her. If with these she knows better how to care for and keep the one who has been given to her, and those that have been given to them, the study

.

1. Ibid., p. 6.

will reap still greater benefits. If again, her personality, vision, and understanding is broadened and she is better prepared to love and minister to those people to whom she goes, the profit derived will be of even more vital significance.

From an objective point of view, the problem is likewise important, because little has been written concerning it. In spite of great missionary wives who have served, little has been recorded about them. Slight inquiry has been made in regard to the proper training for the prospective missionary wife. In view of these facts the field is open for research. The last few years have seen the position of the minister's wife investigated and discussed. The role of the missionary wife is as deserving and perhaps more needful of examination and analysis.

C. The Method of Procedure

To look to the study of the missionary wife is to look many ways. In any country, in any work, if there is a wife, and mother, there is a home. For the missionary family the home is of vital importance, and more often than is supposed it must be made. It should be a place for the comfort and joy of the husband, the security of the children, and the use of the community, both socially and spiritually.

Much of the missionary wife's work will be found within her own sanctum, the home, and its inreach and outreach. This is not the whole of her program, however. Her husband has a great work, and she is his helpmate. It is her privilege to hold a share in his service. With this responsibility will come opportunities, great and small, for

service outside of her home and family. They will call for her best, in spirit and in equipment.

That the missionary wife may most effectively meet these responsibilities to the honor of her God and her calling, there are problems which she should consider and prepare to meet. Her environment will not be that of her childhood and young womanhood. Not only to a different people does she go but also to a strange land, and different customs, and often, strange ways of living. The physical, emotional, intellectual, and spiritual phases of her life will all be liable to stress. Her social adjustments are apt to be many and she will need will power and much of God's grace to blossom fully into maturity. Hers is to be a life where conspicuous courage will be needed, where perseverance will be essential in the mastery of a difficult language, and where all of her spiritual resources will be called into action.

Mission Boards are aware of the missionary wife. Her problems are theirs and her high qualifications their requirements. The problem of this thesis concerning the missionary wife is also a problem of the Mission Board.

The following chapters of the thesis: The Foreign Missionary Wife in Her Home, The Foreign Missionary Wife in Her Service Outside of the Home, The Personality Problems of the Foreign Missionary Wife, and The Foreign Missionary Wife from the Standpoint of the Mission Board, will culminate and be answered in the final chapter, The Education Best Suited for the Missionary Wife. This suggested education will be based on the findings of the missionary wife in relation to the home, to the missionary service, to a vital personality, and

to the standards set by the Mission Boards.

D. The Limitation of the Field

Two questions here seem advisable to the writer. First, is such a study with its broad scope and outreach to be limited? It should stay within its own self bounds, noting but not studying other phases of mission life. Mission work in itself will be considered only in its relationship to the wife. It will be impossible to formulate detailed instructions for the effective training of the missionary wife. Personalities differ too greatly in quality and in function to make such a procedure possible. Certain basic things are essential, however, and much can be said about them and about others which are highly desirable.

Secondly, does this limited and yet broad and outreaching problem need study? The words of Paul, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," certainly apply to the missionary wife. No study can be too great, no effort can be too little, no consecration can be too complete for the challenging and exacting responsibilities of the future missionary wife. She will have abundant opportunity to give through her life, her home, and her service, the saving message of the Christ.

E. Conclusion

Impelling and awe-inspiring is the challenge of today's call to the missionary wife who goes out into a war-torn world. She goes in answer to the summons of Christ, who said,

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."¹

Only in the light of the promise which Jesus added to this great imperative, "And lo, I am with you always, even unto the end of the world,"² can the missionary wife fulfill this command in her home, through her family, and by means of her service, radiated out through her life.

.

1. Matthew 28:19.

2. Matthew 28:20.

CHAPTER II

THE FOREIGN MISSIONARY WIFE IN HER HOME

CHAPTER II

THE FOREIGN MISSIONARY WIFE IN HER HOME

A. The Making of the Home

Every prospective or actual young foreign missionary wife will at sometime during her consideration and preparation for coming service, ask herself how she can best help and better the work and the people to which she has been called. Mrs. Sheffield, a missionary for many years in China, faced this question and found the answer. She knowingly wrote at the end of the first World War, "Give them the example and inspiration of a Christian home, it is putting first things first."¹ At the date of this study, during World War II, the writer has discovered that the chief emphasis in every missionary interview and of much of the research, was the home. It has been stated that, "Christianity has in the home its sweetest fruits and its most potent influences to humanize, elevate and evangelize a race of men."² The home should be a haven of rich fellowship and firm security for the missionary family; it should be for the joy, rest, and peace of all fellow missionaries; it should be for the introducing of Christ to a pagan community, for the friendship and conversion of the individual native, and for the full Christian message in action. In all these ways its influence will reach out for the glory of God. In a land

.

1. Mrs. D. Z. Sheffield: The Wives of Missionaries, in The Chinese Recorder, March, 1919, p. 163.
2. Roys, op. cit., p. 9.

which knows little or nothing about Christ, it can be one of the few places where the atmosphere and power of His Kingdom can be reproduced.

The home with its broad outreach and scope is the primary responsibility of the missionary wife. What in reality it becomes depends almost entirely upon her. One missionary has said that it can be "a bit of heaven on earth". The missionary wife's genius, disposition, willingness, and devotion to all matters, will determine whether it is. It is her center of work, her true study, her "pulpit"¹ as one writer has termed it. It is the fruitage of much planning, of skillful effort, and of loyal sacrifice. She must literally make it!

1. The Type of Home.

It does not matter to what foreign country a missionary wife finds herself called, in it she will find a difference from her homeland in types of dwelling, furnishings, food, and ways of working and living. The amount of change will vary with the country. The first home of William Caldwell Johnson and his bride in Africa was a "little four-roomed bark house, many miles from the coast. . . set up on stilt-like posts, because of the termites. The kitchen was built on the ground twenty feet from the house."² This was a home adapted to African soil and pioneer work. Though quite uncommon today, its like is, nevertheless, found in interior territories and outlying posts.

More commonly found by the new missionary wife is a house,

.

1. Roys, op. cit., p. 9.

2. Mrs. Mabel H. Erdman, ed.: Creative Personalities, Vol. IV, p. 58.

built by a predecessor and perhaps American in style. It may have fourteen rooms and no adequate heating system. The high ceilings for the purpose of coolness in the summer may kill what little heat one can derive from a heater in the cold season.

In some districts the wife may find a convenient, comfortable dwelling, perhaps not so much American in style as in comfort. War areas, such as those in China, may find the future missionary wife establishing herself in a new home, for the old has been destroyed. Plan for the new residence will consider the architecture of the land but also the comfort of the family and the home's responsibility in the work of the mission station. Such now is a home in Guatemala called "Txol Be" (Between Roads).¹ One of the children in "Txol Be"

said, "Why, this is our dream house; our dream of our house has come true!"² The parents write,

"We moved into the new residence last January, while the finishing was still actively and noisily progressing.... We find the house a delight to the eye as well as solid comfort for living and a restful haven on our return from itinerating trips where we have slept on dirt floors and chapel benches.

"When we drive out at night to attend services in nearby villages, we have a comforting sense of security about having left the children asleep in an earthquake-proof dwelling. Our return home during the rainy season often coincides with a downpour, which contributes to our appreciation of an inside garage.

"The house classifies as 'small' but provides us with enough space so that we revel in tract cabinets, filing drawers, magazine stands, built-in bookcases, clothes closets

.

1. Rev. and Mrs. H. D. Peck: "Txol Be", Guatemala News, October, 1941, p. 1.

2. Ibid.

in every one of the three bedrooms, built-in kitchen cabinets and china closets. It accomodates not only our whole family, but several guests at a time."¹

Such is truly a mission dream house and opinions agree that it is more often just a dream. "Dream houses" evidently are few and far between. Of a certainty, however, a wife may strive for a dream home, appropriate, stable, and adaptable to every need of her family and the mission.

Homemaking will take all that a wife has to give of resource and ingenuity. If by odd chance, the actual form and size of the house, one yet to be built, be left in part to her, there are definite matters to be considered. Is the home to be foreign to the native, foreign to the mission family, or a happy compromise that will at least in part, satisfy both? Some missionaries have been most successful living in a strictly native home, built after the fashion of those about them. Others have deemed it best to fashion their home in like appearance to the native home but with remembrance to their inner comforts as are possible. Other homes have been more or less strictly American in style, built chiefly for the relief and relaxation of the family.

Usually the above problem will not be one for the missionary wife. Those who have gone before her will have already decided, and if not, her Board officials will in all probability have wisely made it their consideration.

Within the house, however, the wife will surely be the

.

1. Ibid., p. 11.

governing factor. She will face these facts: there will be few gadgets and poor and unfamiliar substitutes for many articles.¹ Every detail will be in her hands or in those of necessary servants who are under her direction. The furnishings must be carefully planned to the last detail: practically, because of the missionary salary; esthetically, because of the home and community center they adorn; and spiritually, because they are to reflect to a pagan people the beauty of Christ. The tastes and the personality of the mistress will be evident. Simplicity can be urged as its keynote.

One single missionary has told of two missionary homes on the field which she was serving. At the controls of one was a charming "Mrs. Missionary" especially educated in domestic science. It was at her home that the officials and dignitaries were often entertained. With independent means, the best of native furnishings were obtained for the house and the result was exquisite beauty. The management of the home was complete and well ordered. To the husband, an important mission man, the home was surely a source of pride. To the native there was a barrier, built of awe and a fear of unwelcomeness.

The second home was that, too, of an important mission executive. Furnished on the mission salary, it was ordered and arranged in taste. It differed in its natural, economic simplicity. Charm, too, graced this house. There were fewer dinners in that home but many more native gatherings. The nationals felt welcome and at ease in the less pretentious furnishings.

.

1. Cf. Roys, op. cit., p. 9.

Every mission home is bound to be different, even as homes in the homeland. They should have in common, however, an appeal to the native. An unspoken invitation to the national can be found in a parlor, study, or tea room furnished entirely according to the customs of the land. In such a reception room, made bright and cheerful by the taste of the homemaker, the native can be entertained and made to feel at home.

2. The Servants of the Home.

When the furnishing of the house is complete, the home is still not made. A household of any size in a foreign country will take much management, and generally speaking, the household is of some size. In most countries it will be necessary for the wife to have servants, for the sake of her strength, because of the different and complex methods of cooking, shopping, and housekeeping, and because of the demands of the mission work. Often there will be little difficulty in obtaining servants, but much in training them. Some wives prefer to pick and train their own servants, while others are grateful to hire those who have already worked for other mission or foreign people. In the first case there will be problems of cleanliness, sanitation, method, and understanding, to be daily made clear. In the second, be these problems solved, there are apt to be set habits and routines which the native mind may resent having changed. Whatever the situation, the wife will need the administrative faculty in a high degree.

She will also need to know what the customs of the land demand in her dealings with the servants. Tact and understanding must

govern her actions. The rebuking of one servant in front of another servant may lead to the former's disgrace among his fellow workers. A word spoken unwisely or instructions given haphazardly may result in much trouble and misfortune.

A daughter of missionaries has warned, "There are always servant problems." Advice given to the missionary wife has stated that genius for management includes: work laid out beforehand, definite knowledge of what must be done, authority of leadership, definite instructions, and a definite schedule.¹

A wife's personal standards will be revealed by her management of her servants. They can be treated as menials who work for a wage or individual who should be attracted by Christianity and if possible won for Christ.² Necessary training should prove New Testament principles. Average good pay should be given. Consideration of the native background should never be found lacking. Interest in servant problems should be vital. Sex relations among the servants should be guarded. Each individual servant should be a responsibility of the home to be governed wisely, prayerfully, and with a due sense of appreciation. The servant's daily contact with the home's Christian atmosphere of happiness, purity, and peace, can be a potent corrective of low standards of thinking and action.³

Servants will usually be kept away from their own homes. Plans, both social and spiritual, should be made for them. They should

.

1. Roys, op. cit., pp. 9, 10.

2. Cf. Ibid., pp. 18, 19.

3. Ibid.

be given a reasonable share in the home life, that will not result in the loss of the needful respect which they should pay to the heads of their household. Common family joys should give glad moments to the servants, as well as to the intimate family members. They, too, should be told of coming guests and should help to plan for them.

The relationship of the wife to her servants will be an intimate one and will probably bring many tests of her spiritual graces. One missionary wife has written, "kindness, patience, and gentleness can stand the test -- with double reward."¹

3. The Domestic Management of the Home.

An eminent medical missionary has stated,

"Humanly speaking, the individual is the most important factor in the missionary enterprise. The work goes forward, halts, or goes backward depending upon the presence and the quality of the personalities in the force."²

For the source of this quality the home is largely responsible. The results regarding conditions of health in an investigation in the Philippines show that diet and nutrition played a large part in a worker's physical or nervous breakdown.³ Four dangers were listed:

"cooking and eating carelessly . . . no understanding of food values . . . financially hard pressed . . . neglect of vital fuel for body machine"⁴

Safeguards for these lie within the home.

In a foreign country, because the food may be limited and

.

1. Sheffield, op. cit., p. 170.

2. Edward M. Dodd: The Health of Our Missions, Foreword.

3. Cf. Ibid., p. 30.

4. Ibid.

hard to prepare, it can be most difficult to obtain a balanced diet. Aside from this fact, what food can be had often suffers at the hands of servants who understand neither cleanliness or wholesome cooking. Added to these difficulties is that of the mismanagement of money or the sheer lack of it, which may make the purchasing of nutritious foods a hardship.

It is an accepted fact that "calories are our agreed upon measure of nutrition fuel for the body use, the metabolism".¹ In general, an adult of average activity needs about 2,500 calories.² This body demand will increase with muscular or outdoor work, and weight or individual characteristics, but not with mental work.

Dr. Mary Swartz Rose³ has given two tables by way of practical suggestion on calories. These deal with American foods but are suggestive and broad enough to be adapted to other countries.

How To Get 2,500 Calories From Six Common Foods

	Calories
1 quart of milk -----	675
$\frac{1}{2}$ loaf of bread -----	600
$\frac{1}{2}$ lb. of rather lean meat -----	540
$2\frac{1}{2}$ ounces of butter -----	400
$\frac{1}{2}$ lb. of potatoes -----	185
1 lb. of tomatoes -----	100

How To Get 2,500 Calories From 18 Common Foods

	Calories
1 pint of milk -----	338
$\frac{1}{4}$ loaf of bread -----	300
$\frac{1}{2}$ lb. lean meat -----	200
2 ounces of butter -----	434
$\frac{1}{4}$ lb. of potatoes -----	93

.

1. Ibid.

2. Ibid., p. 32.

3. Ibid., p. 34.

	Calories
$\frac{1}{2}$ lb. of tomatoes -----	50
$\frac{1}{2}$ ounce oatmeal (raw weight) -----	50
1 apple -----	75
1 egg -----	70
1 banana -----	80
$\frac{1}{4}$ cup thick cream -----	200
$\frac{1}{2}$ ounce bacon -----	100
2 ounces sugar -----	225
1 orange -----	80
1 saltine -----	17
3 olives -----	38
10 almonds -----	100
1 caramel -----	50 ¹

These foodstuffs can be divided into three groups: proteins (meats, eggs, milk, most nuts); carbohydrates (bread-stuffs, cereals, sugar--potatoes, rice, starches); and fats (butter, oil, meat, fats, cream).² Proteins supply actual body tissue and are vitally important to a growing child. Carbohydrates, and fats, supply fuel which the body burns. All three groups must be kept going.

To this knowledge of food values should be added the art of wholesome food preparation, foreign as well as American, and skill in careful management of the food budget. If the kitchen be a success, much is done toward the making of the home.

The mention of food budget brings to the front the family budget, a necessary and often-neglected part of homemaking. Policy in its administration varies. In some homes, be the wife a good economist, the major portion of its details, large and small, will fall to her. In other homes the wife handles merely the food money and her

.

1. Ibid.

2. Cf. Ibid., p. 33.

own personal account. In still other homes, budgets do not exist, at least not organized as such.

In the missionary home often because of a limited salary, the cruel poverty round about, and the responsibilities of parent to child, income and outgo must be special objects of prayer and planning. One missionary wife has given the warning, "Live on your salary."

Items to be remembered for the missionary family budget are: tithes, foods, furnishings, house and yard expenses, adequate servant pay, clothing, education of children, life savings, savings for furlough, hospitality fund, insurance, taxes, individual personal allowances, social--Christmas--birthday and miscellaneous accounts. The husband of one future missionary wife insists that books and homeland reading material be given a special place.

With these items and others, which each individual family may add, the team of husband, wife, and children, must cooperate under the joint or individual management of husband and wife. The cooperation can include such factors as thrift, care of property and garments, good taste rather than expense or fashion, quantity and quality governed by common sense, and important practical factors like gardens.¹ A missionary daughter has urged, "Place values properly." In the most successful homemaking, the material wealth and property does not govern the family. The family governs it, whatever the portion may be.

One young missionary wife with a term's missionary service behind her stressed the fact that one of the most valuable things she

.

1. Cf. Arthur Wentworth Hewitt: The Shepherdess, pp. 64-73.

learned on the field was the necessity of the "planning of time". With two young children and a husband for which to care, a moderate-sized household to manage, and mission service within the home for which to plan and supervise, the solution to many problems in the running of her home was found in early and careful planning. House duties were scheduled. Time for the tailor was set aside with that of family devotions, afternoon tea, school hours, and play times. A house routine can contribute much toward the making of the home. At the same time it should not become a fetish or harassing censor.

The making of a missionary home results in the establishment of the powerful influence of the Christian home in a non-Christian country. One wife has written of the missionary home,

"In its externals it presents the ideals, which are the product of a scientific civilization. There is cleanliness, sanitation, comfort, beauty."¹

The making of the missionary home is a profession.

B. The Home for the Husband

1. His Need for the Home.

During his first years alone in South Africa, Robert Moffat, the great missionary was "carpenter, smith, cooper, tailor, and housekeeper -- the last the most burdensome".² Of his conviction regarding this state we learn some years later after his marriage to Mary Smith Moffat, when he wrote, "a missionary without a wife . . . is like a

.

1. Sheffield, op. cit., p. 163.

2. Belle M. Brain: Love Stories of Great Missionaries, p. 23.

boat without an oar".¹ After Robert Moffat's death many years later, his son said in testimony to Mary Moffat, "My father never would have been the missionary he was but for her care."² A friend also wrote of the great missionary wife,

"She watched over her husband's health and comfort with a care which grew more constant in the fifty years. She felt, what was true, that he would never become the missionary he was but for her care of him."³

Her task was the same as that of the young missionary wife today: namely, to maintain her husband's efficiency by carrying on a home that is his haven of restfulness and peace. It was for this very purpose that the directors of the London Missionary Society said, in early mission days, "All candidates are expected to take partners along with them."⁴ James Gilmore, a great missionary to China, wrote because of the great loneliness he experienced, "I take this opportunity of declaring strongly that on all occasions two missionaries should go together."⁵

These quotations each bear witness to the fact of the almost unfailing truth that a man with a wife and home is the man at his best. The fundamental needs and desires of a man's heart, soul, and body, can be so nourished within the home, that his life and work are there enriched as they can be in no other place.

.

1. Ibid., p. 28.
2. Ibid., p. 30.
3. Roys, op. cit., p. 13.
4. Brain, op. cit., p. 23.
5. Ibid., p. 41

2. The Essentials of the Home.

Of what does a home for the husband consist? A minister's wife has given the answer in these words, "the wife he needs, the mother the children need, the home they all need".¹ The home for the husband includes the wife, the one he chose above all others to love and cherish; the mother, the one who hovers over and cares for their children; and the home, a source of physical, mental, and spiritual provision.

a. A Spiritual Foundation.

When an opportunity came to the great missionary, François Coillard, of South Africa, to adopt a safer and less difficult place of work, he immediately asked Madam Coillard's opinion. She said that at all costs they must be true to their mission and should not even consider the change. He replied, "Thank God, we are of the same mind."² This rich quality of spiritual oneness of mind between a husband and wife should have its foundations firm before the home even is started. When Christina Colliard joined François Colliard in Africa, for their marriage was held there after his mission work had started, she said,

"I have come to do the work of God with you, whatever it may be; and remember this: wherever God may call you, you shall never find me crossing your path of duty."³

This early determination united the two in a spiritual oneness that was won through a loyalty higher than that to each other--a loyalty to God.

.

1. Mrs. Douglass Scarborough McDaniel: The Pastor's Helpmate, p. 84.

2. Roys, op. cit., p. 7.

3. Brain, op. cit., p. 59.

Early letters of Ann and Adoniram Judson, famed missionaries to Burma, show a complete consecration to God.¹ Ann, the first American woman to go as a missionary to Asia, was called of God, even as Adoniram. Because of this they could together plan for the future and count the cost.

Closely akin to spiritual oneness is the spiritual encouragement and help a wife can provide for her missionary husband. It is said of Ann and Adoniram Judson, mentioned above, that, "without Ann at his side to cheer and comfort and help him, it would have been hard to plant the mission in Burma, and seemingly impossible for him to have endured the tortures of Ava."²

When Mary Moffat died, Robert Moffat, overwhelmed with grief said, "For fifty-three years I have had her to pray for me."³ On the foreign mission field where separation from ordinary family and church and spiritual ties exist, how important that the husband and wife, who often have only each other, should be a strong source of spiritual life, one to the other. A mission field secretary advised a young couple planning to go to the field that they should be self-sufficient, humanly speaking, in themselves. The joys, encouragement, and satisfaction gained from other loved ones and friends of long standing will not be available. Multiple needs will arise for both the husband and wife. Their sharing with each other should be without restriction and their confidence should be complete. Often on the field, the work calls for

.

1. Ibid., p. 15.

2. Ibid.

3. Ibid., p. 30.

temporary separation of husband and wife. Without the strength and foundation built only on spiritual unity and understanding, the loneliness and hardship can be unbearable.

A booklet to the missionary wife has stated concerning the relation between the missionary husband and wife,

"Each should seek to understand the finer moods of the other and to enter into them with delicate appreciation. When both can not only consider, with mutual helpfulness, the religious problems of other people, but can gain a real inspiration by realizing the true foundations of each other's deepest life, the relationship of husband and wife will find its sweetest and finest expression."¹

Many marriage ceremonies have included in them the beautiful words from the Book of Ruth in the Bible,

"Intreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: ... the Lord do so to me, and more also, if ought but death part thee and me."²

With such a spiritual foundation, the home for the husband is well on its way to being "a bit of heaven on earth".

b. A Program for Efficiency.

Toward the practical efficiency of the husband's work, much may be contributed by the spirit the wife creates in the home. If family and household expenditures, family and social letters, details with the children and management about the home, can be handled by the wife, the husband is relieved for the more pressing responsibilities in his work. If activities can be shared, the home opened to colleagues,

.

1. Roys, op. cit., p. 114.

2. Ruth 1:16, 17.

students, or dignitaries, and the wife's assistance assured in times of need, the husband's service will be furthered. Interest, comfort, courage in the face of separations or problems, and lack of demands on his time, will all stimulate and further the husband's work. Fundamentals of good home-making stressed in the first section of this chapter, along with such qualities as understanding, confidence, courtesy, encouragement, affection, personal attractiveness, common sense, sense of humor, patience, sympathy, and the like, will result in happy family relationships and a glowing Christian testimony to surrounding natives.

One much stressed need of the mission family on the foreign field is that of relaxation. A secretary has advised that one day a week if possible center about a hobby or recreation. Seasoned missionaries from the field are pingpong, volley ball, and tennis players. A sport or hobby that gives a definite change from regular routine is the most advantageous. Those giving physical exercise are of special benefit to the health of the individual. Hobbies centered on native customs or life can accomplish a double purpose: relaxation for the missionary and a point of contact with the national.

The wife should understand the necessity of relaxation for her husband, for herself, and the entire family. Games, a garden, collections, a work shop, an after-lunch nap--these outlets and others will act as a soothing balm for tired nerves and at the same time brighten and enrich the family fellowship and outreach.

It has been said that "one man shall chase a thousand, and

two shall put ten thousand to flight."¹ Such can the companionship and united strength of the home accomplish for the husband's profession. When Frank Lauback was a young man he wrote the American Mission Board in Boston, "We have decided that we want to take the island of Mindanao."² The "we" included his fiancée, Effa Sula. Together they did "take" the island and today their work has reached ten thousand and more.

C. The Home for the Children

A home can be made and the spiritual foundation well established through the right relationship of husband and wife, but no home can be truly complete without children. Speer and Hallack have called the true home,

"A fellowship of parents and children, rooted in spiritual relations and binding biological ties which in countless ways make possible the growth of each personality, enriching life, and preparing each for participation and service in the community."³

The blessings of a home are most fully realized in this fellowship of parents and child. In the Christian home this fellowship centers in Christian living. Fiske writes that,

"Every Christian home with growing children should be a school of Christian living. It should be a place where the ideals of Jesus and His way of living are being tested as in a laboratory and practiced as in a school of Art."⁴

.

1. Brain, op. cit., p. 61.
2. Erdman, op. cit., p. 18.
3. Quoted in the thesis of Ai-djin Lo: The Significance of the Home in the Program of the Christian Church in China, p. 26.
4. George Walter Fiske: The Christian Family, p. 108.

A young woman raised in a Chinese Christian home has written, "Christian living is a fine art, the parents are artists, and the children are the raw materials. The home is a laboratory. God is the creator."¹ The creation can be one of beauty.

1. The Position of the Child.

In the foreign missionary home the scope of the Christian living is more wide and all-inclusive than that in a home in the homeland. Not only must the parents help their children to find God and nurture them in an atmosphere conducive to continual growth and advancement, but within the home secular education, culture, recreation, and training toward life, both in the adopted country and in the homeland, must find great emphasis. The place of the child in the foreign missionary home is of vast importance. The fundamentals of his equipment for life will there be gained in the midst of non-Christian and non-American ways of living.

The responsibility the missionary child brings to the parents runs parallel to the honored position of the white child in most foreign countries. Nationals readily love the little white child. Friendship and loyalty often will replace indifference and hostility because of the presence of a little white baby or child. The missionary wife can win and influence the native wife in no better way than through her child or children. Common sympathy and the common experience of motherhood make the best possible foundations of women's work on the field.

.

1. Ai-djin Lo, op. cit., p. 48.

It is said that the native mother who watches the missionary mother's processes of loving care,

"not only learns to bathe or clothe or feed or train her own little child, but has an opportunity to hear about the love of Jesus, who came as a little child and who loved to have children about Him."¹

2. The Provision for the Child.

The foreign missionary home for the child will first include all that for which the home has been made. The security, warmth, love, proper diet, and healthful living conditions of the well made home will embrace the child. These factors will all bear problems. The home must know when and when not to shelter the child from native care and contact. The native love for the child cannot be turned away, but the uncleanness and disease of non-Christian people must be guarded against. The mother must early decide just how much of the care of her children she is going to entrust to the servants. One missionary decided that all of the intimate care of her child, the bathing, dressing, and feeding, was her rightful task. Another young mother devoted the mornings and evenings to her children, giving them into the care of a servant only during the afternoon hours. Whatever arrangement a mother provides, the home should always surround the child with abundant parent love and care. The child should develop in the atmosphere of the American home, for this is his rightful heritage. At the same time training should enable him to mingle and play and work with natives. One secretary has stated that segregation should be avoided. The child

.

1. Roys, op. cit., p. 15.

must be equipped both for his present needs in the adopted land and his future needs in the homeland.

The home for the child must early consider the education of the child. Because of often inadequate or absolute lack of educational facilities in a foreign country, and because of the progressive system of education in America, the matter of child education constitutes a great problem. Missionaries interviewed on this subject have stressed the fact stated by Mrs. Charles Kirkland Roys of China,

"Unless the (mission) station is in or near a city of central importance with an adequate number of British or American inhabitants, the task of teaching the little ones until they have to go to America or to some available center of education, will be hers".¹

Because of this common problem on the mission field, it is necessary for the mother to know how to educate her child at home. This is no easy task and toward its end several established systems have developed. One of these, the Calvert School, was founded in 1897 and has a fine record of success. Following its motto, "The School That Comes To You",² the Calvert School sends the enrolled pupil "general instructions and explicit daily lessons, ...detailed instructions for conducting each lesson ... attractive and carefully chosen text and reading books ... (and) every type of material the child will need, even pencils, paper, maps, pictures, etc."³ The curriculum is arranged to carry the child from the first grade up to secondary, or high school, with a post graduate course offered to cover the first

.

1. Ibid.

2. Catalogue: Calvert School.

3. Ibid., p. 10.

year of high school. Most pupils finish the entire elementary course in six years. One mother has written regarding the system,

"The individual instruction, the interesting way of presenting each lesson, the elimination of wasted classroom time, the delightful intermingling of cultural, scientific and general information with the three 'R's' from the very first lesson... well, no wonder the (my) boy was ready for High School in six years!"¹

This well-rounded, ample home educational system boasts that the student will be from "one-half to two years"² ahead of the average school child in the homeland. Missionary children, so educated, and interviewed for this thesis have testified of the same. The curricula is so designed that no training or experience in teaching is necessary for the one conducting the courses.

With this fine system available for the mission home and child there is another similar system called "Winnetka". Its general scope and plan is the same. Its difference lies in the usage of the modern progressive method. It favors a system which is intended to allow each pupil to make as rapid progress as his ability permits.³ More responsibility rests upon the mother or teacher.

Some mission children need not depend upon home education. They receive their schooling with others like themselves in a mission school. This situation is apt to provide problems for the home. The hardest of these is the early separation of parents and child, for unless the home is very near the school, the pupil will board and live

.

1. Ibid., Inside cover.

2. Ibid., p. 12.

3. Cf. Education of Supernormal Children, Encyclopaedia Britannica, 14th Edition, Vol. 21, p. 577.

at the institution the greater part of the year. Hard and early adjustments must take place. The home will now have to be as generous and wise as it is loving. Vacations, letters, visits, and complete understanding can compensate in part for the lost home joys. One missionary daughter has encouragingly presented the positive side of the matter as viewed from her experience in school. She says that boarding school has many compensations seen especially in its training. The child can early learn to make adjustments and live with others. Room inspection, care of clothing, school discipline, friendships with children from fine Christian homes, and other similar factors contribute to the good of the child.

As the home considers the early training of the child, so preparation for higher education must begin early. One mission personnel secretary has advised that the kind of college be early considered. If this be in the homeland, letters from relatives and friends, and furlough visits, can do much to keep one abreast with the development of schools.

On the mission field as in the homeland the home must meet, solve, and do away with many problems having to do with the child. It is written of missionary children that

"their future character, their estimate of Christianity and of Christian virtues and standards will be low or high, their social sympathies will be broad or narrow, their personal manners will be charming or crude, almost in proportion to the share of their parents in their growing lives."¹

.

1. Roys, op. cit., p. 16.

A personnel secretary stated that there are no more maladjusted children from the mission field than from the homeland. A missionary has said of the poorly adjusted youth, "A child is peculiar if its parents are."

It must be stated, however, that many a missionary child has problems and maladjustments. A life lived among servants, on a level honored by the native, and without the keen competition and side diversities of the homeland, can result in wrong attitudes and weak characteristics. Some missionary children have developed in such a manner as to be unable to work happily with others, especially those with a different background from their own. Other children hesitate to do menial work, such as bed-making and common household tasks, when coming to the homeland. The plane of living for the child in either the mission home or school is high. In the homeland the level of living for the same child is usually average. The child must be trained to meet the necessary changes happily.

An eminent Christian physician has listed five practical suggestions for parents of missionary children. These recommendations advise the parents to

1. Take time to be with and to try to understand the child;
2. Try to develop the physical, out-door life of the boy or girl;
3. Study the subject of sex education early in the game;
4. Consider carefully the apportionment of time and care as between native nurses and parents;
5. Encourage and cooperate in the development of active

creative interests.¹

With these in mind for the development of a well-adjusted, happy child, let the home be practical and ever alert to the problems that confront a child on the foreign field, or more often, the home field, after close family ties are severed. Let the home give to the child in culture, manners, training, the art of livability, the deepness of Christianity, those traits that will speak of attractive Christian youth. Respect, friendship, and love should insulate the home.

Hayward and Burkhardt have written,

"The growth of an individual life is somewhat like the growth of a bulb planted in the earth. The bulb requires a certain amount of warmth and sunlight, a reasonable degree of moisture and a particular type of soil."²

So the mission home must cultivate and nurture the child; physically, mentally, socially, and spiritually.

D. The Use of the Home as a Social and Spiritual Center

Mrs. Helen S. C. Nevius, a missionary for many years in China, has written,

"First of all a missionary's home should be a place where the love of God reigns supreme, where in work, rest or recreation the joy of the Lord and the consciousness of His presence are our (the missionaries) strength; and it ought to be a center from which good influences radiate in all directions."³

In the first three sections of this chapter the home has been considered mainly for the sake of the family. In Mrs. Nevius' quotation it is

.

1. Cf. Dodd, op. cit., p. 63.

2. Percy R. Hayward and Roy A. Burkhardt: *Young People's Method in the Church*, p. 54 ff.

3. *Counsel to New Missionaries*, p. 76 ff.

stated that the home is not only for the strength of the missionary but for a source of influence reaching beyond the intimate family circle. As the spirit and time of the home are consecrated to this further use and responsibility, the function of the missionary home is only then complete. Servants, other missionaries, foreigners, and nationals, can then truly receive of its blessings. Mission work can be nurtured and cultivated. Spiritual seed can be sown that would find no acreage elsewhere. The social approach to those a missionary would reach is possible through invitations to the home and the natural avenue of friendship that can follow.¹

1. The Customs of the Adopted Land.

In any foreign land social customs will differ from those of the homeland. These customs often hold a more powerful sway over people than does religion. The new social courtesies may seem artificial and even grotesque. The missionary wife will need to understand their significance to the native people themselves. She must then judge what is right and fitting in conduct for one who has come to be a Christian example.

Within the home, as elsewhere in the mission work, there is no need to copy the national manner to extreme. On the other hand it should not be ignored. The usefulness of the home may be handicapped if the hostess appears ignorant of what is normally expected of her and her home. One wife has suggested² that the new missionary wife use

.

1. Cf. Sheffield, *op. cit.*, p. 173.

2. Cf. *Ibid.*, p. 171.

sincerity and kindness as a guide in the measure to which she adopts the new customs. A national handbook can be found and the common forms of etiquette studied. The most cultured of the native people can be watched and formal occasions can be noted. Above all, the wife in her home, should train herself to set her guests at ease by a combination of their usages and hers, that will make the visitor feel there is a common meeting ground.¹

2. The Home for Other Missionaries and Foreigners.

One missionary wife, when asked what her most important place of service was on the field, replied that it lay in the contact she had had with other missionaries. In the security of her home and the humbleness and grace of her position, the needs and problems of other Christian workers had been met. Friendship was often the chief tonic required and rendered. Whether a personal need involved a brief vacation, a period of illness, a time of perplexity, or an hour of loneliness, all found aid in the mission home. It has been said that "the task of the married missionary woman and the task of the single missionary woman supplement each other".² The missionary home, run by a generous, hospitable wife, can be a source of social relaxation, understanding, sympathy, and spiritual refreshment for all other missionaries.

The wise missionary wife will be open and friendly to all. She cannot be suspicious or prejudiced. She must be a good mixer. She must share. As she gives to those who come, so she will receive.

.

1. Cf. Sheffield, op. cit., p. 171.

2. A former missionary from China.

Among missionary personnel whom the mission home can assist, aside from the familiar co-worker, are the new-comer to the field, the missionary of another Board, the mission executive, the foreign-born community people, and the traveller. Some wives have said that their homes are continually open in service to this group. The near-hotel service which may result must be taken wisely and in stride. In spite of the stress of mission work and the ordinary duties of the home, the open door of the mission home is often the only door available. The home can provide comfort, advice, detailed assistance, and social and spiritual refreshment.

Chester Bertram Rappe, in China during World War II, lives in a home dedicated to others. Mrs. Rappe governed the making of the home. Because of the strife of war she could not continue to live in it and was forced to return to the homeland. During the war it is the center of many organizations. It houses colleagues and workers. It is filled, even to Mr. Rappe's study where there is a cot behind the desk.¹

3. The Home for the National.

The missionary "home with the open door"² has its widest range of usefulness when it reaches out not only to missionary and foreign personnel, but also to the national. It is said that "this effort will call for much more than tact or good humor or even devoted-

.

1. Erdman, op. cit., p. 67.

2. Roys, op. cit., p. 21.

ness".¹ The wife is both a hostess and a guest in an unknown country.² To disregard the latter role of guest would condemn the role of hostess, and the entire sphere of the wife's influence with the national. An approach in accord with the customs of the country must precede and accompany all hospitality. Successful relationships with the national within the home

"means overcoming a natural shrinking from intimacy with a people whose heritage, points of view, and manners seem altogether different; it may mean the sacrifice of a life of privacy".³

The mission home for the national will differ according to the country and the situation of the woman whose home is concerned. One missionary wife of long experience prepared a special guest room for use with the native. At times this was abandoned for the larger interests of the first floor of the home. For the sake of her growing children natives were seldom allowed "upstairs" where a more intimate family atmosphere and privacy prevailed.

Another home-maker every Sunday afternoon held "open house". Native women were invited after the Sunday morning church service to inspect and enjoy the mission home. Tours through the house were regular. Mattresses were examined, drawers and closets were opened for many eyes and hands, intimate details of the family life were subject to inspection.

The porches of missionary homes have a function to fulfill.

.

1. Ibid., p. 20.

2. Cf. Student Volunteer Movement, op. cit., p. 9.

3. Roys, op. cit., p. 20.

It is told of one missionary wife that it was her

"habitual method...to take her sewing to a shaded corner of the spacious veranda on certain afternoons, at which time the women of the district knew they were welcome to bring to her informally,...their problems, joyous or sorrowful."¹

It is said of William Caldwell Johnson's porch in West Africa, "The front porch of (the) bark-walled and palm-thatched house...where he and his beautiful young bride went to live, was always filled with people who had come...for advice and help."² One problem solved through the Johnson home was that of a native chief with fifty wives. The proper settlement of forty-nine wives was undertaken and the institution of a Christian home with one Christian wife realized because the chief had accepted Christ and desired a Christian home like the missionaries.³

In such ways as these the mission home can pass on the traditions of the spirit of Christ. Many non-Christian homes have been modified and the wife's position made better through the influence of what has been seen and approved in the missionary home. The missionary wife's success as a home-maker will be reflected in the homes of the native Christian community.⁴ The example of her home will be the means of training the natives. One missionary wife writes,

"How many times we have seen Chinese women pause at our door and hesitate to step upon the floor or carpet, with the exclamation, 'To ma kan ching!--How clean!' One old lady of gentle family who had come to poverty would come and sit in our living room and look about at the pictures, the books, the rugs, and curtains, nodding approvingly at each object and saying, 'Chen shih t'ien Tang'--'Truly this is heaven'.⁵

.

1. Ibid., p. 21.

2. Erdman, op. cit., p. 57.

3. Cf. Ibid., p. 57ff.

4. Cf. Roys, op. cit., p. 9.

5. Sheffield, op. cit., p. 163.

When the Harry and Grace Meyers were young missionaries in Japan, one member of their household was an unknown Japanese youth named Toyohiko Kagawa. This native boy has become one of the outstanding Christian leaders of the present generation. Qualities of great Christian leadership have supplied a personality that once called for the utmost patience and generosity within the mission home. Kagawa's presence in the home brought trials. Diplomatic handling of the cook was necessary for the youth's vegetarian diet. The mission house library was exhausted by his reading. The patience of the Meyers was sorely tried by his continual questions. The wisdom of Grace Meyers was exercised beyond bounds in the attainment of a clean, presentable Kagawa after his slum excursions and sprees of generosity which would bring him back to the home destitute. Few believed Kagawa. The Meyers did and Kagawa says that he saw love for the first time in his life in their home.¹ The house was a center of activity, work, and welcome. There was always time for errands and favors, and the spirit in which they were rendered was always one of great joy.²

It is said that

"The most challenging and exacting responsibility the missionary wife can have is to keep Christ's Presence evident to all who come within the home's sphere of influence."³

A striving for human excellence clothed in spiritual attributes will give the mission home a warm glow and wide influence. It is the clear duty of the missionary wife to give to her home all the requirements

.

1. Cf. Erdman, op. cit., p. 125.

2. Ibid., p. 127.

3. Student Volunteer Movement, op. cit., p. 3.

that will make it a haven for her family, for other missionaries and foreigners and for the nationals.

E. Summary

From the studies of this chapter we may conclude that the making of the effective missionary home is manifold in its scope and professional in its requirements. Almost without exception it must be literally "made", both materially and spiritually. Genius for management of servants, the household schedule, a wholesome diet, and the family budget is needed. It will provide for the husband the joys of a happy family life, a center of security in a foreign land, and the physical and spiritual encouragement he needs. For the child, the home will offer healthful living conditions, adequate educational provision, a nurturing atmosphere of love and spirituality, and a practical watch and guidance over problems and wholesome character development. As a social and spiritual center the home will be an adequate haven for missionaries, foreigners, and nationals. Its open door will lead to friendship, security, understanding, practical assistance, domestic education, and social and spiritual joys.

CHAPTER III

THE FOREIGN MISSIONARY WIFE
IN HER SERVICE OUTSIDE THE HOME

CHAPTER III
THE FOREIGN MISSIONARY WIFE
IN HER SERVICE OUTSIDE OF THE HOME

It is said of the missionary wife that she should accept with two-fold meaning the joint commission received by her husband and herself. This she can do by "magnifying and enriching her husband's usefulness in his field, and complementing it with consecrated labors in her own".¹ In the preceding chapter the purpose, work, and contribution of the missionary wife within the home has been studied. By founding and maintaining a Christian home the missionary wife accomplishes her most important task. Because of this fact a happy missionary wife is often tempted to give herself entirely to the home's requirements which are so essential. It should be the clear duty of the missionary wife in most situations, however, especially when the responsibility of the child does not weigh heavily, to respond to the opportunity and call to other lines of work and influence which will open before her. The priority of her home sphere is not to be doubted but there is much a wife can do to further her husband's efforts and supplement the mission work with contributions of her own, that will take her without the home. In this chapter it is our purpose to study the wife in her service as an aid to her husband's work, and in her own labor outside of the home.

.

1. Student Volunteer Movement: Mrs. Missionary, p. 6.

A. The Wife as an Aid to Her Husband's Work

It is to a large degree that the missionary wife may share in her husband's work. A famous missionary wife who well illustrates the truth of this fact is Jennie Faulding, who became Mrs. Hudson Taylor, and who has been called "the ideal missionary wife".¹ With growing confidence Hudson Taylor found that there was nothing in which he could not ask Mrs. Taylor's aid and find that she was of great help. She made it her business to know China and its needs, and did so almost as thoroughly as her husband himself. In approaching the Chinese people her tact and gracious kindness was of real benefit. He felt her counsel to be as valuable as her active help. She accepted his burdens as her own.² As the duties of her home life permitted, she shared fully in his work. It is written:

"The two journeyed together along difficult Chinese roads, on foot, in country carts, on wheelbarrow, in boat, anywhere and anyhow that circumstances required...She also traveled with him through Europe, America, and Australia, speaking, writing, and organizing for the Mission."³

That the home was not neglected during this activity is best seen in two facts: the first, her husband found his home a haven of spiritual and physical restoration; and second, the children were so nurtured and trained that they happily followed their parent's footsteps and became missionaries.⁴

.

1. Canon Dawson: *Heroines of Missionary Adventure*, p. 97.

2. Cf. *Ibid.*

3. *Ibid.*, p. 99.

4. *Ibid.*, pp. 97, 98.

The circumstances of a man and wife's position on the foreign field, and the nature of the husband's work will have a great deal to do with the amount and type of aid a wife can render. The joy of giving companionship and physical and spiritual help can always be hers, wherever they may be. She will naturally do what any good wife does for her husband. In this aspect of her aid she should be especially watchful. The many strains and responsibilities of mission service will tax her husband's strength. She must be alert for the danger signals of tired nerves and extreme physical weariness, that will harm his work and hurt his body and mind.

In a 1943 pamphlet written to the missionary wife, the possibilities of service for the wives of missionaries in educational, medical, and pastoral work are discussed. The wife of a mission man engaged in educational work is advised that "she will most probably be engaged with much that has to do with student groups: entertaining, cultivating, discussion, teaching".¹ It is to her credit, and her husband's aid if she can contrive games, be prepared in Bible study, edit an annual, or direct a glee club.² A wife can use any asset she has.

Mrs. P. Stolee, of Madagascar, gave assistance to her husband's educational work through her talent in art. When Mr. Stolee heard of Laubach's literacy plan he began working out key-word lessons for the Malogasy. Mrs. Stolee drew the "pictures".³ Their first chart

.

1. Student Volunteer Movement, op. cit., p. 10.

2. Cf. Ibid.

3. The Missionary, February, 1944, p. 8.

proved that they were on the right track and their work has now reached into the wilderness with Bibles and books for natives who have been taught to read.¹

Suggestions given to the wife of a doctor state that she will find her activities "oftentimes centered outside the church (in its formal sense)."² She can aid her husband's work by her contact with the nurses, internes, and patients. She may be privileged to minister spiritually to the sick who come to her because of her sympathy or interest. There will be a wide selection of services which she can render for the clientele of the hospital and its widening spheres of influence.³

The pastor's wife on the foreign field will best assist her husband as the circumstances of the work and her personal accomplishments and talents allow. It is said that in a rural community the wife

"will have need for such talents as fit into the life about her: whereas in the city church she will often find the counterpart of life in America among the well-to-do and socially elite".⁴

Churches in a foreign land will differ even as churches in the homeland vary in their methods and means of reaching the people for Christ. Any accomplishment a wife possesses and any large or small service she can render, is desirable. Rev. Seng Wen Ch'in of the English Methodist Mission has urged women

.

1. Cf. Ibid.

2. Student Volunteer Movement, op. cit., p. 11.

3. Cf. Ibid.

4. Ibid.

"to be diligent in helping with the work of the Church, stressing the work of Sunday School, teaching, conducting literacy classes for others, and in voluntary evangelistic work in ones own parish".¹

One missionary pastor's wife who assisted her husband in his evangelistic work went with him to 181 outstations. The trip was largely taken by bicycle and rest at night gained in hammocks. A letter written about their tour said,

"Mrs. Dille met the women for Bible lessons and in knitting classes. Mr. Dille conferred with pastor's and teachers and held services, including communion."²

Mrs. Dille's willing spirit and share in the work increased the joy of the undertaking and made more effective the message of Christ presented.

The wife of any missionary will need "a spirit equal to that of her husband"³ if she is to be of the greatest aid to him in his work.

B. The Work of the Missionary Wife

Outside of the Home

Although seventy-five years ago a missionary wife was not expected to offer her advice, unbidden, in the council of the mission, she was expected to join in certain activities.⁴ A typical daily program of a wife of that early mission day shows, however, the narrow and limited scope of her service outside of the home. We read concerning her activity,

.

1. Annual Meeting of the Women's Missionary Service League, in the Chinese Recorder, May, 1940, p. 333.
2. Helping Through Prayer, in the Missionary Herald, February, 1943, p. 8.
3. A. R. Buckland: Women in the Mission Field, p. 49.
4. Cf. Roys, op. cit., pp. 6, 7.

"At sunrise, after securing the morning's retirement, give directions to the gardener, and proceed to the schools to observe that all is in order. Return to the house, examine and direct the bathing and dressing of the children, and give them their breakfast. When your husband returns from his preaching, sit down to breakfast, and, immediately after, proceed to the storeroom, weigh out the articles required for the day and order the dinner. Then attend to domestic duties, after which your presence will be required at the school. The afternoon will be as crowded as the morning, but after tea the children go to bed. The evening may be employed in reading, writing or sewing, and on moonlight nights, in visiting the native Christian families in their cottages, or the orphan school, to give the girls a little address. After family prayers at nine, retire."¹

Such a program today would hold little or no challenge to the prospective foreign missionary wife. In the earliest days of modern missions the wife was almost always identified with her husband. People were undisposed to regard her ability or work as worthy of individual comment. It is said, "She was her husband's helper: that sufficed."²

In the early day there were women, however, as seen in Mrs. A. Judson and Mrs. Hinderer, whose names will always appeal to women workers as names to inspire enthusiasm and courage. In the records of the pioneering mission days there are many accounts of lives which show individuality of character and purpose which one writer has said, "must have borne fruit had there been no question of marriage".³ Down through the more than hundred years of modern missions a countless number of women have lived glorious lives not only as missionary wives, but as true missionaries.

It is said that today there are "opportunities such as the

.

1. Ibid., p. 7.

2. Buckland, op. cit., p. 69.

3. Ibid.

Christian Church never before extended to womanhood".¹ When the International Missionary Council met in 1928 there were forty women present. In planning for the Madras meeting held in 1939 it was urged that a representative number of women be present. The official bodies elected sixty women and ten were coopted. These women shared in the work of all sections and groups.² The possibility and reality of the above fact indicates the open door of Christian service for women today. Practically every avenue is wide open and she is challenged to enter. There is no opposition to the contribution she can make. Whatever talent or interest she may have can be used, and when actually in the work she will wish for many that she does not have. It has been said that the situation today "is as though God were saying in the mixed tenses He addressed to Joshua, 'Every place that the sole of your foot shall tread upon that have I given you'".³

1. Work for Other Homes.

At the International Missionary Council held in Madras in 1939 the Adult Movement Conference reported that "the church must be the mediating institution in developing a vital religious life in the family and its members".⁴ In a report at the same meeting the Department of Christian Social Service of the National Council expressed the conviction that there has been a "growing appreciation of the need to build

.

1. Evelyn Riley Nicholson: Anniversary of the Women's Foreign Missionary Society, in the China Christian Advocate, January, 1940, p. 13.
2. Cf. Madras Series: The Life of the Church, Vol. IV, pp. 22, 23.
3. Nicholson, op. cit., p. 13.
4. Madras Series, op. cit., p. 27.

stronger family relations".¹ For this purpose the Council felt that there must be "the building of a Christian ideal of marriage as against popular or neo-pagan conceptions of it".² It is suggested that "domestic finances, biology of the family, the father, mother, child relationship and the spiritual nature of the family",³ be the avenues of service into which trained Christian women devote their efforts for the establishment of Christian homes.

A Christian church cannot be built without the constituency of Christian homes. A pastor of experience developed his program for winning people to Christ not about individuals but about homes. The spiritual growth of an individual is hampered if his home does not conform to the Christian belief he has accepted and the new way of life he is striving to live.

A missionary wife who has made a successful, Christian home of her own is rich in experience and knowledge that can be put to work for the non-Christian homes about her. Her effort will be to the benefit of not only the individual home but also the mission church. Mrs. Swain, an attendant at the Madras conference has written that there is "utter dependence in mission fields of the church upon the home that is Christian".⁴ It is in the sacred guarding of the spiritual family unit that lies the hope of the organized church's development and growth. One author has expressed the heart of this matter in the statement of

.

1. Ibid.

2. Ibid, p. 28.

3. Ibid.

4. Report: Conference on Education for Home and Family Life, Agricultural Missions Foundation, June, 1938, p. 14.

the truth that Christianity must begin at home.¹

There are common and unique ways in which missionary wives have worked without their own homes for other homes. Until very recent years the most effective work was done through personal cultivation, visitation, and the teaching of girls and young mothers who because of this training were able to found Christian homes of their own. Special phases of home life have been emphasized at day, week, or month conferences. Lectures and discussions have been fruitful in their results. In some places songs, plays, pageants, posters, pictures, and slogans have all been used for the promoting of the Christian home. In all of this work and in other similar efforts the missionary wife has increasingly had a share. Many new opportunities are ready for her in this day. Work is being advanced for parent education and the producing of special literature. Refugee quarters are giving many openings for this type of missionary service.

Initiative in work toward the Christian Home has been taken by the church in Szechwan, China, in the Christian Home Movement. The Szechwan Council in 1939 and 1940 made a study of the needs of the homes in twenty-five places. This they did through councils, conferences, meetings, demonstrations, exhibits, visitation, and personal interviews. T. C. Kung, an executive who was active in the work, said, "There is a general desire by both Christians and non-Christians, young and old, for a Christian message from the church on the Home of today."² He discovered

.

1. Cf. Christianity Begins At Home, in the Christian Herald, May, 1943, p. 38.
2. T. C. Kung: Helping the Christian Home in the Southwest, in the Chinese Recorder, November, 1940, p. 748.

that there were many problems concerning family relationships, pagan and traditional difficulties confronting wholesome married life, the perplexity of youth in regard to the relationship between sexes, the question of leisure time, and the enormous task of health education.¹

These problems are found not only in China but in mission fields all over the world. Missionary wives have responded to them in so far as their education would allow and have done much to eliminate pressing difficulties within the homes in their own station. Mrs. C. A. Bridgman of Junghsien has been most successful in work for the training of sanitation in the home.² Another wife established a "bath day" which came one morning a week when mothers could bring their children to a bath house and there be trained in the proper care of them. Mrs. Brayton C. Case, who recently served in Burma, established a homes craft school. The school has now been named as a memorial to her because of her life of devotion to Burma's womanhood. The two great aims of her work were better health and better homes.³ Similar efforts such as these three have been undertaken by many missionary wives.

Five means by which homes on the mission field can be reached with the full message of Christianity have been presented as follows:

- "1. Conducting evangelistic meetings, prayer meetings, neighborhood Sunday Schools, etc., in the homes of the church members.
2. Observance of the Christian Home work once a year...
3. Visiting of homes with a clear-cut resolve to understand the living situation, problems and the needs of the home...

.

1. Ibid., pp. 748, 749.

2. Ibid., p. 749.

3. Erdman: Creative Personalities, Vol. IV, p. 76.

4. Emphasis on child training in the home, by conducting home study meetings for mothers through clinic work and mothers' clubs, etc.
5. Concrete projects in the training of motherhood, in care and training of children, in the improvement of home life mentally, physically, and spiritually, with the spirit of the love and the teaching of Jesus, through the technique of running training institutes for motherhood, baby welfare clinics, Sunday nursery schools, home industries and the constant visitation of the homes in a Christlike spirit, patience, constructive suggestions and guidance."¹

Christian home ideas are heartily welcomed by pagan people when their need is realized and the essence of Christianity seen. Missionary wives have individually done a great unknown work in this field. Organized and progressive work along this line is comparatively new. The greatest obstacle in the way of progress is in the shortage of skilled, specifically trained leaders.²

2. Educational Work.

Whether the organization of a mission station is large or small the help of the wife in direct mission activities is often needed. In the educational work of missions, wives and mothers have so responded to needs as to become advisors, administrators, superintendents, trainers of Bible women, leaders of station classes, and teachers in all types of schools and of every kind of subject. The contribution they have made is seen in the individual, the local school, and the development and results of various types of educational work.

The real need for the wife in this type of service is best seen by the busy schedule that is here when she is in it. One wife

.

1. Kung, op. cit., p. 747.

2. Ibid.

has written of her work during the summer season,

"The summer here has been as busy as ever. I seem to be able to collect as many jobs as I can handle and I sometimes feel a little too many. The biggest job this year is being the head of the Parent Teachers' Association. We have monthly meetings from April to September. I think I have a meeting all planned and then something happens and we have to do it all over again. We have an average of a hundred at our meetings..... I am also one of the Mission representatives on the Woodstock Board. That means usually only one meeting a year but that one lasts all day! I am also helping out in the Beginners' Department of Sunday School."¹

Another wife writes of crowded school conditions.

"Most of our Mission schools, including the Junior College, are opening this week; also the native schools. I notice this item in our weekly 'News Letter' of our Mission. 'Beirut streets are once more alive with uniformed children starting to school after the four-month holiday. Early indications point to another year of very large enrollment and already the "no room" sign describes the conditions of some boarding departments.'"²

This writer's contribution toward this need was made as the third and second grade teacher in the American Community School. There her group included, in addition to the Mission and University children, a little girl of American-English parentage, another with an American mother who married a well-known Syrian lawyer, and a little boy with an American mother and a Spanish father.³ It was her privilege to not only teach this interesting group but to assist them in the happy sharing of their varied backgrounds and in their individual wholesome character development.

That educational work is a true missionary venture is seen in the individual lives which it is instrumental in bringing to Christ, and

.

1. A missionary wife in India, June, 1943.
2. A missionary wife in Syria, September, 1942.
3. Ibid.

in the added opportunity it brings to these lives for happy abundant living. One testimony to this fact is seen in the four young people who are graduates of the Aleppo Mission College in Syria. A missionary wife writes concerning them,

"Yesterday I enjoyed 'pouring' at the opening tea of the Near East School of Theology where we saw the familiar faces of some of our former graduates as well as those of the present students. Two young people looked especially happy (both graduates) for they had been married just a week ago. It being almost impossible to find a place to live...the school has helped them out with a room until they can make other plans. The young man is working in the Armenian churches here and I know that his wife, Lydia, will be a great help to him. This is the second marriage between students this summer; the other young couple live now in Aleppo where he has charge of the religious education in Aleppo College of our Mission. We were very pleased over that romance, also, as they are both such fine capable young people."¹

As seen through this portion of a missionary wife's letter, the wife in what educational work she does, desires to win the student to Christ and to lead him or her into a mature, satisfying life of Christian leadership among the native people.

Some of the chief fields of educational work in which missionary wives labor include scholastically recognized academic schools, short term schools, women's centers, agricultural schools, and literacy. American and native day and boarding schools for children and youth are found within the first of this group. Short term schools are often Bible schools and in these the wife has opportunity for story telling, the teaching of Bible verses, the use of text cards, and training in Christian living.² In women's centers a variety of work is done. Music, the

.

1. Ibid.

2. Cf. Nina M. Stalling: in the China Christian Advocate, August, 1940, p. 12.

Bible, and practical home studies constitute the center of teaching. Often a nursery school will be included in the program for the benefit of young mothers.¹ From an agricultural school a wife indicates the nature of her educational work there by writing:

"Even I manage to spend four or five hours a day on language or school activities. A small nursery school was started in October in connection with the homemaking department, and an Indian teacher and I were put in charge of it. We have received only the children of the Institute staff this year, hoping that we should have more facilities and more experience another year to enable us to take village children. We have no separate building or shelter but have used one small room in the girls' practice house and the out-of-doors. Even some equipment for which we have the funds cannot be had because of the war or because of unreasonable expense.... I have continued with the girls' English, both classes, and beginning psychology. I have done very little with music this year, partly because we haven't been able to get a piano till now and partly because the service which was formerly in English is now in Hindustani."²

In the comparatively new field of literacy many wives are aiding their husbands in an approach to the people for Christ through the means of teaching them to read. One experienced missionary wife from China has said that her most successful work has been done in this field. That such work is necessary is evidenced by Frank Laubach's figures concerning illiteracy. Only three per cent of India's 388 million can vote because of the illiteracy of the masses. China has 450 million to teach. Ninety-three per cent of Africa's 150 million are illiterate.³

The missionary wife today is more and more working toward the wholesome education of the needy people in her adopted land. She is

.

1. Cf. Work and Workers, in the Chinese Recorder, November, 1940, pp. 727, 728.
2. A missionary wife in India, January, 1943.
3. Cf. Frank C. Laubach: The Silent Billion Speak, in The Missionary, February, 1944, pp. 1, 2, 20.

writing papers, leading discussions, and assisting in educational conferences,¹ in addition to the service already mentioned.

3. Medical Work.

In the findings of the Madras Meeting of 1939 on "The Christian Ministry of Health and Healing"² this conviction is stated:

"The ministry of health and healing belongs to the essence of the Gospel and is, therefore, an integral part of the mission to which Christ has called, and is calling, His Church. In some lands and areas the need presses more heavily than in others, and where that is so a special obligation rests upon churches and missions to make full proof of their ministry of healing."³

The responsibility of the Church in this ministry, the Madras report continues, should be integrated in the life of the indigenous churches. Native churches have been tempted to consider the enterprise of medical work to be only the concern of missions. In order to foster a sense of responsibility within the native for the good health of those in his community, the church must include in her sphere of medical work the claims of Christian medical service, the education and opportunity for native cooperation in all forms of medical service, the observance of Hospital Sunday, a bigger rural medical service, more visitation and spiritual aid, more hospitalization, and sacrificial service.⁴

In this vast program for medical work the missionary wife has a good share. Her contribution is in the realm of inspiration, example, and active cooperation. As her training permits she may have a place

.

1. Cf. Personal Interest, in the Indian Witness, January, 1940, p. 14.

2. Madras Series, op. cit., p. 162.

3. Ibid., p. 163.

4. Ibid., p. 163.

in the actual medical work. Where specialized skill is not adequate to permit this scientific work she may assist in routine tasks, clerical jobs, or evangelistic work among the clientele.¹

The need of the wife in all various types of medical service is often very real. During World War II mission hospital staffs lost many of their personnel. One nurses' training school had to be closed because of the living quarters which did not come up to the standard set by the government, and the teaching force which had been too depleted to meet government requirements. In times of both peace and war the amount of disease in pagan countries is tremendous. Such physical ills as trachoma, goiter, malaria, malnutrition, and various kinds of contagious diseases caused by ignorance, lack of common sense or sanitation are common.

One missionary wife after telling of the great need in the mission hospital where her doctor husband headed the staff said,

"I am not a trained nurse but I am a trained dietitian and have inherited...(that)...interest in the work.... I am teaching dietetics to the nurses and also history of nursing, both in English."²

Another missionary wife from India writes of her work,

"Presently the dispensary tent will be in the midst of a milling crowd. This whole village has tracoma, from the elders to the babies, including the school boys. Many mothers can barely see their children's faces because of the deformity and damage caused by in-turned eyelids and lashes literally rubbing away the sight of tortured eyeballs. Many cases have persisted in their painful medical treatment and are greatly improved during our stay here. Some few others, in the later

.

1. Cf. Ibid., p. 175.

2. A missionary wife in India, April, 1943.

stages of the disease, will obey our urging to go for an operation. Many scores will be blind by this time next year, and much of it is unnecessary.... It has been a full day.... It is a great life. Our cup runneth over."¹

Many missionary wives who cannot serve as nurses, dietitians, hospital evangelists, or in some such full time medical work, have ministered in what one writer has called the field of psychological medicine. H. G. Anderson has said that the knowledge that perfect love casts our fear and that the personal experience of God's great love, is one of the greatest of all preventives of ill health.² He says, "As a preventive medicine, let us remember that this (the sharing of the preventive medicine) is first and foremost a sphere of activity open to women."³

4. Philanthropic Work.

It is said of Mrs. George Johnson, a missionary wife of the early mission days,

"She went in and out among the female part of the population, striving to raise, civilize, Christianize and refine them by teaching, 'in season and out of season,' the Gospel of Christ, and its kindred lessons."⁴

Similar words have been written of the pioneering wife, Mrs. Hinderer.

It is said that she was continually

"reasoning with mothers, ruling and teaching the little ones, taking in some new child deserted by its parents, caring for the sick, and tenderly soothing the last hours of some waif,

.

1. A missionary wife in India, January, 1943.
2. Cf. H. G. Anderson: An Intensified Healing Evangel, in the Chinese Recorder, November, 1940, p. 758.
3. Ibid.
4. E. R. Pitman: Lady Missionaries in Foreign Lands, p. 75.

who would otherwise have been left to the mercies of some pigs and the vultures."¹

This type of humble, loving philanthropic work has been one of the greatest fields of service for the missionary wife. Wherever physical or spiritual need has been made known to the wife, she has endeavored to relieve or eliminate it.

The missionary wife of today follows in the steps of Mrs. Hinderer and her colleagues. A wife in Free China during World War II writes of efforts to assist needy students who have no support.

"Just now we have been ransacking missionary garrets to find boxes, old picture magazines, old tools, in fact any materials which Dr. Hoh can put into his True Light Students' hands to help them make small framed pictures, etc., to earn money to support themselves."²

That Chinese youth, in part, are being able to continue their schooling in the midst of bitter war conditions, is high recommendation for the help given them from this and other similar sources. The missionary wife quoted above has written of her summer work, "I am having such an interesting time helping our students and teachers a little as they get ready to go on vacation."³ Such common but joy-giving service has little or no place in mission records, but it occupies a vital place in the program of the missionary wife.

The nature of the philanthropic work a wife does depends on the circumstances of her station. She may serve on the mission's relief committee, be active in refugee work, plan for the care of the

.

1. Buckland, op. cit., p. 60.
2. A missionary wife in Free China, July, 1943.
3. Ibid.

needs of American or English soldiers stationed nearby, or do simple independent visitation work.

One wife recently returned from China tells of time spent at her husband's side doing refugee work. Food, shelter, and physical and spiritual care was given to hundreds of poor, homeless natives. Another wife on the field during war days writes of labor for service men,

"Since last August a considerable--and increasing--part of my time has been given to canteen and hostel work.... We started very simply last summer with light refreshments, games and reading rooms. Now we have offices and restaurant on one floor, tea rooms and club rooms on another, and a 65-bed hostel across the street...."¹

A letter written by a wife in direct relief work tells of the great needs present in a pagan and war-torn community:

"My heart strings are wrung every day by the sad plight of the poor who tell their tale of woe to me. I am chairman of our station poor relief committee, so maybe I see more of the poor than my fellow missionaries. Have made 9 quilts and 2 covers for other quilts where they had cotton to fill them. Have also given out money for fuel and food. What one can do seems like so little by the side of what is really needed. I sincerely hope that after this world war is over, food, fuel, and clothing will be more evenly distributed."²

These illustrations of philanthropic service rendered by missionary wives testify of the important place filled by the wife in philanthropic work on the field.

5. Industrial Work.

Forms of industrial work introduced by married women have brought earning power and economic relief to wide regions on the mission

.

1. A missionary wife in Syria, July, 1942.
2. A missionary wife in Iran, February, 1943.

field. Many a philanthropic need seen by the wife has been at least partially solved by industrial means.

Mrs. Edna Johnson Long, the wife of L. Lewis Long in Ahmednagar, India, returned to her station from a furlough in 1936, to find many of the people in her Indian city in the grip of poverty and near semi-famine condition. Immediately both Mrs. Long and her husband added to their heavy mission schedule the work of famine relief. As the days progressed Mrs. Long felt that the temporary assistance they could give was not enough. Something practical and permanent needed to be done to relieve the tragic economic situation around them. Because of this conviction Mrs. Long created and established a means of industrial livelihood for the women.¹

In starting her industry Mrs. Long bought a cartload of sisal plants, which outcasts used to make into rope. After soaking the plants she experimented with them and was chided by her friends for wasting her time. As native women came to her door for help, however, she gave each one a bunch of fibre with instructions to work on it until she had created something out of it. Women of all castes came and not one refused to work with the fibre. It is said, "Soon they were turning out belts, bags, sandals, and many other saleable and beautiful articles."²

In the first year of this work ninety-seven persons were taught to use the fibre. Visitors came from all over India to study the work. The government became interested and finally an Institute and Training

.

1. Cf. Dorothy P. Cushing: Business: On a Hemp String, in the Missionary Herald, February, 1944, pp. 6-8.
2. Ibid., p. 7.

School was established.¹ In 1944 Mrs. Long received from the Indian Government the silver Kaiser, a medal for distinguished service to the people of India.² This reward and the created industry will serve in India and elsewhere as a witness to the Christian compassion of the missionary wife.

Such industrial work as Mrs. Long's has been known only in recent years under the term, Industrial. For many years, however, the native trades and talents have been encouraged for the needful livelihood of the national people. Missionary husbands and wives have combined their efforts in humanitarian and spiritual work of this kind since the start of missions.

6. Evangelistic Work.

Missionary wives in all types of stations and works are united in the one great ultimate task of missions: the privilege of bringing to someone the message of Christ. Consecrated work for other homes, and for schools, hospitals, philanthropies, and industries, yields evangelical fruit. To give the message of Christ the wife will use whatever opportunities come her way. Most wives have the privilege of limited evangelistic work in connection with work already referred to in this chapter. Some wives can devote a major portion of their time to direct evangelism. This is most always done at the side of the husband who does a similar work, or whose service in another specialized line is made complete by her evangelistic efforts.

.

1. Cf. Ibid.

2. Cf. Ibid.

The opportunity and challenge of evangelistic work for the missionary wife is seen in a portion of a letter written by a young wife in China.

"My husband keeps busy all the time, and wishes for more hours in the day. We've never had such wonderful opportunities so we want to make each one click for Christ. Who knows how long doors will be open like this?... You'd be interested in a recent questionnaire the students filled in. One hundred eighteen who aren't now Christians signed their names as wanting to become Christians. Isn't that wonderful? We have more than three hundred in regular scheduled Bible classes each week, and voluntary chapel four times a week is very well attended. Bill and I both teach English besides the work in Christian Education. Twice each week I have an English Bible class that is proving a great challenge. The twenty in it are practically all college graduates, and speak and understand English well enough so that we have had some tremendously interesting discussions. I feel the Lord will claim some of them."¹

The student work, emphasized in this quotation, constitutes one of the newer and most successful fields of evangelistic work. As the educational program for the common youth is developing in pagan countries, missionaries are laying hold of the opportunities and possibilities available to win them for Christ. In the converted native youth lies the hope of the native Christian leadership of the land.

The wife of a missionary engaged in evangelistic work tells of the routine life and its duties, which she and her husband experience. She writes,

"Our routine life goes on about as usual. One week it may be daily visits with my Bible woman to one or another group of women and children scattered in various sections and then carry out an examination for a certificate which they greatly prize. Tomorrow I go to a wedding in one of these circles, which I have contacted through these visits

.

1. A missionary wife from China, November, 1942.

and through a Sunday School which I carry on at the church hour.

"The next week we may work on the registers of the Christians of our village churches. This has to be done once a year to prepare for the statistics of the Board after the names have been checked with the preacher who lives among the people.

"Then there are the visits to the villages themselves. Last week we were out twice. One visit was to prepare for the organization of a church. The other was the first visit to a village where about twenty families say they want to become Christian."¹

This type of service is known as itinerant evangelistic work. An evangelist and his wife will have as their charge a district where pioneer work, and supervisory duties over native churches, and the possible pastorate of a center church, are their responsibility. This is a rural work and the wife's opportunities are manifold, even as they are in the city evangelism where the wife, through personal contacts, Bible teaching, and church duties, renders evangelistic service.

Today some specialized forms of evangelism are proving most successful. Wives are using talents and abilities as evangelistic means. Work has been done with the use of the radio, special music, drama and similar aids. A wife in Cuba daily helps to plan and assist in an evangelistic radio program. Another wife in China writes of the musical evangelistic work she does with her husband.

"(We) have been doing more musical evangelism work this year, and how we enjoy it. Since last December we have given concerts, followed by several nights of evangelistic meetings, in Changsha, Shaokuan and Kweilin. In another two weeks we go to Kwangsi University, then to Shookuan for a week of evangelism,

.

1. A missionary wife from India, June, 1943.

and an invitation has just come from Sun Yat Sen University. It seems to be a rather new approach to overseas students, university students and upper class groups who because they have enjoyed the concerts come to hear Bill speak. So many he has talked with at the end of the meetings have said they had never heard Christianity presented in that way before. We just pray that the Lord will use it."¹

The missionary wife is an indispensable agent in and for the work of evangelism on the mission field. As a worker with students, an itinerant evangelist's partner, a pastor's wife, and an assistant in specialized forms of evangelism she has made a great and lasting contribution.

C. Summary

The missionary wife in her service outside of the home should be an active and spiritual aid in her husband's work. According to the circumstances of her home, her husband's position, their field situation, and her personal abilities she can contribute to the cause of missions with a work of her own for other homes, or in educational, medical, philanthropic, industrial, or evangelistic service. In whatever field she choose, and there is an open door toward all, her contribution may be of vital significance. Her effort need not necessarily be confined but may be best given to an all-round emphasis, as was one missionary wife's who reported her year's duties as including the planning of the church's annual program, the canvassing of church members, the teaching of two groups of candidates for church membership, an active participation in the Sunday School, choir and council, work as counselor in the

.

1. A missionary wife in China, November, 1942.

Girl's School, the teaching of literature to the graduates of the Boy's School, knitting for the Red Cross, and a membership in a Choral Society.¹ This program is not typical of every missionary wife's service outside of her home. The amount of service rendered will vary with the individual.

.

1. From the personal report of a missionary wife in Colombia, 1942.

CHAPTER IV

THE PROBLEMS OF THE FOREIGN MISSIONARY WIFE

CHAPTER IV
THE PROBLEMS OF THE FOREIGN MISSIONARY WIFE

It has been said that "the missionary's job, at its best, is the happiest in the world; at its worst it is like a blister on a thirty-mile walk."¹ It is not the job but the missionary that must decide how great the individual joy and satisfaction in the missionary service is to be. The missionary can be one of the happiest people in the world. This happiness does not grow of itself, however. It must be bought at the price of the complete surrender of individual freedom to the interests and claims of the mission endeavor. The missionary wife must find her greatest happiness and joy in other persons' lives and, in addition, be willing to give up the desire to carve out a distinct pattern for her own life and work.²

In this chapter it is our purpose to investigate and study the major problems a missionary wife will have or is likely to have.

A. The Problem of Living in Another Country

Although a missionary wife has necessarily counted the cost of foreign missionary service, and has even most adequately prepared for it, there will be difficulties whose strain she can bear only as she meets them. That she is aware of them and spiritually ready for them is of vast importance. That they are sure to come is a part of

.

1. Ronald Owen Hall: The Missionary-Artist Looks at His Job, p. 7.
2. Cf. Ibid.

the personal cost of foreign missionary service.

1. Disillusionment.

The first impressions of a foreign land are not always pleasant. The reality of the scenes the new country presents is seldom as attractive as that imagined and anticipated by the new missionary. For this reason a missionary wife will not be unusual in her reactions if she finds her entrance to the strange country crowded with disappointments and disillusionment. There will be, of course, the hearty greetings of the missionaries already on the field and the charm of the strange scenery, dress, and architecture. The novelty of these latter things will soon wear off, however, and the hospitality of the experienced missionary may not be sufficient to offset an inner rebellion against a score of things which may include narrow streets, squalid houses, unintelligible speech, odd dress, manner, and customs, heat, filth, vermin, lack of conveniences, limit of work, and lack of appreciation.¹ Heathendom, and even the mission organization, may present a number of unpleasant factors which can make the new life difficult.

Mr. H. H. Bucher, a missionary in China, has said that the main difficulties a new missionary on the field is apt to face are:

- "1. Attitude of racial superiority.
2. The feeling you are not wanted because of inexperience.
3. Little opportunity to observe the work....
4. Mission politics."²

Each of these problems can involve complex situations and will warrant

.

1. Cf. Arthur Judson Brown: *The Foreign Missionary*, p. 88.
2. Mr. H. H. Bucher: *Princeton Missionary Retreat*, 1940.

definite personal adjustments.

Disillusionment through one or more of these, or other sources, may come to the missionary wife. It must not be allowed to embitter or limit her outlook. Mr. C. Wilson, a missionary from Persia, has said that there are four stages through which a young missionary often passes: romance, disillusionment, reconstruction, and serious service.¹ The reconstruction of the shattered romance can be based on the truth of the situation. The ultimate service will be serious and strong because it is enforced with knowledge and insight.

In a Princeton Seminary Missionary Retreat in 1940 a number of practical suggestions were made by experienced missionaries for the purpose of helping a new missionary make adjustments. Some of these can well be applied to the missionary wife. They are:

1. "Master yourself. Don't criticize during the first year. Be quick to praise everything you possibly can. If you make changes, make them quietly.
2. Don't get into a rut (or... 'Choose your rut carefully, you'll be a long time in it.'--Chinese proverb.)
3. Don't ever argue over the language.
4. The most powerful resource in facing personality problems is the grace of God.
5. Consider the feelings and view points of others.
6. Conform as much as possible to native customs, but don't go native except with great care.
7. First impressions are most valuable. Keep a diary.
8. Don't take yourself too seriously. One cannot afford to be overly sensitive."²

The missionary wife who can face difficulties and discouragements in the spirit of these suggestions need not fear the future.

.

1. Cf. Mr. C. Wilson: Princeton Missionary Retreat, 1940.
2. Princeton Missionary Retreat, 1940.

Whether or not her outlook be bright will largely depend on her point of view. New conditions during the first few years on the mission field will necessitate many adjustments. These must be expected. Through love and patience and spiritual grace they can become blessings.¹

2. The Language.

One of the hardest undertakings of the missionary life is the learning of a new, and often difficult language. Without an adequate use of the speech of the adopted country, the missionary wife will be hindered in her entire work and message. Many wives tell amusing stories of the results of mistakes they have made in the use of the foreign vocabulary or grammar. Such errors are almost sure to be made in the first months or years of language study. If they continue, however, their effect upon the wife's service and influence, will be seriously detrimental.

No amount of apparatus can make it easy to acquire a foreign tongue. It is said that "the ear must be trained to recognize new sounds, the voice to produce them accurately, the memory to hold them, and the vocal organs to express them."² One young wife after spending her first year on the field, wrote,

"It has been a very busy period, but simply to say we have been studying Portuguese cannot convey the extent of our work. It has meant study, classes and the recitation of innumerable irregular verbs, compositions, practice in reading and pronunciation, and other fundamentals involved in learning a language;... We wonder if the learning process isn't very

.

1. Cf. Brown, op. cit., p. 89.

2. Ibid., p. 90.

slow now that the hardest obstacle has been passed--that of understanding the queer sounds and their meanings."¹

To acquire the art of a new language is not easy. It will take a fixed determination on the part of the missionary wife, to both learn the language well, and to enjoy it.

It is said that generally at the start, a wife will learn the language with greater facility than her husband.² That she does not often keep the lead or sometimes even adequately master the language after years on the field is due to the fact that she is usually handicapped with household cares and children,³ or mission work. It is hard to sit down and study the language while calls and duties are pressing from every side.

The missionary wife, for a successful acquiring of the language will need ambition and perseverance. She must realize that no time is wasted if it is spent in preparation for her life work. She should know that,

"experience has shown that if one does not obtain a working knowledge of the language during the first few years, the probabilities are that ... (she) will never become an efficient missionary."⁴

3. The Climate.

The most serious of the harmful influences which confront the missionary wife on the field are those due to unwholesomeness of climate.⁵

.

1. A missionary wife in Brazil, 1943.
2. Cf. Counsel to New Missionaries, p. 29.
3. Cf. Ibid.
4. Brown, op. cit., p. 92.
5. Cf. Counsel to New Missionaries, p. 98.

The degree to which a person is affected will vary according to the country. On almost every mission field some amount of consideration must be given to this factor and its effect upon missionary personnel.

In making a study of recent missionary letters from wives on the foreign field it was found that time and time again mention was made of the weather and kindred problems. One wife wrote, "A terrific dust storm rushes and swirls without to remind me that this is India."¹ Another wife wrote of the keen satisfaction she and her family felt because they had grown used to the climate.

"One of the things that makes us very happy here, is that we seem to have grown accustomed to the climate, trying and different thought it be, very easily. It is, of course, completely tropical, but while it is hot, there is usually a breeze, and that breeze is cool, for the ocean is not far away. There are two seasons, the hot wet season and the not-so-hot dry season. The dry season is when the trade winds blow, and they are cool breezes which are very delightful. Strange to say the Colombians call the cooler season summer and the hotter season winter! To them winter means rain and does not indicate temperature, while summer means that it doesn't rain. Right now it is windy season and it is really delightful. The thermometer doesn't drop below 70 degrees however!"²

The missionary wife's adjustment to the climate in which she goes to live will have a great influence upon her physical and mental health. Through a knowledge of both the weather and the good and disagreeable factors which accompany it, she can do much to safeguard herself and her family. Adequate care should be taken that the body is guarded against the diseases and ills that are common in some extreme climates. Over-exertion in extreme heat should be guarded against.

.

1. A missionary wife in India, 1943.
2. A missionary wife in Colombia, 1943.

Preparation should be made for storms or extremes in climate, common to the adopted country. The water supply should be made safe. Common pests should be taken in stride and kept at a safe distance.

A sense of humor added to means of precaution will do much to eliminate a large degree of this latter problem even though it cannot do away with it. One wife writes knowingly and humorously of "local color". She says,

"BUGS! I have never seen so many bugs, nor dreamed there could be so many or so many kinds. It is an entomologist's paradise. Ants! Big, little and medium! They are always with us. We have been interested in watching them work and amazed at their persistence and strength.... 'Consider the ant, thou sluggard' is an apt phrase in this country, for we have to consider them all the time, especially the termites, which take our buildings almost as fast as they are built, and destroy furniture at an amazing speed. Then there are the lowly roaches! Big flying ones that come out at night and scare you (at least me) as much as a good sized rattlesnake, and the little brown ones that get into the cracks of your table and sideboard or wherever there is the smell of food, and keep you using the flit gun as your dearest weapon. Are you feeling crawly? Well, wait a minute and I'll tell you a real one! Plumer was seated at his desk in the school office one morning when he felt something crawling on his leg. He reached down and pinched something and then stood up and shook his pants leg, and out dropped a dead scorpion! We have since killed about ten in our house and innumerable ones have been killed in the school. All these things are the 'local color' of the place and keep life from getting monotonous!"¹

The problems a foreign climate present are numerous. Missionary wives have proved, however, that through the combined efforts of knowledge, care, watchfulness, and a sense of humor, most of their serious aspects can be eliminated.

.

1. A missionary wife in Colombia, 1943.

B. The Problem of Maintaining a Well-Rounded Life

1. The Physical Life.

It is a well-known fact that "health is indispensable to the missionary".¹ Without it the missionary wife is almost certain to be useless and even a burden upon others. Not only her service must suffer but that, too, of her husband.

Often ill-health, a physical and nervous breakdown, or even death, is the result of carelessness. When such things as sun helmets, tinted glasses, mosquito nets, noonday naps, preventive medicines, and other necessary safeguards to health within a pagan country are neglected, there is a price to be paid. While there are times when it may be necessary to run risks, the wife should govern her actions with knowledge and common sense. Indifference to physical laws and neglect of remedies are not evidences of faith but of poor judgment. Although it is true that the wife is not sent to the field for her health,² God works through human agents and wills. It is her sacred duty to keep her body fit for His service.

a. Motherhood.

Since all kinds of new adjustments are necessary for the wife during the first year on the field, the strain on her physical life is likely to be keen. Special advice has been given the missionary wife regarding the question as to whether she should assume the responsibility

.

1. Brown, op. cit., p. 140.

2. Cf. Ibid.

of motherhood at this time.¹ It is said that,

"the wisdom of doing so would be considered very doubtful by many authorities, who urge that leaving the homeland, settling in a strange country, and learning a new language are experiences which involve all the physical and nervous strain that a young wife should be expected to undergo at the beginning of her missionary life."²

On the other hand a minority are in favor of an entirely free and normal family life after arrival on the field. The problem is very much an individual one, the essential point being the circumstances involved bearing on health, social relations, and mission work.³ Sympathetic and experienced advice should be sought and the question squarely and honestly faced.

b. Exercise and Recreation.

It is almost without exception that missionaries agree that those fellow-workers who have had the best health in the field have taken a good amount of regular exercise, and have not forgotten how to play. Exercise and relaxation should have as definite a part in the daily program of the missionary wife as food and sleep.

Missionary women have been accused of neglecting these important means toward good health.⁴ Regular exercise may be difficult to obtain, but it is of utmost importance. A stiff daily walk is almost always possible and in many countries, tennis, the "national game"⁵ of missionaries, can be played the greater part of the year. The wife can-

.

1. Cf. Dr. William N. Wysham: Counsel to New Missionaries, p. 14.

2. Ibid.

3. Cf. Ibid.

4. Student Volunteer Movement: The Call, Qualifications and Preparation of Candidates for Foreign Missionary Service, p. 152.

5. Wysham, op. cit., p. 14.

not afford to be so busy that exercise is crowded out.

Many common forms of relaxation in America are denied the missionary wife in another country. For this reason her recreation is often best if planned systematically. It should center about her individual tastes and desires. It can be, but need not be, useful. One writer has even said, "you cannot be a good missionary until you have learned to waste your time and not feel it wasted."¹ The purpose of the recreation is for the good and proper tempering of the body and mind. If cramped or hindered by a guilty conscience, it is half defeated before it is begun.

c. Hobbies.

One of the most important forms of relaxation open to the wife is that of a hobby. In a foreign country there are untold opportunities for such a diversity. As to its value, Dr. Logan of Mayo Clinic claims that an absorbing hobby is essential for good mental health.² One writer to missionary candidates has bluntly said,

"I believe...that candidate secretaries should not accept as missionaries those who are not hobby-minded. To have a hobby shows both energy and leisureliness of mind."³

A hobby can be to a missionary wife an anticipated pleasure, a source of stimulating interest, a bond between her and the people of the country, and a means of her becoming a definite part of the life of the field.

.

1. Hall, op. cit., p. 40.
2. Cf. Wysham, op. cit., p. 14.
3. Hall, op. cit., p. 46.

2. The Emotional Life.

It is said that "a prayerful cultivation of cheerfulness and equanimity under adverse conditions should be one of the great aims of the missionary."¹ This aim should be a working force in the life of the missionary wife. She will meet many difficult problems. Because her life is one often separated from normal emotional outlets, and because difficulties of the climate, separation from loved ones, and pressing duties may weigh heavily upon her, the problem of maintaining a balanced, well-rounded emotional life is not easy. Instead, it will be easy for her to become

"too fussy about avoiding disease germs, too apprehensive concerning possible danger to dear ones, too wrought up over the hostility of non-Christians or the growing-pains of the indigenous Church."²

If the wife is to have a happy, mature emotional life she must avoid worry as she does disease. She must also know how to sensibly combat such factors as tired nerves and mental depression. Toward this end an experienced minister's wife has given a suggestion that can well be applied to the missionary wife. She advises that when the wife discovers that she has reached her physical limit she "Take time out for repairs! Cut the corners, get more rest, go to bed for a day and store the battery."³ Rest coupled with fun and relaxation is a known tonic for emotional disturbances.

.

1. Wysham, op. cit., p. 15.

2. Ibid.

3. Mrs. Paul Warren: Letters to a Prospective Minister's Wife, in The Presbyterian, September, 1941, p. 3.

A minister has recently listed some positive qualities that are ideally found in a happy shepherdess or one who with her husband, for Christ, tends a spiritual sheepfold. Some of the qualities he mentions are inherent gifts, some are personal attitudes, some are attainments, and all are subject to development and improvement. All, too, have a bearing upon the emotional life. The author writes of the shepherdess that,

"She must be a lover of God....
 have a good mentality....
 be a good housekeeper....
 have common sense....
 have good taste....
 not be jealous....
 be unshockable....
 have a sense of humor....
 be adaptable....
 have social winsomeness...patience...tact...courtesy...sympathy...(and) love."¹

A missionary wife who can develop within her life these traits has gone far toward establishing a firm foundation for the building of a well-balanced emotional life. If the cornerstone can be a sensible, unfailing trust in God she need not fear.

3. The Intellectual Life.

Before going to the foreign field, and later during furloughs, a missionary wife should give careful consideration to the needs of her intellectual life. When actually living on the field she will probably be in a place where she is out of reach of the currents of her former intellectual life. There will probably be no libraries, concerts, and

.

1. Hewitt, op. cit., pp. 43-63.

lectures near by. Associates are apt to give little direct mental stimulus to her because they either think much as she does in certain matters or else have no interest whatever in others.¹ A wife's intellectual sources on the field may be found only within her home. There, her husband's library, the family library, personal books, magazines, discussion, hobbies, companionship, and other provided and prepared means, can help her to maintain a growing, alert intellectual life.

For these reasons the first important aid toward a growing intellectual life is a well-chosen library.² This, of course, a wife plans and shares with her husband. They should make as wide and varied and big a selection as their freight and financial allowances will allow.

A second important intellectual help will come from magazines, periodicals, newspapers, and letters from the homeland. During World War II when mail service suffered, many letters from wives on the field expressed either the importance and comfort found through these channels or else the suffering of morale because of their absence. One wife wrote,

"Most of our friends do not write nowadays because of uncertainty of mails, so I sometimes find myself longing for letters. The magazines we take seem to get through eventually, though an August number may arrive before the May issue. So far we have had just one number lost--which we think is very good for times like these at sea. Our magazines mean so much to us now in helping us to keep in touch with America, though we are not in any way isolated...."³

A third necessary step toward a continual, intellectual development on the field is the buying, each year, of new books. It is

.

1. Cf. Wysham, op. cit., p. 8.

2. Ibid.

3. A missionary wife in Syria, 1942.

recommended that "less than six books a year means a slowing up of intellectual life."¹ Whether this be true for the missionary wife she herself must determine. The important fact to be remembered is that she should cultivate and keep insofar as possible the stimulus of varied reading.

Particular interests and incentives provide a fourth and valuable field for the upholding and broadening of a wife's intellectual life. Through study for the furthering of a talent, hobby, new interest, or mission service she will grow in intellectual breadth and power. Creative work and expression may provide great satisfaction and result in a real contribution to those about her.

4. The Spiritual Life.

A missionary wife's spiritual life is the most vital phase of her character and influence. A missionary wife, even as her husband, is supposed to be, "God's man (instrument), in God's place, doing God's work, in God's way and for God's glory."² It is necessary that she be a woman with a deep and strong spiritual life.

If this is to be true, the center of her spiritual life will not be self-effort or experience, but Christ. Unless He occupies the foremost place in her daily living, the term, missionary, becomes empty, and the word, wife, loses its true inner sweetness. His inner force must bring to her not only a selfless passion for others but a

.

1. Quoted in Wysham, op. cit., p. 9.

2. Brown, op. cit., p. 177.

total commitment to Him of all she is or has or may become through His great love.¹ When the wife's spiritual life is so founded then Christ's love within her

"will give the vision of the needy lands to which one would go; homes to be rebuilt on the ruins; broken bodies to be healed by tender ministrations; millions of starving and destitute to be fed and clothed, and...countless hosts of human souls, helpless and broken in spirit, waiting to be restored by the message of love of Him who alone can rekindle hope--that Christ who in compassion and tenderest yearning bids one go and make Him known, 'whom to know is life eternal'".²

For the maintenance of such a rich spiritual life, an experienced missionary wife from China has urged that nothing is as helpful as time taken early every day for communion alone with God. A noted Christian philosopher and teacher stressed the same truth when he said that the reason so many Christians lose the confidence and blessings of their faith is that they forget or neglect their personal devotional life. The missionary wife cannot expect to grow spiritually unless she has a private time apart for meditation, Bible study, and prayer.

One missionary wife has told of her daily spiritual help on the field first found in private devotions, and then deepened and encouraged in fellowship with her husband, and finally exercised and strengthened in the circle of her mission family. This wife's spiritual life was well-rounded and consequently bore much fruit.

Bible study, prayer, devotional helps, and definite spiritual habits will aid the wife in maintaining her spiritual life. It is said

.

1. Cf. Student Volunteer Movement: Mrs. Missionary, p. 4.

2. Roys, op. cit., p. 4.

however, that "No one can lay down rigid laws for the spiritual life."¹ Only a deep personal experience, desire, and love will rightly motivate and guide this phase of life. Each wife must find the way in which she can live it best.

C. The Problem of Social Adjustments

1. The Relation to Fellow Missionaries.

The adjustment of the wife to other fellow-workers is said by many experienced missionaries, to be the hardest problem a wife, or any missionary, must face. It is written that "missionaries working on the field together have at once one of the choicest and one of the most difficult relationships in the world."² They are working together as followers of the Lord and bound by a deep, mutual loyalty and love. At the same time they are all trained, efficient leaders, who are continually thrown upon each other. Almost every missionary will have independence of mind, initiative, and ability to lead.³ It has wisely been stated that "Anybody can get along with one colonel but when there are five it takes tact and good judgment to get on sweetly."⁴

Counsel given to new missionaries by a large Mission Board provides some practical suggestions that can help the missionary wife in her relationships to other missionaries. The new wife should be sparing of her expressions of divergent opinion the first year of service.

.

1. Wysham, op. cit., p. 8.
2. Ibid., p. 21.
3. Cf. Ibid.
4. Ibid.

She can talk freely to her own private notebook but should go slowly in voicing definite convictions. The wife should make it the practice of her life not to criticize other missionaries even in thought. She should never forget to respect a fellow-worker's job. In and through everything she should keep her sense of humor. Team work should be entered happily and she should always play the game with all her might. Above all she should remember that Jesus Christ Himself is a member of the missionary fellowship.¹

2. The Relation to the National.

If a missionary wife is to win as her friends and help win to Christ the native people around her, she must first win and hold their respect. To do this she must always conform to the proprieties of the land in every possible way. By constantly endeavoring to understand the national and see their point of view she can win friends where customs have differed for ages.²

Ambassador Page, in speaking of how to make international relationships ideal, said:

"I have found that the first step is courtesy; that the second step is courtesy, and the third step -- a fine and high courtesy."³

The wife in her contacts with the national can follow no better over-all rule than that expressed by Ambassador Page. In her service for them, in her personal work with them, in her joys over them, and perplexities

.

1. Cf. Ibid., pp. 21-24.

2. Cf. Ibid., p. 24.

3. Quoted in Ibid., p. 25.

because of them, courtesy can safely guide her reactions and contacts with them. Many wives have had the humiliating experience of losing face with the native because of ignorance or lack of true Christian tact and care. A continual study of the ways of the people coupled with a consistent inner patience and self-restraint can work for the missionary wife sure progress in her outreach to the native.

D. Summary

In this chapter we have reviewed the component parts of three major fields of difficulty the missionary wife meets. The life of the missionary wife is full of complex situations. This is true because of the fact that she lives in a foreign country, that not only presents a new and strange way of living, but also many problems in the course of maintaining a well-rounded life, and achieving satisfactory social adjustments.

When a missionary wife goes to a foreign country disillusionment will often be keenly felt because of disappointments in the land and new manner of life. The learning of the strange language, which should be adequately mastered, will prove to be a difficult undertaking. The problems of the climate may be taxing and nerve racking.

Because of these difficulties it is necessary that the wife maintain a wholesome and happy well-rounded life if she is to make the many required adjustments. Regular exercise and recreation should be included in her daily or weekly schedule if her physical condition is to measure up to her strenuous program. For the stability of a happy emotional life she must need firm character building qualities as well

as a complete, living trust in God. That her intellectual life be not hindered by lack of opportunity for growth, she will need to prepare for intellectual stimuli and activity, while in the homeland. Her spiritual life must know full commitment unto Christ and a definite personal program for spiritual growth.

The missionary wife must learn to live happily not only with herself, but with others. Her life with her fellow missionaries will call for humbleness, tact, good judgment, and a love which is sufficient for many trials. Knowledge, courtesy, and tact must ever guide her relationships with the native people.

The problems of the missionary wife are numerous and complex, but not without their possible solutions.

CHAPTER V
THE MISSIONARY WIFE FROM THE STANDPOINT
OF THE MISSION BOARD

CHAPTER V
THE MISSIONARY WIFE FROM THE STANDPOINT
OF THE MISSION BOARD

The purpose of this chapter is to determine through investigation and study the qualifications and requirements of the missionary wife from the standpoint of the mission board. Because the day has passed when the missionary wife was considered just a wife, her status now is on a par with her husband's. She is a member of the missionary profession and as such must qualify to set mission standards. A man is not accepted by a mission board if his wife fails to measure up to the board qualifications.

In the year 1941 and 1942, Dorothy E. Collins prepared a thesis on "Present Standards and Procedures for Missionary Appointment"¹ for the Committee of Missionary Personnel of the Foreign Missions Conference of North America. In this comparative study of standards of missionary appointment thirty-seven mission boards of North America participated by submitting information as to their own methods of selecting missionaries. This information was carefully compiled, compared, and summarized. It is the latest and most complete source of data regarding mission boards' qualifications for their candidates. Because of this fact, the thesis will be the primary source of information for this chapter.

.

1. Dorothy E. Collins: Present Standards and Procedures for Missionary Appointment, Hartford Seminary Foundation, 1941-1942.

A. Her Physical Qualifications

1. Health.

The importance of the good health of every missionary on the mission field is recognized by all mission boards. It is imperative that a missionary wife be robust in health because of "extremes of climate and altitude, the prevalence of disease and the comparative scarcity of medical facilities in some countries to which missionaries are sent."¹ The wife is required to pass a careful physical examination. If physical disabilities are found, their relationship to her effectiveness of service are carefully considered.² A board will seldom accept a wife as a candidate until she has passed high health requirements. An "unimpaired physical constitution"³ is the health ideal of the mission board for the missionary wife.

2. Age.

Missionary candidates past thirty years of age were formerly thought to be likely to have difficulty in learning a new language and making adjustments to a new environment. Boards have found it necessary to raise the age limit, however, because of high educational requirements. Experience has also shown them that a flexible policy regarding the age range is necessary and desirable.⁴

A missionary wife will seldom be beyond the lenient age

.

1. Collins, op. cit., p. 20.

2. Cf. Ibid.

3. Cf. Ibid., p. 4. (From a letter of the American Board of Commissioners for Foreign Missions.)

4. Cf. Ibid., p. 20.

limit when she applies for service. Most mission boards specify that missionaries should be between twenty-five and thirty years of age at the time of their appointment.¹ One board specifies twenty-two to thirty-five as the age range; another, twenty-four to thirty-two.²

3. Personal Appearance.

The qualities of neatness and attractiveness are an asset to the missionary wife. They are as important on the mission field as at home, both in their psychological effect on observers and in the witness they give to an inner beauty.³

B. Her Intellectual Qualifications

The attitude of most of the mission boards in regard to the intellectual qualifications of all of their candidates, and therefore of the missionary wife, seems to be that expressed by the board of the Church of the Nazarene: "Other things being equal, the higher the educational attainments, the more efficient the missionary."⁴

Some mission boards make no specific requirements concerning a wife's preparation, although all want to know what education she has had. Other boards definitely state that a college degree is essential and post graduate work desirable.⁵ Because in recent years it has been easier for women to complete their college training, a college degree,

.

1. Cf. Ibid.
2. Cf. Ibid.
3. Cf. Ibid.
4. Ibid.
5. Cf. Ibid.

with some boards, is almost an imperative requirement.

Boards do not require that the missionary wife be either technically or professionally trained, or outstandingly skilled or talented. There is a general and glad encouragement, however, of intellectual and creative ability, well disciplined by education or training, and if possible by practical experience.

If the missionary wife is to do specialized mission work outside of her home there will be added intellectual qualifications she should meet. Generally speaking, the following requirements would be expected, or at least deemed desirable:

- Doctors: M. D. from a Class A medical school, and an internship.
- Nurses: R. N. or equivalent, with experience, especially administrative.
- Teachers: Both college and graduate degrees and some experience in teaching.
Courses in home economics and home and family life.¹

C. Her Social Qualifications

Because the cultural environment on the mission field is very different from that of the missionary wife's native land, all mission boards stress certain social characteristics as unusually important. To be included among these are: tact, graciousness, poise, and courtesy, especially in regard to the manners and customs of the country to which she goes, and an ability to maintain cordial relations with diplomatic and commercial communities.² These qualities will be founded

.

1. Cf. Ibid., pp. 20, 21. (From the Introductory Leaflet of the American Baptist Foreign Mission Society.)

2. Cf. Ibid., p. 21.

in basic attitudes such as,

"a cooperative spirit, willingness to defer to the judgment of associates of more experience, patience, adaptability to men of all classes and circumstances, and a genuine love for people, and spirit of friendliness."¹

D. Her Emotional Qualifications

Due to the unusual difficulties and privations which may be incident to missionary life, the missionary wife should have emotional and mental stability. Mission Boards stress the importance of a cheerful and optimistic disposition, an irrepressible sense of humor, persistent energy, courage, and resourcefulness, and good judgment and common sense. The wife should be emotionally mature.²

E. Her Spiritual Qualifications

The central task of Christian missions is the bringing of other people into contact with Christ for the purpose of winning each individual into a personal conscious relationship with Jesus Christ as Saviour and Lord.³ Because of this great fact it has been said by Hunter Corbett of China that the supreme aim of every missionary should be to so present Christ that everyone must hear, and souls be won for Christ and believers established in the faith.⁴

A missionary wife, in order to carry out this primary purpose

.

1. Ibid.

2. Cf. Ibid.

3. Cf. William Paton: Studies in Evangelism, p. 50.

4. Cf. Counsel to New Missionaries, p. 37.

of missions, must possess a personal knowledge and experience of the redeeming love and saving power of Christ in her own life. One mission board executive has written concerning the candidate,

"What are the essential qualifications? Supremely important is a personal, vital, continually deepening knowledge of God in Christ. It is futile for a missionary to recommend to others a Saviour Who is not actually saving him....(The work) needs men and women to whom the Gospel is never stale, for it is 'Good News' to them personally every morning that the blood of Jesus Christ, God's Son, cleanses from all sin; men and women mighty in the Scriptures, fully assured that the Word of God is living and powerful, because they themselves are comforted, challenged, constrained by it every day; men and women to whom the enduement of the Holy Ghost is a reality, whose humble assurance of victory through His enabling is only equalled by their deep sense of helplessness without Him."¹

Only as the wife can personally witness to the joy of the forgiveness of sins, assurance of eternal salvation, and blessings of a life found in Christ, can she endeavor for the first cause of missions.

Because of this it is the expectation of mission boards that the missionary wife possess

"a vital faith in Jesus Christ and the God whom Jesus reveals; an experience of Christ that makes real the assurance of pardon and life which Christ offers to all; a love for Christ that will compel a world-wide sharing of faith and experience."²

When a candidate, the wife must either in written or personal application define and explain her Christian beliefs, experience, and development, her motives in seeking missionary appointment, and the content of her Christian message.³ Included with the application blank

.

1. Frank Houghton: China Calling, p. 175.
2. Collins, op. cit., p. 6. (From Presbyterian U.S.A., Introductory Leaflet).
3. Cf. Ibid., p. 31.

of one board are these words concerning the content of the candidates message:

"This question is vital.... Any positive statements upon Christian faith and practice which you wish to make should be set forth...and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellowmen, the Bible, the Church, together with such other leading truths as you would expect to embody in your message."¹

The personnel secretary of one large mission board is known to have turned down one young woman, highly qualified in many respects, but lacking in a belief in the atonement of Jesus Christ.

The missionary wife should know that the world's and every individual's need is Jesus Christ. For her part in the task of meeting the need she is expected to possess

"a vital and growing Christian experience;
wholehearted devotion to the interpretation of Jesus' message to life today;...
a love for Christ that compels a sharing of faith and experience; and
an ability to state clearly and convincingly the teachings of the Christian faith."²

F. Her Practical Experience

The work experience of the missionary wife is of vital interest to all mission boards. A few years of successful experience in college activities, pastoral work, church activities, teaching, nursing, community activities, homemaking, or other similar fields, is one of the best indications that she will be successful in the work on the

.

1. Ibid., p. 31.
2. Ibid., p. 21.

field. Some boards ask that an internship with the husband be served in this country before work on the field is started. In the case of nurses or teachers, practical homeland experience is usually demanded.¹

The test of experience is considered because of the expenditure of time and money and the profound effect on life patterns that are involved in foreign service.²

G. Summary

It is desired by mission boards that the missionary wife have as high qualifications for missionary service as are required of single women, and are rightly considered to be the conditions for success at home. She should possess an unimpaired physical constitution, intellectual ability that has been disciplined by education and practical experience, good sense, sound judgment, capacity for leadership, a cheerful, hopeful spirit, ability to work pleasantly with others, and a single-hearted, self-sacrificing devotion to Christ and His cause.³

It is inconceivable that any one wife should embody all of the desired qualities. Her adequacy in any area is relative always to her adequacy in other areas.⁴ Certain requirements, however, must be recognized as essential; such as good health, an adequate education, and a genuine Christian experience.

.

1. Cf. Ibid., pp. 22, 39.

2. Cf. Ibid., p. 22.

3. Cf. Ibid., p. 4. (From American Board of Commissioners for Foreign Missions, Letter to Referee.)

4. Cf. Ibid., p. 20.

CHAPTER VI
THE EDUCATION BEST SUITED FOR THE
FOREIGN MISSIONARY WIFE

CHAPTER VI
THE EDUCATION BEST SUITED FOR THE
FOREIGN MISSIONARY WIFE

The purpose of this chapter is to present, on the basis of the preceding study, a suggested program of education and training for the missionary wife. This program will not include detailed instructions and curricula as such a procedure would be impractical. Because of the fourfold aspects of the thesis study thus far, the program will be approached from the standpoint of those fundamentals of preparation that will best qualify the wife in relation to the home, to the missionary service outside of the home, to problems, and to the standards set by the mission boards.

It is important to note the relation of the fore-going chapters to the present one. This study of the missionary wife has provided the basis for an analysis of the essentials and needs of a wife's preparation. It was found that the desired qualifications for the wife are manifold in scope and of the highest type. The nature of her calling is demanding in both domestic and professional requirements; it is also complex and difficult in the diversity and scope of its problems.

A. In Relation to the Home

The educational program of the missionary wife that focuses on the home and family life must take into account determining factors of all family needs and relationships. The importance of education for homemaking is evident. The wife must consider

"the safeguarding of her family; of affording protection to the children, which is the primary function of the family; and of health, chiefly in terms of protection and prevention."¹

The education should provide aids for problems of housing, domestic management, organization of family life, the development and growth of children, and the relation of the family to community life.²

Education and schooling are not synonymous. Education can take place through many agencies other than the school. The training for homemaking best suited to the missionary wife will include formal instruction that emphasizes techniques and processes in homemaking. It will also include all methods of gaining factual or material knowledge of fundamental facts of homemaking. Because homemaking is a "way of life"³ the very expression and manner of the missionary wife's life are a part of her educational program.

1. Formal Training in Home Economics.

Thorough and practical courses in domestic science will be of immeasurable value to the missionary wife. Classes in cooking, sewing, and various phases of homemaking and family relationships are common in American schools today. Girls are required to take certain fundamental courses. A fiancée or young wife looking forward to a life on the mission field should endeavor to build on this basic domestic training she has been given or is in the process of getting.

.

1. Edna Noble White: The New Education in Home and Family Life, a Paper presented at the Agricultural Missions Conference, October, 1937, p. 1.
2. Cf. Ibid.
3. Ibid., p. 2.

Suggestions for organized study to be included in this phase of the training of the wife are:

The House.

A study of present day housing problems; history of the house, site, materials, construction, styles of architecture; rural, suburban, and city life; financing and building costs; a detailed study of the artistic, social, and economic aspects involved in home furnishing. House plans; visits to museums; exhibitions, stores, housing projects.

Home Management.

Problems involved in the scientific management of the home; care of the house, household equipment, principles underlying the expenditure of the family income, conservation of human resources. The homemaker as an integrator.

Family Relationships.

The family, its nature, organization, and function. Patterns of family life. Social and economic factors affecting present day family life. Present trends in education for marriage. Evaluation of the functions of the family. Roles of members of the family. Factors in marital happiness. Problems in family relationships. The successful family. Family's responsibility to the community. The future of the family.

Child Hygiene.

Consideration of the development of the whole child as a growing personality with a study of the pre-natal and post-natal factors which influence its physical, mental, and social development. The importance of wholesome habit formation with special emphasis on the well child; signs of health and disease; parent training, boarding out of children, day nurseries and the nursery school.

Nutrition and Physical Development.

A foundation course in elementary nutrition emphasizing the essentials of an adequate diet; composition of food; nutritive value of grains, milk and milk products, meats, fish, fruits, vegetables, beverages, etc. Economy of food; weight control; food fads and superstitions.

Foods I, II, III.

Fundamentals of cookery. Principles of the selection, preparation and service of foods with special attention of the problems of the housewife.

A study in the science of nutrition, emphasizing the construction of dietaries to meet various needs in health and disease. Adjustments of diet to various economic levels.

A study of food marketing problems. Food industries including production, assembling, grading, transportation, storage, and marketing. Standards for food selection.

Clothing and Textiles.

Raw materials of clothing. Textile fibers, their production, preparation for weaving, and manufacture; furs, leather, plastics. Visits to museums, exhibits, stores, and factories.

Personal Hygiene.

A course in healthful living, which includes the study of the skin and hair, exercise, sleep, recreation, food and nutrition; disease prevention and control.

Health and Prevention of Disease.

An elementary study of the common communicable diseases.

Home and Community Hygiene and Home Nursing.

A study of the health measures to be followed in the home and community.

Physiology.

A survey course in human physiology intended to give a basic knowledge of the structure and functions of the systems of the body, as the circulatory, respiratory, digestive, endocrine, nervous, and reproductive.

Safety Education, Accident Prevention, and First Aid Course.

Lectures and demonstrations on bandaging, dressing of wounds, treatment of shock, etc.¹

These courses are typical of home economic requirements in all colleges and are designed to meet the various needs of domestic science. A future missionary wife can seldom avail herself of all of the opportunities afforded in such study. Neither would it be wise if she did unless her outstanding talent and ability lay in this line. It is well if the wife's training can be well-rounded and not too narrowly specialized. Her formal domestic education should provide knowledge in fundamentals of diet, child care, health, homemaking, and any

.

1. Cf. Hunter College: Catalogue and Course of Study, 1943-1944, pp. 124-128.

desired studies of individual interests. The education should further so stimulate as to create a definite and progressive personal interest in all phases of homemaking.

2. Analysis and Evaluation of Family Background and Life.

As homemaking is a way of life as well as a science, the missionary wife should include as a definite part of her preparation for this work, an analysis and evaluation of her own home background and training. Home patterns from one generation to another are not fixed, but the wife's educational program can consciously or unconsciously include much of both the good and the bad from her personal background.

An authority on education for home and family life has stated that homemaking education begins at an early age "since children live in families and very early form their concept of member roles".¹ Every normal child and young person has a share in family living. A girl's first training in housekeeping, problems of human relationships, child development, and enrichment of living² will come positively or negatively within the limits of her early home life.

The education of the missionary wife in homemaking should thus provide for careful consideration of the contributions and lacks of this early training. As qualities are analyzed and evaluations made, parallels from other homes will lead to further observations. Convictions regarding principles of true homemaking and methods of

.

1. E. Miller: Education for Home and Family Life, in the Report of Two-Day Conference, Merrill Palmer School, April, 1937, p. 8.
2. Cf. Ibid.

homemaking can be one of the results of this personal study. The determinant of certain desirable factors in home relationships should be another outcome. Here questions should center on the individual with consideration of personality, age, position in family, individual differences, needs and attitudes; on the family with its composition, interaction of individuals, freedom and control, status, standards, and goals; and on the related community with its composition, demands, customs, and standards.¹ The final result in this phase of home education should be the revelation of specific needs the missionary wife may have for immediate or future study.

3. Individual Study of Family Life and Relationships.

This third phase in the program of education for homemaking should be directed entirely by the recognized needs of the wife and her desire to fulfill them. Definite knowledge of foreign mission home life should here take shape. Specific problems such as: the complicated management of home and servants, the probable requirements of or for the husband, the formal schooling of children in their early years, methods of character development, adequate home recreation, family devotional life, and foreign customs and life.

a. Education of Children.

Of these problems to be studied, one of the most important is that dealing with the education of the children. Insight should be

.

1. Cf. Pauline Park Wilson: Family Relations, in Education for Home and Family Life, in the Report of Two-Day Conference, Merrill Palmer School, April, 1937, p. 9.

gained into the best methods of education, and there should be some knowledge of elementary curricula.

b. Customs and Background.

Of similar importance should be a study of the customs and background of the land and people in which the wife will establish her home. One writer has said of such an investigation, "This is most important and can scarcely be over-emphasized."¹

c. Spiritual Life of Home.

A third study of which the same can be said concerns the spiritual life of the home. Education for this purpose must be personal and disciplined. The wife must have spiritual knowledge if she is to be adequate for the task of making Christ pre-eminent to those in and about the home.

The individual study of family life and relationships will best be accomplished through reading, interview, discussion, personal research, and any means of private growth.

B. In Relation to the Missionary Service Outside of the Home

Because of the innumerable ways in which missionary wives have rendered service outside of the home the educational program for this phase of the wife's preparation can have no one fixed structure. The variety of opportunities open to missionary wives today demands widely divergent kinds of training. The fundamental principles underlying the program are that the preparation should first adequately provide for

.

1. Student Volunteer Movement: Mrs. Missionary, p. 6.

the responsibilities which the wife may be called upon to assume; and secondly, be for the purpose of developing for fullest possible use, the wife's interests and talents.

1. General Education.

If the missionary wife is to keep abreast of her husband and fellow missionaries, it is essential that she have a good, general education. In her position as an aid to her husband, many tasks are often necessary. For this reason the education should provide for general knowledge and available inner resources which make for growth and development. The broader the general education can be, the more practical and experienced the ultimate results will be.

a. Means.

The most satisfactory program for attaining a general education includes schooling which provides a college degree and is supplemented by practical experience in facing real life situations in home, church, camp, conference, institution, office, and extra-curricular school activity. In addition, through an adequate library with a reading course outlined to general needs, rich resources can be made available for education. Business courses, various correspondence courses, short term schools of leadership, supervision, observation, and visitation are other means to be included as aids toward a general education.

b. Curricula.

The curricula of the general education program should include studies that are normally found in academic, secular, and church organizations. Courses in the Bible, Church History, Doctrine, Principles of

Religious Education, History of Missions, Sociology, and Practical Work, should be noted for their general practical value to the missionary profession.

2. Specific Education.

a. For Work for Other Homes.

There are few missionary wives who are trained specialists in work for other homes. The qualifications for the work include training in the scientific study of the home and its needs, home economics, the family in its sociological setting, and importance, and Christian education in the home.¹

The program of education for work in this field should include direct teaching, with courses similar to those listed in this chapter under the suggestions for formal training in relation to the home.² The wife should have a college degree, graduate work, or special study in home economics. Specific needs of the native home and community should be studied. Helpful observation, short courses, and terms of special training should center on Bible study, home visitation, gardening, budgeting, handicrafts, music, spiritual and moral training for children, home betterment projects, and similar studies for better efficiency and work on the field.

b. For Educational Work.

The educational work of the missionary wife includes many different functions. The realm of service is broad and diversified.

.

1. Cf. Madras Series: The Life of the Church, Vol. IV, p. 41.

2. Ante, pp. 93, 94.

There is far-reaching significance in the work and because of this, the education of the wife should be demanding of the highest standards--theoretically, practically, and spiritually.

(1) Formal Training.

A wife preparing to do work in education on the mission field should be professionally prepared as a teacher. Preparatory training should be equivalent to the requirements of teacher's colleges.

(a) General Study.

The program in one aspect will be general from the educational point of view. Curricula should include such courses as:

- History of Education
- Educational Psychology
- Principles of Education
- Philosophy of Education

(b) Specific Study.

In addition to such basic work the program should include a study of aims and methods of teaching and the psychology of learning for specific age groups. Added to this should be definite training in one or several fields such as:

- Nursery School and Kindergarten
- Literature and Story Telling
- Music Education
- Art Education
- Physical Education
- Sewing Education
- Social Sciences
- Mathematics
- Physiology, Health and Hygiene
- Speech and Dramatics
- Industrial Arts
- Educational Administration

(c) Practical Study.

The formal training should include practical work. Practice teaching, extra-curricular experiences, and various kinds of first hand experience should have a definite place in the program.

(2) Study for Specific Needs.

(a) Approach to Native.

The educational missionary wife should not only be professionally prepared to teach but also adequately instructed so that she can intelligently and sympathetically approach her specific native group. All possible study should be made for the purpose of gaining insight into racial ideas, sentiments, gifts, and character. The dangers of imposing American values on other people and of denationalizing pupils should be considered. Definite class instruction when possible, and individual reading and research should prepare the wife against such problems.

(b) Women and Children's Work.

A further provision of the program of the educational wife should be a teachable knowledge of practical home subjects and child care and training. The wife should prepare herself not only to know fundamental facts but to be able to simply and efficiently teach them to girls and mothers in village or city classes.

(3) Specialized Training.

Graduate study before and after the wife's first term of missionary service is highly desirable. The nature of such study will depend upon the specific type of work the wife is doing or hopes to do. As many wives act as advisors, administrators, superintendents, trainers

of Bible women, leaders of Bible classes, and teachers in native and American schools, graduate or specialized study should well be found in

1. Colleges and Universities, for advanced educational work;
2. Bible Schools or Seminaries, for instruction in Bible and Christian Education courses;
3. Special Educational Institutions such as College Nursery and Kindergarten Schools, College Elementary Schools, Fine Arts Schools, and Industrial Arts Schools.

c. For Medical Work.

The educational program of a wife in medical missionary work should provide the best training available. Because of the qualifications of the work the preparation must be thorough and as wide in its outreach as talents and time will allow.

(1) Formal Training.

The formal program will depend upon the scientific and scholastic demands and set standards of the wife's special phase of medical work. A doctor must necessarily complete college or pre-medical school, medical college, and an internship. A nurse must have the regular three-year's training course in addition to college work. A dietitian usually is qualified by graduate work beyond home economic or nursing study. The same is true of a hospital staff teacher. The assistant in medical work should have limited training in routine hospital work, and definite courses in first aid, hygiene, psychology, and personal work and evangelism.

(2) Study for Specific Needs.

The program of the wife in medical mission work should train

to be a medical leader for her responsibility in any phase of work is great. For this purpose there should be a study of at least some characteristic medical mission needs. These include,

1. The technique of dispensary work;
2. The technique of clinic work;
3. Practical experience in epidemic hygiene;
4. The handling of an epidemic or contagious disease;
5. Special requirements for tropical or oriental disease;
6. Detail of kitchen, laundry, linen room, etc.;
7. The organization and practice of follow-up work;
8. Means of closer cooperation between ministerial and medical work.

The study of these needs should lead to techniques. The training should teach the wife what to do and how best to do it.

(3) Specialized Training.

In addition to the suggestions for the medical educational program already mentioned, there should be included certain types of training that are needed for field work. No one wife could or should be expected to have especially skilled preparation in many phases of the work. If the individual program can include at least one type of special training, the field work will benefit.

Possible branches for advanced study include:

1. Diseases of women and children;
2. Obstetrics;
3. Operative technique;
4. Municipal hygiene, sanitation, nutrition or dietetics;
5. Administrative and social service;
6. Pedagogical principles;
7. Normal and abnormal psychology;
8. Methods of hospital evangelism.

Equipment for these fields can be obtained in medical schools,

colleges and universities, and schools of Bible and Christian education.

d. For Philanthropic Work.

The field of mission philanthropy is as large as the great benevolence of Christian missionaries whose very profession is motivated by Christ's spirit of love and selfless service. Much labor in this field is done by those with no formal or specialized training except that of spiritual qualifications. A spiritual motivation, growth, and approach is both recommended and essential for the greatest offering from the standpoint of the total missionary program. Such training will be considered later as a pre-requisite for all types of mission work. The educational program should ideally provide, however, for certain study and definite specialized training in one or two fields of technique or practical experience.

(1) Formal Training.

Direct instruction to be gained in college or graduate work may include such subjects as:

Economic History	Abnormal Psychology
Comparative Economic Systems	Principles of Sociology
Economics of Household	Theory of Sociology
Survey of Public Health	Native Culture
Health and Prevention of Disease	Housing
General Psychology	Social Welfare
Psychology of the Child	Case Work
Social Psychology	Rural and Urban Study

These and like courses, as they can be individually included in the program, will provide basic knowledge and understanding for philanthropic service and needs.

(2) Study for Specific Needs.

Two great needs found on almost every mission field today are

those concerned with relief and reconstruction. The ideal educational program for philanthropic work should include specific study of the factors involved in each. Special mission courses provide aid in this line. By reading and research the wife can do much to further her own knowledge and contribution for the work.

(3) Specialized Training.

Any graduate home economic, educational, medical, industrial, or Christian training will lend itself to philanthropic work. If desired, courses can also be taken in social worker's schools. Practical experience in field or case work in America will be beneficial. The study of methods and special projects should be undertaken as they are deemed wise. The philanthropic study should emphasize practical and spiritual means.

e. For Industrial Work.

The educational program of the wife in industrial work will best equip her for service if it provides an understanding of fundamental economic principles and a practical knowledge of industrial art, fine arts, handicrafts, and cooperative methods of establishing such work.

(1) Formal Training.

The college or graduate work of the wife should contribute definite course study in the fields of Economics, Business, Industrial Arts, and Fine Arts. The instruction should provide an analysis and study of economic problems and theories, as mission industrial work arises out of economic need. Sound business knowledge and methods are required for the successful organized growth of industrial work. Practical knowledge and skill is needed for the establishing and teaching

of a native art or ability.

(2) Study for Specific Needs.

In addition to possible direct instruction the program should provide for the study of native economic and spiritual need, native talent and ability, and native materials. These can be realized through means of reading, research, and personal contact when on the field.

(3) Specialized Training.

Specialized training for industrial work should usually be obtained first, while actually on the field and in direct contact with the work; and then, during a furlough period of study. The program of the wife as the need arises should provide expert training in specific, individual arts and handicrafts. Preparation should be adequate to enable her to both demonstrate and teach the trade, and when possible, scientifically improve it. Through special schools and mission boards, conferences and short term courses are at times available for such training. More often the study will be individual.

Typical skills involving specialized training are: basketry, weaving, embroidery, lace-making, printing, leather-stamping, and other similar crafts that come under the title of domestic science and domestic art.

f. For Evangelistic Work.

Because the winning of individual to a personal knowledge of Jesus Christ is the center of the foreign missionary enterprise, and because the qualifications for one engaged in direct evangelistic work are demanding of the highest requirements, the educational program for a wife in this type of work should be built on a standard of all-round

efficiency.

(1) Formal Training.

A program of specific education for the wife in direct evangelistic work should follow a well-rounded general education and should include special graduate study. The aim of the program should be advanced preparation in either a Bible school, school of Christian Education, or seminary. The wife should not only be trained to have a growing knowledge of the Scriptures, but to also be able to direct first hand study of the books of the Bible. Such a training should personally result in a deepened spiritual and more intelligent grasp of the full message of the Christian faith.

In addition to courses in Bible, the curricula for graduate work should include such studies as:

Evangelism	Psychology of Religion
Historical Theology	The Bible and Modern Psychology
Church History	Christian Education of Children
Historical Geography of the	Christian Education of Adolescents
Holy Land	Seminar in Christian Education
Biblical Archeology	Organization and Administration
Inter-Testament Period	Practice Teaching
Biblical Theology	Practice Preaching
Missionary Principles and Methods	Voice Training
Phonetics	Problems of Rural Work
Problems of Modern Missions	Missionary Expansion ¹

Through instruction in Christian education courses, methods and knowledge should be gained for imparting the Christian message. Mission studies should provide knowledge of missionary history, problems, and techniques.

.

1. Cf. Biblical Seminary Catalog, 1943-1944.

(2) Study for Specific Needs.

Formal education for evangelistic work can well be supplemented by consideration of and provision for specific needs the individual will have or meet in her work.

(a) Inner Spiritual Resources.

Through personal prayer, and Bible study, a wife should daily nurture her inner spiritual life and appropriate the blessings of Christ and power of the Holy Spirit.

(b) Organizing Ability.

Many wives must train native evangelists and help to plan and direct district evangelism. Practical experience in evangelical leadership and Bible teaching should provide educational means to help meet this need.

(c) Rural and Urban Work.

External methods of evangelism will differ according to the location of the work. Study should provide a knowledge of what is involved in evangelistic work in villages, districts, and cities. If the foreign field of service has been chosen, consideration should also be given to definite old and new means of approach to the people, in order to determine their values.

(3) Specialized Training.

Methods of evangelism are not limited. Because of this it is often desirable that specialized, even professional study be included in the educational program.

(a) Music.

The cultivation of musical talent should have definite,

important emphasis. A trained and consecrated talent can be of great use in evangelism.

(b) Religious Art.

Study in the field of religious art can result in a real contribution to evangelistic work. Religious pictures, well interpreted, can be used most effectively, in the teaching of the Bible, in periods of worship, and in the illustrating of spiritual scenes and truths.

3. Christian Education.

The educational program of a missionary wife must take into consideration not only general education, and specific education, but Christian education. This latter phase of a wife's training is a prerequisite for all types of service, whether the work be for the home, education, medicine, philanthropy, or industry--it is the body of evangelistic preparation.

The work of missionary wives is carried on in ways that give the message of Christ's love and salvation through words, actions, and Christlike living and sharing. Every medical missionary should not only heal bodies but strive to heal souls. The educational missionary must teach the saving message of Christ or become merely a teacher. Because this is true in every phase of missionary work, no educational program is complete unless it offers adequate Bible and Christian education training.

a. Academic Study.

The Christian education of missionary wives should be obtained in definite Bible school or seminary training. At least one year should

be spent in the study of the Bible, Christian education methods, and mission courses. Ideally speaking, two years could beneficially be spent in a thorough course in Bible training, related studies, and practical supervised Christian work. Courses should be studied such as those suggested in the program for the direct evangelistic missionary.

b. Practical Experience.

In addition to academic work, training in Christian education should be practically experienced in church school teaching, Bible teaching, leadership in Christian activity, and camp and conference experiences.

C. In Relation to Problems

The qualifications of the missionary wife when idealistically stated present a picture of perfection that it is impossible for any one wife to completely embody. Among these qualifications are essential requirements which every missionary wife must possess, however. Other qualities will be desirable, and if they are not inherent, many can be cultivated.

For this reason the education best suited to the missionary wife will provide training for specific problems related to desired qualifications.

1. For Initial Problems.

a. Field Study.

After assignment has been made to a definite mission field, a study should be begun whose aim is an adequate preparation for first

adjustments to the native people, strange land, and new way of life. For this purpose mission boards often provide courses dealing with the history, culture, climate, arts, religions, and political status of the country. These can be taken at a language school or special mission school. The importance of such study warrants individual application to the task through reading and research.

Such training should be two-fold in its results. There should first be a gathering of facts and specific knowledge; secondly, there should be a deeper appreciation of both the native people and the missionary personnel. Through a study of both native and mission achievements, personal traits of humility and open-mindedness can be cultivated.

b. Language Study.

After arrival on the field, and in some cases even before, the education of the missionary must center in language study.

(1) Formal Training.

Usually the first two years on the field will be spent in school, where constant preparation is made in language study. During this time little effort will be given to direct mission work. The best language education will be one that faithfully perseveres, endures, and accomplishes during this trying period.

(2) Individual Training.

At the close of the second year of formal language study the missionary should be ready for individual training, guided by a private tutor and tested by regular examinations. In this manner language study should remain among the primary tasks of the wife. Three years is usually the required time for definite language study. The entire first term,

however, should give it emphasis.

2. For a Well-Rounded Life.

Education can assist a missionary wife in developing a well-rounded life through definite instruction, individual study, and some specialized training.

a. Formal Training.

The direct instruction of the missionary wife, when in high school, college, and graduate school, should include curricula that will help prepare her to fulfill the requirements of a vital personality. These can especially be found in the fields of Physical Education, Physiology, and Fine or Industrial Arts. Knowledge of the fundamentals of good health and personal hygiene, and training in sports and hobbies should be a necessary part of a wife's education. Courses which will contribute to such a purpose are:

Physiology	Personal Hygiene Child Hygiene
Physical Education	General Physical Education Individual Physical Education Gymnastics Sports
Arts	Music Art Dramatics Story Telling Manual Arts Nature Study

b. Study for Specific Needs.

One of the fundamental requirements of a vital, happy personality is the willingness of the individual to intelligently cooperate in meeting the conditions for the desired end. Formal instruction must

not be expected to supply the needed knowledge for every phase of a well-balanced life. Through reading, research, and the cultivation of proper interests the wife should, herself, early undertake a part of this education. By means of personal study she should learn of the basic constitution and requirements of her physical, emotional, intellectual, and spiritual life. When this is done personal discipline should be exercised in those phases of the life where there is need of correction.

c. Specialized Training.

Because activity and skill brings the joy of achievement, the educational program of the wife should provide some means of specialized training that will result in a useful and creative talent or interest. If possible the chosen technic should be mastered so as to give not only personal satisfaction but also public enjoyment.

D. In Relation to the Standards Set by the Mission Board

The education of the missionary wife in order to adequately prepare her for the standards of the mission board will instruct and practically train her for an unimpaired physical life; for the attainment of a college degree, and accepted professional standards depending upon the phase of her work; for a personality directed by high social and emotional qualifications; and for a spiritual life, enforced by graduate study in Bible and Christian education, and motivated by a personal spiritual growth and discipline.

The academic, professional, and practical means of obtaining such an education include those requirements and suggestions which have

been our center of study in this chapter. The educational program of an individual wife will not include all possible and suggested means. It is expected that the program supply and enrich basic physical, intellectual, social, emotional, and spiritual qualifications.

E. Summary

The program of education for the missionary wife should provide a general education that will both equip her for professional or specialized study, and give her a foundational basis for the enrichment of her personality. In addition it should include formal, specific, and specialized training that will enable her to adequately fulfill the requirements of her missionary service.

One great essential of the program is definite and special preparation in Bible study and phases of Christian education. This is essential in the program of every wife.

The educational program should finally make provision for the mastering of problems concerned with foreign field adjustments, foreign language study, and the developing of a well-rounded life.

If the program is thus organized and basically realized, the requirements of the mission board will be met.

The education best suited to the missionary wife will supply knowledge and training for every phase of her life. It will not be super-human in its requirements, but it will be demanding of the highest qualifications she is individually able to possess.

CHAPTER VII

GENERAL SUMMARY AND CONCLUSION

CHAPTER VII

GENERAL SUMMARY AND CONCLUSION

The purpose of this thesis has been to analyze and set forth the home, the service, the personality problems, and the qualifications of the missionary wife, in order to know better the education that will best assist her. The introduction revealed the need of the missionary wife for a growing consecration to Christ; for an adequate preparation for service within and without the home; and for a well-rounded personality. In addition it was stated that slight inquiry had ever been made in regard to the proper training for the missionary wife. Faced with the challenge of these facts the writer determined to analyze phases of the role of the missionary wife for the purpose of suggesting a qualified program of education.

With this in mind the writer proceeded to a study of the wife in her home, considering elements involved in the making of the home and the provision of the home for the husband, children, national, and foreigner. Through this study it was found that the effective missionary home is manifold in its scope, and professional in its requirements. The making and management of the home calls for great domestic knowledge and skill. The qualifications of the home are founded upon the individual needs of the family members and the careful consideration of its social and spiritual responsibilities to others not of the immediate family circle.

In the study of the wife in her service outside of the home it was discovered that her effort should include active and spiritual

aid in the husband's work. As opportunity is given service should also be rendered in home economic, educational, medical, philanthropic, industrial, or evangelistic work.

The study next considered three major problems: the problem of living in another country; the problem of maintaining a well-rounded life; and the problem of social adjustment. It was found that many difficulties arise because of disillusionment, difficult language study, and climate. Because of these the maintenance of a wholesome and happy life often involves many adjustments. Regular exercise and recreation, a complete, living trust in God, adequate opportunity for intellectual growth, the cultivation of fine social qualities, and a definite program for spiritual growth were found to be necessary for the establishing of a vital personality.

A study was then made of the wife from the standpoint of the mission board. It was found that the wife must have as high qualifications for missionary service as are required of single women. The high standards listed were: an unimpaired physical constitution; an intellectual ability, disciplined by a college education and practical experience; social qualifications that recognize the manners and customs of the foreign country; emotional maturity; spiritual qualifications which acknowledge Jesus Christ as Saviour and Lord and are founded upon a personal program for spiritual growth; and the test of practical experience in the homeland.

The writer proceeded to present, finally, a suggested program of education and training for the missionary wife, based on the findings of the preceding study. The program was drawn up in relation to the

home, missionary service, a vital personality, and the standards set by the mission board. It was considered on a three-fold basis: formal training, the study of specific needs, and specialized training.

The thesis study has shown that the education best suited for the missionary wife should first provide a general education that will equip the wife for professional or specialized study, and will give her an adequate foundation for the enrichment of her personality. Secondly, the education should include professional and specialized training that will enable her to fully qualify for her specific choice of missionary service. In the third place the program should provide for the great essential of all missionary work -- a consecrated and intelligent grasp of the Christian faith. There should be definite and special preparation in Bible study and Christian education. The program for education should finally make provision for the mastering of the many problems concerned with missionary life, including the obtaining of the language and developing of a well-rounded life.

It is thus -- that the future missionary wife may better understand the role, desired qualifications, and most suitable education for her high calling, and therefore be inspired and more adequately prepared to serve Christ who has called her -- that this thesis study has been completed.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources

- Peck, H. D. (Rev. and Mrs.) : "T.xol Be" (Between Roads), Guatemala News, October, 1941.
- Roys, C. K. (Mrs.) : The Missionary Wife, Committee of Reference and Counsel, New York, 1923.
- Sheffield, D. Z. (Mrs.) : "The Wives of Missionaries," The Chinese Recorder, March, 1919.
- Letters : Eighty-Six
Board of Foreign Mission, Presbyterian Church in the United States of America.

B. Secondary Sources

- Anderson, H. G. : "An Intensified Healing Evangel," The Chinese Recorder, November, 1940.
- Biblical Seminary : Catalogue, New York, 1943-1944.
- Boyson, B. C. : The Church and the Family, Church Missions House, New York, 1929.
- Brain, B. M. : Love Stories of Great Missionaries, Fleming H. Revell Company, London, 1913.
- Brown, A. J. : The Foreign Missionary, Fleming H. Revell Company, New York, 1907.
- Bucher, H. H. : Princeton Missionary Retreat, Princeton Seminary, Report, 1940.
- Buckland, A. R. : Women in the Mission Field, Thomas Whitaker, New York, 1895.
- Burgess, A. S. : "Give Me a Book! I Can Read!" The Missionary, February, 1944.
- Calvert School : Catalogue, Baltimore, Maryland, 1943-1944.

- Collins, C. E. : Present Standards and Procedures for Missionary Appointment (Thesis prepared for the Committee on Missionary Personnel of the Foreign Missions Conference of North America), Hartford Seminary Foundation, 1942.
- Cushing, D. P. : "Business...On a Hemp String," The Missionary Herald, February, 1944.
- Dawson, Canon : Heroines of Missionary Adventure, Seeley and Company Limited, London, 1909.
- Dodd, E. M. (M.D.) : The Health of Our Missions, Board of Foreign Missions of Presbyterian Church in the United States of America.
- : "Education of Supernormal Children," Encyclopaedia Britannica, 14th Edition, Vol. 21.
- Erdman, M. H. (Mrs.) Editor : Answering Distant Calls, Vol. IV, Creative Personalities, Association Press, New York, 1942.
- Fiske, G. W. : The Christian Family, The Abingdon Press, New York, 1929.
- Folsom, J. K. : The Family, John Wiley and Sons, New York, 1934.
- Goodsell, F. F. : "Helping Through Prayer," The Missionary Herald, May, 1943.
- Gordon, Florence : "Christianity Begins at Home," The Missionary Herald, May, 1943.
- Graves, E. R. : Parents and Children, J. B. Lippincott, Philadelphia, 1928.
- Hall, Ronald Owen : The Missionary-Artist Looks at His Job, International Missionary Council, New York, 1942.
- Hayward, P. R. and Burkhardt, R. A. : Young People's Method in the Church, Abingdon Press, New York, 1933.
- Hewitt, A. W. : The Shepherdess, Willitt Clarke, New York, 1943.
- Holt, H. : Building Family Foundations, Morehouse Publishing Company, Milwaukee, 1930.

- Houghton, Frank : China Calling, The Camelot Press, Limited, London and Southampton, 1936.
- Hubbard, Ethel D. : Anne of Ava, Missionary Education Movement, New York, 1913.
- Hunter College : Catalogue and Course of Study, New York, 1943-1944.
- International Missionary Council : The Madras Series, Vol. IV, The Life of the Church, New York, 1939.
- International Missionary Council : The Place of Women in the Church in the Mission Field, Edinburgh House, London.
- Kretzmann, P. E. : Glimpses of the Lives of Great Missionary Women, Vol. IX, Men and Missions, Concordia Publishing House, 1930.
- Kung, T. C. : "Helping the Christian Home in the Southwest," The Chinese Recorder, November, 1940.
- Lamott, Willis : Into All the Villages, Friendship Press, New York, 1934.
- Laubach, F. C. : The Silent Billion Speak, The Missionary, February, 1944.
- Liber, B. : The Child and the Home, Vanguard Press, New York, 1927.
- Lo, Ai-djin : The Significance of the Home in the Program of the Christian Church in China, A Thesis, Biblical Seminary, New York, 1942.
- Mackenzie, W. D. : Fundamental Qualifications of the Foreign Missionary, Student Volunteer Movement, 1920.
- McDaniel, D. S. (Mrs.) : The Pastor's Helpmate, Broadman Press, 1942.
- Magary, A. E. : Character and Happiness, Charles Scribner's Sons, New York, 1924.
- Merrill-Palmer School : Education for Home and Family Life (Conference Report), Detroit, 1937.

- Miller, E. : "Education for Home and Family Life," Report of Two-Day Conference, Merrill-Palmer School, April, 1937.
- Montgomery, H. B. : Western Women in Eastern Lands, The Macmillan Company, New York, 1910.
- Nicholson, E. R. : "Anniversary of the Women's Foreign Missionary Society," China Christian Advocate, January, 1940.
- Paton, William, Editor : Studies in Evangelism, International Missionary Council, New York, 1938.
- : "Personal Interest," The Indian Witness, January, 1940.
- Peters, Harry (Mrs.) : "Annual Report of Mrs. Harry Peters," Guatemala News, December, 1940.
- Pitman, E. R. (Mrs.) : Lady Missionaries in Foreign Lands, Fleming H. Revell Company, New York.
- Presbyterian Board of Foreign Missions, U.S.A. : Counsel to New Missionaries, New York, 1905.
- Presbyterian Board of Foreign Missions, U.S.A. : War Letters, New York, 1943.
- Richardson, F. H. : Parenthood and the Newer Psychology, G. P. Putnam's Sons, New York, 1928.
- Sanders, F. K., Editor : Preparation of Women for Foreign Missionary Service (Conference Report), Board of Missionary Preparation, New York, 1915.
- Sherrill, L. F. : The Opening Doors of Childhood, The Macmillan Company, New York, 1939.
- Singmaster, Elsie : A Cloud of Witnesses, The Central Committee of the United Study of Foreign Missions, Cambridge, 1930.
- Smith, R. R. : Christianity in the Home, Morehouse Publishing Company, 1933.
- Speer and Hallock : Christian Home Making, Round Table, 1939.
- Stallings, N. M. : "A Short Term School Meets Present Day Needs," China Christian Advocate, August, 1940.

- Steward, M. E. : "The Pastor's Wife," Moody Monthly, January, 1943.
- Student Volunteer Movement : The Call, Qualifications, and Preparation of Candidates for Foreign Missionary Service, New York, 1906.
- Student Volunteer Movement : Mrs. Missionary (A Pamphlet), New York, 1943.
- Student Volunteer Movement : The Rural Missionary (A Pamphlet), New York, 1942.
- Symposium, A : Women and the Way, Friendship Press, New York, 1938.
- Warren, Paul (Mrs.) : Letters to a Minister's Wife, Presbyterian, September 4, 1941.
- White, E. N. : The New Education in Home and Family Life (Paper), Merrill-Palmer School, Detroit, 1937.
- Wilson, Christie : Princeton Missionary Retreat, Report, Princeton Seminary, 1940.
- Wilson, P. P. : "Family Relations," Report of Two-Day Conference, Merrill-Palmer School, April, 1937.
- Wilson, P. P. : "Work and Workers," The Chinese Recorder, November, 1940.
- Wysham, W. N. : Counsel to New Missionary, Board of Foreign Missions of the Presbyterian Church in the U. S. A.
- Interviews : Twenty-Five
Mission Board Personnel Secretaries
Foreign Missionary Wives
Foreign Missionaries
Minister's Wives

