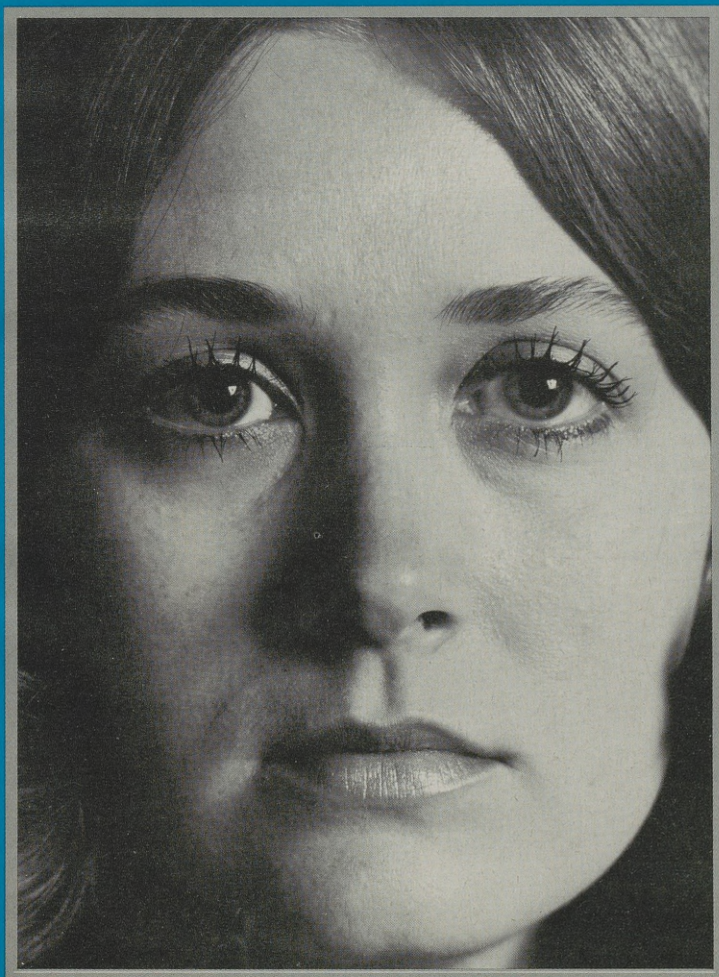


The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/NOV. '74

WOMEN IN MISSIONS





We were quickly in over our heads. But how could we turn back in the face of such a high level of interest? From the first, the subject of "Women in Foreign Missions" has been intriguing. After all, for a long time it's been true that more than half of Southern Baptist foreign mission personnel are women. Besides, there is the current interest in the role of women in all of life and in religious life in particular.

Requests for help in collecting material for this issue went to the press representative in each Mission. Never have we received such overwhelming response. Never have we had so much material at hand for a single subject. This brought on difficult choices about which articles to use in the available space, even a larger-than-usual, 48-page issue.

The articles chosen, the personalities profiled, and the quotes used must all be seen only as representative. For every woman missionary presented here, a score of others could have been substituted. The effort has been made to portray the various categories of women missionaries in regard to age, marital status, and parenthood.

We have been told we shouldn't try this emphasis, that it may gloss over frustrations too painful for writers to share, that the words may be less than candid. We hope this isn't the case. Throughout the articles we have tried to let the women have their say, to express their personal feelings in their own words.

This issue attempts to profile in capsule form about 55 percent of the Southern Baptist, career, foreign missionary force. There's no way the result could adequately reflect the services rendered by the women. But perhaps this issue will at least hint at the debt Southern Baptists owe these individuals.

The focus on women will not end with this issue, for the regular schedule of articles reflects a cross section of mission activities and, consequently, focuses frequently on the feminine role. In addition, part two, of a sort—to explore the status of national women on the fields—is being assembled for presentation sometime next year.

In the midst of the radical rethinking regarding the status of women in America, the foreign mission enterprise should be allowed a very small, but knowing, smile.

That smile is on the face of women missionaries who for decades have served in roles and in places where only men were expected to serve. They have, a long way from American eyes to be sure, broken down many stereotypes of what women can do or should do. That they developed a few stereotypes about the female missionary is another matter.

But that knowing smile is also on the face of many male missionaries who have stood toe to toe with women as equals, and have shared votes, leadership, and hardship with them.

Advocates for women's rights urge equal pay, eradication of job stereotyping, equal opportunity, and influence equal to responsibility assumed. Southern Baptist foreign missionaries, whether male or female, are paid equally, exercise an equal vote in the Mission, often interchange positions, and in most places exert influence commensurate with responsibility. They serve on the same committees and advise at the highest levels.

Women appointed by the Foreign Mission Board have for many years outnumbered men. However, the percentage of men appointed has been growing in recent years, primarily because the percentage of single women appointed has dropped in the foreign mission force. In 1948, 27 percent of the missionaries under appointment were single women. In

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The Woman in Foreign Missions

1958 this dropped to 18 percent, and in 1968 was down to 10 percent. It has more or less held at this figure. Of the 229 missionaries appointed in 1973, 57 percent were women.

A serious consideration of the question of women in foreign missions moves on from an explanation of the "small, knowing smile" to some forthright questions about the pervasiveness of the opportunity evident on the surface.

The questions come slowly at first, but then they gather momentum. Why has the percentage of single women dropped sharply in recent years? Do missionary wives have the same opportunity as husbands for fulfillment in their roles? Do women's opportunities in missions come because of men's default or through recognition of women's inherent abilities? Underneath the *de jure* equality is there a *de facto* disparity? Are some male/female stereotypes still determining missionary roles and assignments? What effects arise from differences in cultures?

Of course, the answers are not necessarily indicting. For instance, it is most likely that the percentage of single women in relationship to couples in the foreign mission force has dropped because of the increased alternatives for single women here in the United States. In earlier days a young woman had fewer choices—she could marry or teach school or be a missionary.

Other questions, however, must be faced with regard to all women, single or married. Each fights her own stereotypes, limited opportunity, and certain discriminatory dimensions related to sex.

The stereotype question rightly heads such discussions. An analysis of assignments for women in foreign missions indicates that they are predominantly involved in education, medicine, religious education, and social work. A growing number are in student work and publications. Very few are in business administration and press relations. None are in a pastorate, and almost none in radio and television work or agriculture. Only three Missions have women serving as chairmen, though several have women as treasurers.

These realities might justify charges of stereotyping, but it would have to be moderated to the extent that a number of women in remote situations have mastered automobile mechanics, dug wells, led worship, administered hospitals, and taught agricultural methods, hygiene, and community health.

Most married women face a more restricting reality than stereotyping. They have the problems of managing a home and rearing children, no matter how much the husband shares the load. Invariably, this is the determining factor in the kind of ministry these women are able to have during the family-shaping years. More relevant, perhaps, are the opportunities married women find after their children and their homes are not so demanding. At this point many women need retraining and new opportunities for growth and ministry.

On the front end of service is the practice of assigning couples with reference to the husband's skill and calling without consideration of the wife's. The few exceptions to this practice are found in the medical category.

Despite the lack of definable discriminations toward women built into Foreign Mission Board policy, the foreign mission enterprise must deal with biblical injunctions regarding women as teachers and in places of authority. Certain of these Scripture passages have been interpreted very strictly in some places and very loosely in others. Usually the interpretation depends more upon circumstances than on conviction.

Probably more of a determinant in women's roles is the culture within which the individual missionary works. Such roles vary widely from culture to culture, though few provide women total freedom from discriminating mores.

Despite struggles, limitations of opportunity, and some cultural restrictions, there are few human endeavors where women have written a stronger history or in which women have more unlimited horizons than in foreign missions.

The current emphasis on women's potential will, it is hoped, result in a new wave of women, both married and single, flowing into the missionary task throughout the world. Since in Christ there is neither male nor female (Galatians 3:28), it follows that the Holy Spirit would not discriminate in the distribution of gifts for service. Surely God not only calls, but also equips, all saints, male and female, for the task of missions. **TC**

By Jesse C. Fletcher



Jo (Mrs. Donald H.) Redmon, missionary to Costa Rica.

Finding Her Role

She is hostess, writer, music director, trainer of pastors, cook, secretary, publisher of hymnals, mother, teacher, translator, correspondence course director, architect, barber, typist, doctor, bookkeeper, organist, dentist, social worker, wife.

She teaches sewing and theology, edits Bible study materials, drives an ambulance, repairs a generator or a bicycle, makes drapes and formulates plans, works with children, students, women, and pastors, reports news, and presides at meetings.

She is a woman missionary. And when the single-spaced, typed list compiling the variety of things she does reached a page and a half, it seemed ridiculous to continue.

She may be single, widowed, or married. She may be the mother of one or of six or more. Her children



Barbara (Mrs. David G.) Wyman in Monterrey, Mexico.



Sally (Mrs. William L.) Wagner in Austria.

may be preschool or college graduates. But most of all, she is a person—individual and human, and consequently of infinite variety.

"I hope you are not really planning to give a typical woman's schedule for a day, week, or month," advises Jean (Mrs. Bob L.) Spear of Thailand. "In the first place, there just ain't no such thing as a typical woman missionary. And in the second place, no day, week, month, or year is ever the same on the mission field."

'Never the Same'

Sue (Mrs. Dick A.) Rader of Zambia echoes those views: "A woman missionary's role is never the same as that of another woman missionary, nor is her role the same from day to day. Perhaps one of the hardest things is to find one's personal role, with all its variations, and fulfill it.

"Perhaps the greatest attraction, or frustration, may be the variety of

woman missionary contributes to foreign missions."

Variety is surely a factor. But in the scores of comments received by *The Commission* in preparation for this issue, certain themes bob up often. They involve the woman's role, her home and family, and her calling and service.

For the married woman missionary the occasional tensions involved in defining her role existed long before Women's Lib became a familiar term. Each woman on the foreign mission field has testified that she felt led to mission service. But if she also is wife and mother, she has pressing obligations in the home. Approaches to the subject differ somewhat.

"I feel that my greatest contribution to my husband's work is to be at home, to keep a home, and make our home what a home should be—a place of physical and spiritual sustenance," says one missionary wife.



Marjorie (Mrs. Dallas L.) Bateman serves many cups of coffee to guests who "drop in" at her home in Limuru, Kenya.

one's days," she continues. "Where else in the world could you find seven baby mice in your 'hide-a-bed,' discover two underground water leaks, walk into a downpour in the wash-room because the hose to the washing machine had burst, and find that one of the two big transformers had just quit, all in one day, and still come out feeling that God cares?"

"What is my role?" asks Jan (Mrs. C. Ernest) Harvey in Moçambique. "Mother, wife, hostess, teacher, evangelist, visitor, executive, book-keeper, language student, cook, organizer, neighbor, employer—one or all of them. Multiply this by all the women missionaries we have on the field, and add dozens of other specialized activities, and then we could have some idea of what the

"It can't be that, if I'm out with him in the 'bush' day in and day out. So I go some, for women's meetings mostly, but mostly I stay at home, trusting that God will use me here, too."

From another woman on another field, another view: "Every woman on the mission field is appointed as a missionary, and if she does not have some definite mission responsibility outside the home, she shouldn't be called a missionary."

'A Home Is a Haven'

The second opinion seems an isolated one. Most missionary women who are wives and mothers recognize responsibilities both to home and work. And when missionaries speak of their homes on the field, the word

haven comes up frequently.

"My home is my 'happy place,'" says Dottie (Mrs. Herman P.) Hayes in Vietnam. "I feel very strongly that I must do everything in my power to make it happy."

"Principally, a home is a haven for a family," defines Carrie (Mrs. Erling C.) Valerius of Brazil, "that they might be nurtured to do God's will out of the home as well as in."

Adds Laura Lee (Mrs. R. Jay E.) Stewart of Kenya, "The troubles of everyday life, the long hours at the school, the long weeks at boarding school, the bumpy roads of the countryside, and the bumpy roads of life are bearable because of the strength which the Lord gives us and which we share in our home."

"To us our home is our haven," agrees Judy (Mrs. Darrel E.) Garner in Malawi. "Here we can be ourselves and be comfortable."

"By the nature of the struggle of the missionary family to be 'all things to all men,' home is where each family member can be himself," states Betsy (Mrs. C. E.) Compton of Brazil, whose husband died in October 1972. "For this reason, family ties are especially close, and home is wherever all the family happens to be together at the time."

In Ann (Mrs. Dwight C.) Clark's case in the Bahamas, "My husband has an office-study at home that he frequently uses, giving us large blocks of time in the house together. We are good friends and enjoy each other's companionship, sharing ideas and discussing the Bible and books we are reading. Living with cultural differences makes me feel sometimes that within my four walls is all that I can understand."

"I think it is necessary to have a happy home as a witness," agrees Susie (Mrs. Jimmy J.) Hartfield in Mexico. "Also, home is the place you go to be you, relax, and let your hair down. It is necessary to have a certain amount of privacy to collect yourself and be ready to face frustrations that come to everyone everyday in a foreign culture."

'What Better Witness?'

The missionary home many times is classified as a witness, as well as a refuge.

"The most important witness we can give on the mission field is that of a Christian home," declares Mrs. Harvey in Moçambique. "I am convinced that the nationals can easily sense the atmosphere of our home. I have always considered the home the first and most important of my responsibilities as a missionary. If we fail in this area, we fail, period!"



At a well baby clinic in the yard of Utange Baptist Church, Mombasa, Kenya, Missionary Pat (Mrs. G. Claylan) Coursey prepares to take a child's temperature.

Male voices second that notion. "The home is the backbone of any society," says Bob Spear of Thailand. "What better witness could a woman provide than a well-ordered Christian home?"

The contacts that become possible simply by staying home are sometimes numerous, especially in many foreign cultures.

"My home is a haven, but it is also a point of contact, since it is located in the middle of an African community in one of the poorer sections of town," reports Joan Carter in Kenya. "Some of my most meaningful contacts for Jesus Christ have come through a ring of my doorbell or through an incidental contact in the community."

Adds Mrs. Garner, "My assignment, as my husband and I talked about it, came to be clarified as 'to be good neighbors' in this area. We are the only white people and missionaries for miles, and the only ones that many know."

She and a Malawian neighbor were walking together one day when they met a third woman. "My friend

started to introduce me to her," relates Mrs. Garner, "when the other woman interrupted, 'Oh, I already know her; she's the foreigner.' But my friend said, 'No, she is not a foreigner. She's my neighbor.' That just might be the essence of what I am trying to be as a missionary."

"God has helped me to see that many people need a neighbor and a friend," adds Sandy (Mrs. Charles P.) Long in Belgium. "It's so much easier for me to talk with someone about the Christian way of life after I've become their friend, and they have visited in our home."

Muses Martha (Mrs. Harold W.) Lewis in Surinam, "I feel that it is only through our homes and families that we show we really mean all we say in church." After Mrs. Lewis' youngest child was born, the girl helper in the home, a church member, was asked by other members if she was allowed to hold the baby. "Of course," she responded, "anytime I want." But another member challenged, "Oh, they let her hold her, but I know they wouldn't let her kiss the baby." After the helper replied

that she also could kiss the baby whenever she wanted, the questioner backed down. "I guess they really mean what they've been teaching," she said.

'The Local Holiday Inn'

Having a home means being a hostess, for both single and married women.

"I enjoy having guests in my home," says Mary Ann Chandler in Malawi, and a fortunate attitude it is. "During the last month I have had 38 people for tea, 40 people to sleep, and 131 guests for meals," she notes. "That's just an average month. Our homes are the local Holiday Inn."

"Missionary homemakers in most locations find a steady stream of visitors coming to the home," summarizes a male missionary in Bangladesh. "Some of these come on necessary business with the husband; others come strictly for social conversations. But a surprisingly large number just come to see and hear the difference between the American home and the Bengali home. Most ladies of the Mission have accepted

these evangelistic and social opportunities with grace and concern. Family meals, school, Bible study, recreational activities, and planned family programs are disrupted, but mothers face these circumstances with grace."

'A Mother or a Missionary'

The responsibility toward their children looms large in the views of missionary mothers.

"I believe a missionary wife who is so involved in 'her' work that she neglects her husband's and children's needs has missed the boat altogether," declares Dorothy (Mrs. Bobby D.) Evans of Malaysia, "and is not fulfilling the first responsibility which her Lord has given her."

"In my first years as a mother and on the mission field I didn't know whether I should be a mother or a missionary," acknowledges another missionary mother. "I felt an obligation to be out with the people. I thought being a mother and a missionary were two different things. I didn't realize until my children were gone that they could be one and the same."

"Since I felt called to this part of the world along with my husband, it has always been for me an exciting place of service," says Rosalind (Mrs. Ralph W.) Harrell in Kenya. "Increasingly I have realized that my responsibilities as a homemaker are vital. Perhaps having children to

leave home at such an early age has intensified this recognition."

"Now that my children are grown, I realize even more clearly that these children are our first responsibility," admits a missionary associate mother. "My children now in their maturity have expressed to us that there were times when they were younger that they felt somewhat neglected because we were so busy doing 'God's work.'"

Perhaps the ultimate compliment was paid Naomi (Mrs. Leslie G.) Keyes in Honduras. "One of our young pastors came to us before he got married to ask advice on how to raise children," she relates. "He came, he said, 'Because I want mine to grow up to be like yours.'"

"Most missionary mothers have provided school instruction for their own children," comes a report from Bangladesh. "Sometimes as many as three different grades are taught simultaneously. Mothers as teachers have faced demands with originality, determination, and innovation."

But there are special benefits. "I know of no other relationship quite like the one of being both mother and schoolteacher to my own children," writes Pat (Mrs. James C., Jr.) Muse of Ecuador.

'Keeping a Balance'

Probably most missionaries who are wives and mothers strive for a balance, even if they never stop to put that approach into words.

"Every woman should know before going to the mission field that she will face problems in keeping a balance between home and mission responsibilities," advises Margie (Mrs. Raymond L.) Shelton in Thailand. "It's easy to become involved too much either way."

"God called me to be a missionary, and as he opens up opportunities for service, I want to do my part," declares Janelle (Mrs. Euclid D.) Moore in Tanzania. "Since we have house help, I have plenty of time to be a homemaker and to make a contribution in other areas as well. I find this balance of interests most satisfying."

In the best light the missionary family counts itself a team, each member bringing his or her own talents to a mutual task.

"I've always felt a strong call from God to serve him, with my family, in a foreign country," says Sue (Mrs. Ted) Lindwall, now of Panama. "That means it is not 'husband's or daddy's job.' It has always been our sharing Christ—our family together."

Her husband agrees. "Our presence

as a family has given me wider acceptance," reports Lindwall. "Sue and the boys have had ministries of their own among women and young people that I could never have in equal measure."

Many other husbands are quick to offer words of praise.

"She has been a strong force that assisted me in different times," says Howard Shoemaker in the Dominican Republic of his wife, Dorothy Dell. "It is doubtful that I would have continued on the field had it not been for her strong support through the years."

Of his wife, Paul Siebenmann, also in Dominican Republic, declares, "Peggy's presence opens many doors that would be closed otherwise. In addition, her spirit of love communicates more quickly and more clearly than anything I could do or say, within the Mission or on the field."

'A Person of Worth'

Through it all, each woman seeks to keep her integrity and to make her own choices—in short, to be a person.

Rebekah Naylor, a missionary physician newly arrived in India, recalls the days of her medical training. "Amid tensions in a male-controlled and oriented profession," she reflects, "I have found that I can be accepted as a person of competence and worth on the basis of my character and performance."

One correspondent revealed in a joking way a need to be counted separately. She was, she writes, excited over the request for input for this issue. "The reason is," she explains, "it was the first personal, individually typed, addressed-only-to-me letter I've received from anyone at the Board in so long, I'd forgotten it was possible."

"A missionary woman has a unique place, a real role, and a Christian responsibility on the mission field," insists Mrs. Spear in Thailand. "How she fulfills this is up to the leadership of the Holy Spirit in her life, according to her abilities, interests, and, if married, the relationship to her husband's work and the demands of children and home."

"We Southern Baptist women missionaries are thankful to a Foreign Mission Board that permits us freedom of expression in our witness and allows us to be a person in our own right."

Perhaps Wayne Fuller in Lebanon sums it up for many a Mission: "Without the women, this Mission would fall apart." **TC**

—Leland Webb and Dona Kelly

Southern Baptists began their missionary venture at a time in history when ladies were protected, pampered, fussed over, and generally considered weaker than men—intellectually as well as physically. This attitude was particularly unfortunate for single women who aspired to foreign mission service. Besides the prevailing idea that women were “helpless creatures,” there was also the problem of finding work considered “proper” for unattached females. Usually single women worked as anonymously as possible. Early records of them are often scant, sometimes not even giving names.

On the other hand, early missionary women who were married were considered in a vastly different light in the United States. Not only was their work made known and well documented, but also they received much honor among their contemporaries. Nevertheless, on the field, being a woman presented problems for those married and single alike. One of the first barriers to confront Mrs. Henrietta Hall Shuck, the first American Evangelical woman missionary to China, was that of getting off the ship. The Chinese men refused for some time to allow Mrs. Shuck to enter the country, feeling that foreign women brought only evil.

The ladies were not stopped, however. They were quietly but definitely in the picture when the new Southern Baptist Convention's Foreign Mission Board appointed its first missionaries in 1845. It seems that the first married women were not officially appointed, as were their husbands, and went to the field only as “wives of missionaries.” Regardless of their title, early accounts show that those first women worked in many areas where the men could not.

Mrs. Shuck died in 1844, and her husband, J. L. Shuck, returned to the States. While at home, he remarried and became associated with the new Southern Baptists. Thus, it was another Mrs. Shuck, Eliza Sexton Shuck, who was among the first Southern Baptist missionaries in 1845. While in China, Mrs. Shuck established a school for girls and held church services for women and girls. Also, it was her plea for a young, single lady—since “the time of a married lady is so uncertain and so much burdened”—that may have prompted the appointment of the first single woman.

Another Eliza, Eliza Moring Yates, was in the second group of missionaries to go to China, Southern Baptists' first

The Changing Scene For Women in Missions

By
Dona
Kelly

field. Along with others appointed in 1846, Mrs. Yates and her husband opened work in Shanghai during the years when memory of the Opium War with England was still fresh, and foreigners were the objects of bitter hatred. Later, Mrs. Yates and her daughter established a school for girls.

Apparently as a result of Eliza Shuck's request, Miss Harriet Baker was appointed in 1849 to open an experimental school for girls in China. The experiment failed, however, when Miss Baker became ill and returned to the States in 1853. Afterward, the Board took a dim view concerning single women missionaries; it was not until 1872 that another single lady was appointed.

Despite Board policy, unattached young women remained interested in the work overseas. In 1850 the pastor of one such lady wrote a letter of recommendation to J. B. Taylor, corresponding (now executive) secretary of the Board. Taylor read the letter to T. P. Crawford, a young mission volunteer. Duly impressed, Crawford sought Miss Martha Foster at Clinton, Ala., where she taught school. When he mentioned another teaching position she might like, she replied that her teaching was only temporary. She was going to be a foreign missionary. It was then that he told her he had been accepted as a missionary to China. After several days of struggling with a decision, the young people were married. Since they had had so little time for courtship before marriage, they decided it should continue through life.

After the Board changed its policy in the early 1870s, it appointed Miss Lula Whilden and Miss Edmonia Moon. A Maryland Woman's

Missionary Society promised financial support for Miss Whilden. Miss Moon agreed to pay her own travel expenses and wait for a salary until a debt of the Board was paid. A year later Miss Moon had persuaded her sister to join her; Miss Lottie Moon was appointed in 1873.

While ladies worked on the field, women at home were making strides also. These often came because of concern for missions. In fact, what was apparently the first general meeting of Southern Baptist women was the outgrowth of this concern. In 1868 Mrs. Ann Graves, mother of one of the first medical missionaries, took advantage of the SBC's meeting in her hometown of Baltimore, Md., to form a society to finance Chinese “Bible women” to work among women and girls.

Naturally there were some grumblings by the men about the growing number of ladies' societies. Some groups met real opposition. But as the societies continued to be born, one Virginia pastor settled the dispute in his church with a comment that he had never known any harm to come from a group of people meeting together for prayer—not even a group of women.

As the work grew in China and support increased at home, new fields were being opened. Naturally, women played important roles in these new areas. In 1878 Mrs. Nannie Bland David and her husband went to the young field of Nigeria. There they opened work in Lagos in the heart of Yoruba territory. Although many missionaries to Africa did not survive the tropical diseases for even a year, Mrs. David was not bothered for more than five years. But shortly

The author, a junior at Oklahoma Baptist University, Shawnee, served as a Baptist Student Union summer missionary as intern in the editorial offices of *The Commission* during the summer of 1974. (See p. 44.)



In this photo made around 1905 three missionaries pose in Tungchow, China; l to r, Miss Ruth Pettigrew, Miss Lottie Moon, Miss Ella Jeter.

after giving birth to a daughter, she caught the dread "African fever" and died at sea. Her last request of her husband: "Never give up Africa."

When the Board felt the need to enter Europe, it selected Rome as the location and Mr. and Mrs. George Boardman Taylor as the missionaries. Unlike most early missionaries, the Taylors were a middle-aged couple who had enjoyed popular pastorates in Staunton and Charlottesville, Va. Naturally they had some doubts about uprooting their family, but on June 18, 1873, Mrs. Susan Braxton Taylor moved her family into a fifth-floor apartment in Rome in a building with no elevator or running water.

Through her work with women Mrs. Taylor established one of the more fruitful programs on a field made particularly difficult because of its location in the seat of Roman Catholicism. She found rearing four children in a strange city an awesome

responsibility, especially since her husband was often away. But when the city became too frightening during his absences, she just barricaded the door with heavy furniture and left the light burning all night.

As the Board moved into South America in 1882, Mrs. Anne Luther Bagby and her new husband, William, went as the first Southern Baptist missionaries to Brazil. For the next 62 years she worked in ministries that took her family from one end of that large country to the other. As testimony to her work stands the Anne Bagby College in São Paulo, which she began as a school for girls in 1902. Because the Board could not afford to support the school, the Bagbys paid for it themselves. In the early days of the school she forfeited a furlough to stay and supervise the institution, while her husband and children returned to the States. Later it was arranged for the

money for that furlough to be used in paying the final debt on the school building.

Nearing the age of 80, the Bagbys were reluctant to take their furlough in 1935 for fear they would be unable to return to Brazil. However, health problems demanded their return to the States. At the end of the furlough they were assigned for "one more year." Three years later Bagby died in Porto Alegre. Seven years later Mrs. Bagby died in Recife. But before her death she had seen her five living children and one grandchild serve as missionaries in South America.

As the work continued to expand, the ladies found even more opportunities for service. In Brazil Mrs. Ida Nelson played the guitar in accompaniment to her husband's violin to attract crowds to his sermons. She went to marry him knowing that he paid his own salary and urged him to remain steadfast even when he met such difficulty with the language that he lost confidence in his call and in the power of prayer.

In Nigeria Miss Hattie Gardner confronted cultural barriers as she pioneered in education for girls. Although most parents were afraid education would make girls hard to handle and reluctant to accept family marriage plans, she succeeded in helping to liberate some Nigerian girls to attend the school at Abeokuta.

After serving with Missionary Bill Wallace in China, Miss Lucy Wright transferred to serve with N. A. Bryan in work among refugees in postwar South Korea. Also forced to flee from China, Miss Bertha Smith opened work in Taiwan with the help of a Chinese Baptist pastor. The first place of Baptist worship in Taiwan was her living room. When the church outgrew this, it moved into a building formerly used as a Buddhist shrine.

China, the first field, is now closed. But the number of fields has continued to increase, as has the variety of work. Whereas the early ladies considered China "the" mission field, and worked with women and children as unobtrusively as possible, Southern Baptist women missionaries today are assigned to 81 fields in many different capacities.

Unlike her sisters of the nineteenth century, today's woman missionary may work as a doctor, teacher, nurse, writer, editor, social worker, administrator, or in a number of other areas. And in contrast to the ladies who worked "anonymously" or as "wives of missionaries," women presently on the field serve with the same title and salary as the men, and may hold offices as responsible and prominent as Mission chairman. TC



Mrs. Roy B. Wyatt, Jr., teaches class at seminary in Colombia.

Just about everyone knows that women have played a vital and integral part in mission causes on the home front throughout Southern Baptist history. Without their supportive ministry of praying, giving, and promoting, the mission thrust would have been greatly diminished.

But are you aware that women also are making vital and indispensable contributions on the front line? More than half of Southern Baptist foreign missionaries are women. They serve in a variety of tasks.

Many single women give full time to specific mission assignments. However, a majority of the women missionaries are wives and homemakers. [Other articles in this issue deal

with single women.] The assignment by the Foreign Mission Board for missionaries who are wives is "church and home." Although home responsibilities place some limitations upon them, they represent a tremendous potential in terms of talents, training, zeal, vision, and availability.

The women serving in Southeast Asia have been seeking to translate this potential more effectively into actual service in the winning of people to Christ. In the past two years missionary homemakers from Thailand, Laos, Indonesia, Malaysia-Singapore, and the Philippines have held homemakers' retreats or conferences. These are professional-type meetings conducted for the purpose of examining and studying the vocation and role of missionaries who are wives. The aim is that they might determine more accurately and comprehensively who

By Delcie Wakefield

they are, what their role and functions are or should be, and how they can become more effective in fulfilling their responsibilities.

The conferences provide a time for self-examination, for reaffirming the call to missions, for reevaluating goals and objectives, and for determining better ways of service. They offer chances to share mutual problems and needs. They provide a time for spiritual refreshment and renewal and for seeking God's guidance and strength for their daily tasks.

As a part of these retreats, the missionary wives took part in a survey in order to gain specific information about themselves as a group. This article reflects some of the findings.

Sensing a Call

First, missionary homemakers are women with a strong sense of personal call from God to missions. More than two-thirds (69 percent) of the missionary wives first felt this call before they were married. This gives evidence that these women are on the mission field not just because their husbands were called, but also because God called them, personally and individually.

The time of their feeling of call fell predominantly in the teen years, from 13 to 17, and the adult years, age 23 and older. The culmination of the calling often came later as, together with their husbands, the women sensed God revealing the time and place of their going out to serve him. The deep conviction of this call from God is what originally brought these women to the mission field. It is this same conviction that continues to compel and sustain them in times of heavy responsibility, discouragement, or stress.

Missionary homemakers vary somewhat in their concepts of their vocation and role, but in the survey they generally expressed both a strong commitment to their home, in their roles as wife and mother, and a commitment to the mission task as a missionary. In their view of themselves this role encompasses being a "helpmeet," as a wife standing alongside her husband. It involves being a mother who rears her children in a different culture. It

The author, Mrs. William R. Wakefield, and her husband were appointed missionaries to the Philippines in 1960. He is now field representative for Southeast Asia, and the Wakefields reside in Singapore.

The Versatile 'Homemaker'



Mrs. A. Clark Scanlon shops in Guatemala.



Mrs. Douglas M. Knapp distributes clothes in Tanzania.

includes being a homemaker who seeks to establish an exemplary Christian home in an overseas, non-Christian culture. Yet it also includes being a person called of God to contribute in direct ways to the mission thrust. Still, every woman stated that generally the home has high priority and demands a major portion of her time.

Taking a look at some of the concerns and difficulties that missionary wives face can foster an understanding of their needs and problems. Thus, those who pray for them can pray more specifically and effectively.

Filling a Dual Role

An overriding difficulty is the complexity of the wife's role. Because a missionary homemaker's role is dual—both homemaker and missionary—to combine successfully all aspects of her role and determine proper priorities become daily challenges. On many occasions both the work and the needs of home and the work and needs in the mission endeavor seem to compete for her time and energy. Both are pressing and vitally important. This conflict is eased somewhat where household help is available on some of the fields.

A major concern for the homemaker is providing for the education of her children. Many mothers teach their children from kindergarten through

grade eight. When they have several children, this can be a full-time job that consumes most of the day in preparation and teaching. Most of the women are not trained as schoolteachers, and often there is no other child with whom to compare her child. Thus, she always carries the concern and anxiety of trying to determine if her child is receiving an adequate education; being objective is never easy in making this evaluation.

Another deep concern expressed by many of the women is the responsibility they carry for providing for their children's spiritual, social, and cultural needs. Many of the opportunities children normally have in the United States through well-developed programs and activities of churches, schools, and communities are unavailable to most missionary children, except in some of the larger cities. Most of the churches are young and undeveloped, with services geared to meet basic needs of young national Christians; consequently the missionary child's spiritual instruction may be lacking, unless parents find additional ways to meet this need.

In the same way, opportunities for developing a cultural appreciation for art and music and for providing adequate recreational and social activities may be extremely limited in the remote areas where many missionary children are reared. The

burden of providing substitutes rests upon the parents.

Keeping Cultural Identity

The missionary mother must grapple with yet another challenge: how to become immersed in the culture of the people to whom she witnesses and yet not lose altogether her own and her family's cultural identity. To minister effectively, missionaries must identify and involve themselves in the lives of the local people. They must learn the national language and customs and be able to develop close, meaningful relationships with the people of the host nation. The missionary mother knows she must help her child become able to function normally and comfortably both in the culture where he is growing up and also in the culture of his own people when he returns to the States. Attempting to balance these factors provides one of the stresses for missionary wives.

Besides preparing their children to leave home, the mothers also must inevitably face the separation from them that will come when the children go to a distant location for high school or return to the U.S. for college. Most homemakers label this the greatest difficulty in their missionary career.

"This is the only thing I face which I might call a 'sacrifice,'" says one

woman. Adds another, "God provides the measure of grace and strength I need, or I would not be able to face the separation."

In contrast to these difficulties, the missionary mother is aware that her children face many unique opportunities. Their lives are enriched through close association with people and culture of the land in which they live. They may broaden their knowledge of the world through travel. They have the privilege of being closely involved in mission work. Missionary parents are grateful for these special blessings for their children.

Managing Alone

On the missionary side of her vocation, the homemaker also discovers difficulties at times. Due to the shortage of missionary personnel, particularly field evangelists, many a missionary man is responsible for a vast geographical area. He is often gone from home for extended periods of time in order to care for the needs of churches and people in a large area.

His absences increase the pressures on the missionary wife. While he is away, she must carry full responsibility for home and children and in many cases handle mission work in the immediate vicinity of the home. For the wife of a field evangelist, this often demands hours in conversation with national workers or pastors, who come for advice and encouragement. It can also mean taking over routine jobs, such as bookkeeping or carrying on the scheduled program or classes of a church, student center, seminary, or Bible school. At the same time, because she is a "foreigner," feelings of loneliness and isolation are often her daily companions. This is especially true if she lives in a remote location.

Due to family needs, the missionary wife seldom can accompany her husband on trips to outlying churches. She generally tries to assist the church in the town or city where she lives. Just how to help can be hard to know. In some countries the position of women is such that the woman missionary must avoid taking a prominent

role or must limit herself to certain roles acceptable to local cultural standards.

In addition, rather than doing the jobs herself, she must seek ways to help members develop their own leadership abilities. Finding ways to provide guidance without taking over the initiative is often difficult. Remaining patient when work is carried out inexpertly by inexperienced leaders provides a real test of Christ's love in her, love which is "always patient" and "always hopes."

Putting Skills to Work

Missionary wives are vitally involved in mission work in direct and specific ways. Almost all share with their husbands in the work he is doing by helping in such matters as visitation, witnessing, and work within the churches. In addition, many of the women carry their own responsibilities.

The kind of work wives do is as varied as the women and is based on their talents, skills, and training. Many missionary women are highly trained



Time for a chat during get-together of missionaries in San José, Costa Rica; l to r, Mrs. Donald H. Redmon, Mrs. S. Dan Sprinkle, Jr., Mrs. C. Donald Doyle, Mrs. Sydney Goldfinch, Sr.

holding college and seminary degrees. A considerable percentage were employed in responsible positions in church-related vocations or secular fields before coming to the mission field. A substantial number have well-developed skills and talents in music, art, writing, teaching, speaking, nursing, and numerous other areas.

Many women engage in some kind of teaching role. This may be in Bible classes in their own homes, in the homes of nationals, or in the church. Others teach English to those wanting to learn, introducing the Bible and Christ through their lessons. For instance, Barbara Ann Phlegar, in Choburi, Thailand, instructs a number of professional people in this way. Others teach in more structured situations, such as school, seminaries, or Bible

school. Missionary wives stationed near the Bible school in Davao City and near the theological seminary in Baguio City in the Philippines share the teaching load by handling a course or two each semester. Wives living near schools also often serve as treasurer, librarian, dean of women, or director of admissions.

Women also assist in writing Sunday School literature and other materials for use in churches. Theological Education by Extension (TEE) is a special type of theological training that uses self-instructional materials in place of a teacher. Marge Worten in Indonesia has been giving at least three hours a day to writing these specialized materials that will help train large numbers for pastoral leadership.

A number of women work in music

—teaching piano, directing choirs, or leading music courses. Harriet Lennon and Dottie Mosteller in Bangkok, Thailand, aid in the seminary program through teaching piano and chorus.

Youth work and women's work are two other important areas in which women missionaries are effective. Margie Shelton in Bangkok and Marge Olive in Manila, Philippines, have been working as interim directors of the student program, carrying on duties of large, student-center ministries. At the same time, Mrs. Olive has aided her husband in his radio-television ministry by directing the Bible correspondence outreach ministry.

Out of concern for national women and their families, Thelma Love in Penang, Malaysia, has developed a course on family relationships, based on Christian principles and the country's culture. She taught the course in the theological seminary the past year.

Missionary wives open their homes to nationals, international visitors, other missionaries, and whoever else needs the touch of warmth and love found in a Christian home. Extending hospitality is one more of the vital functions she performs as a missionary. All of these are but examples of the varied ways women serve in missions today.

Feeling at Home

As missionary women speak of their needs and concerns, they express a deep desire to be used more fully by God in his task of bringing persons to him. When they speak of their calling, there is evident excitement and enthusiasm for the work they are doing. Rather than viewing their lives as being filled with sacrifices, most consider themselves blessed; they are grateful that God has called them.

Of the women surveyed, 93 percent said they know they are in the place where God wants them. And 82 percent stated that they find a sense of fulfillment and satisfaction in what they do. This was emphasized by such comments as, "I wouldn't trade places with anyone," and "Praise God! It's great to know you are in God's will."

The missionary homemaker has a unique place and fills a vital role. In keeping with the main thrust of missions—the "making of disciples" of all peoples in all the world—she is fulfilling that place and role as she responds daily to the Holy Spirit's leadership and in harmony with the gifts of the Spirit given her. TC



At Baptist community center in Brazil Mrs. Alvin Hatton teaches piano.

Unused

One of the unused potentials of modern missions is the woman. Despite changing social conditions and the shots of "Women's Liberation" that have been heard virtually around the world, the woman still lives within the framework of a number of out-dated prejudices.

The Southern Baptist missionary woman is required to feel a definite call to the mission field and to have preparation for her work there. She and her husband arrive on the field as a team, but also, in a very real sense, as two prepared, dedicated missionaries who want to participate to the fullest of their abilities in the Lord's cause.

However, national Baptist leaders may not understand that the "wife of a missionary" is also a missionary. They may simply think of her as "the domestic service that goes along with the household" or as an interested Christian who will do something in a local situation if asked.

If married women missionaries are considered more as wives than as missionaries, even the most mature women find such an attitude hard to overcome, and this raises a psychological barrier when she seeks a place of service. A considerable factor in finding a place of service depends on the challenge of what others conceive to be one's possibilities.

No doubt, the easiest course is to

The author, Mrs. Charles W. Whitten, and her husband were appointed missionaries in 1947. They have served in Colombia, Argentina, and, since 1953, in Spain.

cooperate with the prevailing attitudes of the host country in regard to women. If women are in a somewhat secondary place, as far as leadership and service are concerned, then even the missionary personnel fall into that pattern of thinking and wield a minimum innovative influence.

Sometimes women themselves fall victim to these centuries-old prejudices. They may believe that they cannot hope to occupy more than an incidental role on the mission field. For instance, seldom are women elected to Mission offices. This grows not only out of recognition of the problems a missionary woman might encounter in going to meetings in other cities, but also because her "sister" missionaries may not vote for her, feeling that a man would be more appropriate in the position.

True, there is a masculine and a feminine role in the Christian home. More of the mechanics of the three C's—cooking, cleaning, clothing—fall to the woman than to the man. But with all the gadgets, instant preparations, and even maid service in 1974, the wife has great amounts of time available. The question: What will she do with it?

Most married women feel that it is hard to achieve the ideal balance between their duties within the home and their service outside. When questioned on this point, most women reply, "I fear I may have neglected one or the other." But this is not an insurmountable obstacle. Many things

in life require the fine virtue of balance: being and doing, meditation and service, traveling on the mission field and "staying put" to work in a local church. But the wife is not alone in this dilemma. The husband also must come face-to-face with the necessity of setting priorities in his life and work.

One frustrating factor for the missionary mother is that the work is often so demanding that the husband does not find ways to "balance" his life, so that he can take full responsibility as a missionary father. When women go to the mission field, they usually are exhorted according to Foreign Mission Board policy, "Do as much as you can in the work without neglecting your home." But a Christian home also includes the father. Perhaps a word to him would be in order: "Do all you can in mission work, but remember that you have a family."

In all families the time comes when the children have grown up and are out of the home most of the day. Doylene Wilkes, missionary in France, says, "My children are in school 40 hours a week. It becomes very important to me to be able to invest my time in a fulfilling way. I felt called to the mission field, and I am prepared to do the work of a missionary."

States June McNeely of Spain, "For the first time my husband and I are on the field alone, and both of our girls are in the States. There is nothing in the world to hinder me from taking full-time responsibility in the work."

Potential

On most fields personnel is limited, and the places of service are almost limitless. Often male members of the Mission are called on to serve on a half dozen different committees, for which they may or may not be qualified. There may be a woman with more preparation, more talent, and with possibilities afforded by more available time to do a better job, but she is in a sense disqualified, or even sadder, not ever considered, because she is a woman.

Dorothy Schweinsberg of Málaga, Spain, a veteran of nearly 40 years in missions writes, "A woman, as well as a man, on the mission field needs to be what we used to call a 'jack of all trades.' There are so many different places where she can fit in, *if* she is willing to fit. Surely the missionary woman has a duty to make her Christian home an example and a place of warmth for God's glory and the good of the family, but I believe one can overdo even that. It is important not to lose sight that there is another reason why she is on the mission field."

Two important facets appear in the consideration of the role and activities of women missionaries on foreign fields. First, their being cast in a secondary or incidental role represents a monumental waste of potential.

Second, and probably more important, a sense of frustration and lack of fulfillment come to the missionary wife who has not found a place to invest her time and activities in a satisfying, creative way. Not all women

are, by temperament, trailblazers, who take great amounts of initiative and go knocking at closed doors until they are admitted for service. And it is demoralizing to receive only "busy work" that may be used to claim that every missionary in the Mission has been given a job of some kind.

This lack of satisfaction and fellowship in the work with her husband and other missionaries creates an immediate barrier. The missionary wife may downgrade herself and begin to wonder if the Board's expense in sending her to the mission field was justified. She then finds it easy to build resentments toward other, more active missionary women. She may not be "in the work" enough to interpret justly some of the national actions or points of view. She is constantly on the defensive and can become engulfed in a "slough of pessimism and discouragement."

What is the solution? Strategy studies are taking place on most mission fields, studies geared to fill present needs and plan for the future. Strategy committees could study the talents of all the missionaries and seek ways to bring less active ones into full participation, keeping in mind it is easy to overlook the abilities of the women because they are kept closer to home. Surely a Southern Baptist Mission can be ingenious and concerned enough to involve women in the most meaningful type of service.

Armed with Galatians 3:28 (TLB), "We are no longer Jews or Greeks or

slaves or free men or even merely men or women, but we are all the same—we are Christians; we are one in Christ Jesus," and a sense of urgency about the work that needs to be done, the "Jericho wall" of tradition will come tumbling down. The ideal is that a woman be considered for a job as a person, on the basis of ability.

The best way to break down walls of prejudice is for the entire Mission to set examples. It may have never entered anyone's imagination that a wife might serve as well on a committee as her husband, but there can be a start. For example, why bring a new missionary from the States to run a Baptist Book Store when there is a capable woman on the spot? It may be that a woman has never spoken on an official occasion in representation of the Mission, but she *could*, because she, too, is a missionary. She *could*, that is, if her Mission is willing to be a unit of love and concern that keeps a few jumps ahead of the changing social scene and blazes trails toward indiscriminately working together. The secular world is reappraising the woman's position; why should followers of Christ be hesitant? TC

By Indy Whitten

Frances Fuller, director of Baptist Publications for Jordan, Lebanon, and Egypt and the mother of five teenagers, says she often feels like two distinct people.

"As director of Baptist Publications," she explains, "I have a heavy responsibility for Christian literature in the Arab world. The only way I can handle that responsibility is to confine it to certain hours of my day and be free of it when I go home.

"From the moment I enter the door of my home each afternoon between one and two o'clock, I forget about the office. I always cook a big dinner. I may help someone with an English assignment, take a child to the dentist, or go to a concert, play, or wrestling match, depending on which one of my children is involved. I feel I owe it to my teen-agers during those hours to enjoy whatever they are doing.

"But the next morning at approximately eight o'clock," she adds, "I go to the office of Baptist Publications and very nearly forget that I have children! I write, draw layouts, go to the presses, make plans with my staff, and figure out the solutions to problems, all without once remembering that I left the dishes in the sink and don't have any meat for dinner."

Mrs. Fuller says that, in some ways, the work she does outside the home makes her homemaking task more difficult.

"It is just a matter of so many hours in the day," she explains. "If you spend them preparing Arabic literature, you can't spend them baking cookies."

She recalls an incident when her youngest daughter told her that they would get along better if she spent less time writing and more time sewing. She had wanted a dress hemmed sooner than her mother had gotten it done.

"But actually, the things that I leave off are usually the things that I don't do well anyway," Mrs. Fuller states.

"And that brings me to the other side of the coin. My work outside really helps me in my home, because it makes me a happier person, doing things I really want to do, being with

people, and feeling myself a part of the world. Then when I'm at home, I'm always glad to be home, and I enjoy it more."

She explains that there are things she likes to do not because they give her a separate life, but because they suit her own personality and training.

"When those things are not particularly useful in helping my husband in his work, then I have trouble confining myself to a 'helper' role," she adds. "But Wayne has promoted my interests. In fact, he urged me to accept the job at a time when I was not ready to do it. It was a job needing a person, and we actually transferred from Jordan to Lebanon so that I could do it. And I accepted the responsibility at Wayne's urging."

Of his wife's job Fuller says, "If my wife has a job, that means that we have two ministries instead of one."

In addition to her responsibilities as a homemaker and director of Baptist Publications, an international institution operated by the Missions and national conventions of Jordan, Lebanon, and Egypt, Mrs. Fuller is also press representative of the Near East Baptist Mission, chairman of the language committee, and a member of the strategy committee.

Her husband is treasurer of Baptist Publications and teaches Bible in the Beirut Baptist School and chemistry in a Christian school of nursing.

"I think my life-style is drastically different from what it was in the States, not because I am overseas, however, but just because of the work I have chosen to do," states Mrs. Fuller.

"In the States," she explains, "I was a pastor's wife, and everything I did was related to the church and, therefore, to my husband's work.

Two Roles

Mrs. J. Wayne Fuller, director of Baptist Publications, Beirut, Lebanon, discusses a project with Jerius Delleh, editorial supervisor.



The schedule of our home revolved completely around Wayne's schedule. Now I have one huge job and several smaller ones that are not closely related to my husband's work and can't be tied into his schedule. Whereas before I did the adjusting and helping for the sake of his work, now Wayne also has to do some adjusting and helping for the sake of my work. I must say he does it very cheerfully."

Of this rescheduling Fuller says, "Her work requires adjustments on the part of the family, but that isn't something bad. That just helps the children feel that they are also part of the mission enterprise.

"The woman's task also has other positive effects on the home. The woman feels that she has a ministry, and I think the children are proud that their mother can do something special and has a ministry, too."

Concerning her children Mrs. Fuller states, "I think missionary children need a special amount of self-reliance and conviction to survive life, because they don't actually belong to any culture."

It is more difficult, she feels, to raise American children in Lebanon than it would be in the States. There they are aliens in an Arab world, and as they overcome that problem they become more alien to their own country.

"Ideally, I suppose, this results in their being citizens of the world, loyal to big truths, rather than to narrow, provincial ideas, but this involves a lot of tension with the cultures one has to feel at home in."

She cites another problem in providing a feeling of security for her children in the ever-present possibility of war in the Middle East.

"Not only does life seem more dangerous here," she explains, "but plans and routines are so often interrupted that life seems full of suspense. I think in these circumstances the stability of the home is even more essential, and that underlines the homemaking responsibilities of missionary wives and missionary husbands, too." **TC**

ALONE

By
Bonnie
Turner

The rumpled sheets on one side showed clearly that only one person had occupied the double bed. The birds sang as I dressed, and I reminded myself that I was that person, but that it was for only one night this trip.

There have been so many nights. Sometimes those nights have stretched into weeks. This church needed walls. That church needed a roof. And, oh yes, that association's treasurer was having difficulty in making a report. Could Sam come and help?

Of course, I had heard the missionaries talk about their work. I had heard all the words and watched their faces, but it did not really mean more than words then. Now it is me and my husband and son, and their words come to me now with a different meaning.

I knew I must share my husband when God called us to be his workers. In the pastorate there were many times of sharing, but it was not the same. I had also worked in the church and had shared my life with others. Now, here in Kenya, my share of my husband and his time seem so much smaller and the places much farther away. The problems are more diverse and our child more demanding.

Sam is away from home to help others, to assist, to aid and give encouragement, and I am at home with our son and our activities for the same reasons. In the Lord's work no one person sacrifices. The whole family unit shares it together. **TC**

The author, Mrs. Sammy G. Turner, and her husband have been missionaries to Kenya since 1970.

Grandmother, It's Different

By Doyleene Wilkes

My grandmother arrived in Indian Territory in a covered wagon. She married, had two children, and lived on a farm. When the children were growing up, there were no youth leaders, youth choirs, or youth organizations; and they had to leave home to attend high school. There they learned things that she did not know, and she sometimes found them difficult to understand because of it.

My grandmother did her work and helped her husband with his. She often fed field hands and always the visiting preachers. She was lonely at times, as friends of her own sex were likewise occupied and not close in distance. As the children grew older, they were gone for longer periods of time and needed her attention less. When they needed her, she went; or if she couldn't, she prayed.

Circumstances have changed, and times are different. But I think my grandmother's life and mine are not so different.

Theoretically, in modern France, I should have more modern conveniences than she had. Actually, at this writing, my telephone line has been cut for the sixth time this year. I have had no running water in my kitchen for four months (the plumber will come when he can). Because of nearby construction, the roads to my house are almost impassable, and the garbage truck has not made a pickup for four weeks. The furnace is showing symptoms of illness, and its doctor has been called.

Am I more put upon than my sister colleagues? Lou Ann (Mrs. Hal B., Jr.) Lee, missionary and pastor's wife of the Emmanuel Baptist Church of Paris (English-language), is mistress of a prewar house (we're unsure as to which war), and she could write a book on the time it takes to keep it operating. Jackie (Mrs. Gene A.) Phillips, newly arrived and into language school, writes that after



Mrs. Wilkes.

paying the workers the equivalent of \$55 to install her washer and dryer, she still is spending three hours per week in a local laundromat.

One advantage we miss that my grandmother had in rearing her children is the popularity of high moral standards. Each of our children stands alone in school and, for the most part, in church. Jackie wrote, "I am concerned about the lack of youth in our church. There are several little children under age six, a few older teens, but none in between." Unfortunately, this holds true in almost all of our French churches.

Although the French Revolution was supposed to have liberated all citizens in 1789, the Napoleonic Code apparently relegated women to the status of minors or convicts. Although recently they have begun to emerge with rights of their own, only since 1965 have women had the right to open bank accounts without their husband's permission. After France lost 1.5 million men in World War I, a French woman's main responsibility was to stay home and have babies.

Spiraling inflation has made it necessary for a woman to earn money today, but her home, husband, and children are still her primary responsibilities. To quote a paragraph from the *New York Times* feature (Jan. 13, 1974) on status of women in foreign countries: "The working woman's plight is aggravated by the fact that France is still a man-centered society.

It is the only 'advanced' country I know of where women of all classes, except those with servants, shine their husbands' shoes. Most men, especially the members of the working class, don't help with the housework, yet, because the French are fond of order, insist it be impeccable."

All of this carries over into the church. Church responsibilities are delegated first to men, then single women, and then those whose children are grown. Women with children at home are not expected to be active in church. Therefore, little provision is made for them or their children. Consequently, our MKs have almost always been "loners," even in church.

Lou Ann writes "of the grief and helplessness one feels seeing her children growing up in a godless society, where only in the church do they have contact with Christians other than parents. Talk about trusting your children to the Lord!"

We Southern Baptist missionaries are here at the invitation of the French Baptist Federation. Each of our husbands has a responsible position and is doing a productive work. Because of the structured and cultural situation, it is more difficult for the wives to feel fruitful or needed apart from the family.

Author and speaker Ingrid Carlander said not long ago in an interview with the *International Herald Tribune* that "when you meet an American woman, you're always going to form a team to do something together. . . . You don't have that when two French women get together." They are reserved and formal with each other and, of course, no less so with us.

Each of us three wives is in a different locality and different work. Yet each of us has a burden to share the gospel with the French people—not only through her husband, but also through her own efforts and personal relationships. So far, this has proved more difficult than any of us would have thought possible.

As Lou Ann expresses it, "I arrived on the field confident, full of en-

The author, Mrs. John M. Wilkes, and her husband were appointed missionaries to France in 1965.



At Baptist church in France two women members tally offerings.

thusiasm and idealism. Almost 12 years later, confidence in myself has diminished, though confidence in God has increased; enthusiasm has been tempered by the cold reality in which we live and work; but my ideal—to share Christ—is unchanged."

Transportation was a problem in grandmother's day, but it is also one in France today. Jackie Phillips has not yet gained enough confidence to tackle driving in an atmosphere that still strikes terror in the hearts of "old hands."

In the Paris area, with its population of 12 million, it is difficult and time consuming for churches to schedule meetings. On Wednesday afternoons after school, Lou Ann is hostess in her

home for Girls in Action in the living room, Acteens in the dining room, and boys' club in the basement. Mothers or fathers wait in the hall or outside to take them home again. In the French churches activities are almost non-existent for children. Public transportation is expensive, and with the rising crime rate, parents do not wish to entrust their children to this mode of travel.

Because of transportation difficulties and, again, the cultural milieu, single women or those whose children are grown are the ones able to attend the weekly women's meetings.

My grandmother worked hard and was faithful in what God gave her to do. She faced hardships and heart-

aches, and she would deny that she ever accomplished anything great. However, she was a pioneer in her state, a charter member of her church, and a solid rock to her family and community. She has seen all expand and grow. Can our faithfulness in our God-given task be less? Must we justify our work to ourselves and glorify it to those back home? There is little glory in most of what we do, but each of us has felt called to come. We pray that we may be allowed to see God's work here grow and develop.

While sometimes we feel as if we could do it all better and easier "back home" and with a great deal more appreciation on the part of those with whom we work, we do have the gratification of knowing that our husbands could not do what they are doing without us. Our contribution in the home is a very real one.

When asked to write what his home meant to him on the mission field, one husband said this: "My home is not a perfect one. Those who live there are not perfect people, much less perfect Christians. Yet it is the most Christian institution I know, other than my church, in a very secular world. It exerts an essential influence upon me because of this and because I am constantly aware that each of my loved ones there is a gift of God.

"This awareness alone stirs within me a sense of responsibility and obligation toward each one there and to each one who is a visitor in our home. I suspect that I do not always discharge this as well as I should, but the concept remains.

"This same fact," he added, "apparently calls forth responsibility on their part also toward me—not only in forgiveness of my faults, but in faithfulness to understand, even to assist in duty. They are there beside me.

"Thus, my home means to me a place of refuge from the secular hours of life and a place of renewal for its spiritual hours."

I wonder if my grandmother had that kind of encouragement. **TC**

Committed To Friendship

By Mary Ann Anderson



Arriving in Argentina as a new missionary, I began to live several of the most frustrating years of my life," admits Lloydene Balyeat, missionary homemaker in Buenos Aires, Argentina.

"I had always been in a large church and consequently always had had a place of service within the framework of the organized church, even though Bible teaching has never been my gift. The frustration came because churches here are considerably smaller, with not nearly so much organized activity, and I found no real place to serve," she explains.

"Vivid in my memory is the day I told the Lord, with complete sincerity, that I wanted him to give me a place of service. If not, I felt it would be just as well, perhaps even better, for me to return to the States. From that day things started happening for me. It is probable that nothing changed but me—my attitude, outlook, and response to situations."

At about that time the Balyeats moved to a mission home located across the street from Colegio Ward, a national school where their four children attended. Kent commuted to the International Baptist Theological Seminary, where he is professor of music and director of the seminary choir.

Lloydene became sensitive to even the least of opportunities to serve and became "committed to friendship." The result has been the planting of the gospel in her barrio (neighborhood), Ramos Mejia. The first seeds included school children who parked bicycles inside the gate, made frequent use of the bathroom, and required occasional emergency clothing repairs during gym classes and after-school sports. The home also became a place where boarding students could store suitcases for short periods, and a "book drop" while owners visited with friends before going home. Much of this happened while Lloydene's own children were not at home, and she



Top: Houseguest Raul joins the Balyeats for photo. (Eldest son, Mike, and wife are in the U.S.)
Above and right: Candles, candles, candles in the Balyeat home.

did not know many of the students personally.

This may not seem unusual at first, but in Buenos Aires very seldom is a stranger allowed to enter a home. This was the beginning of the actual home ministry or "home good will center," which started about four years ago.

Friendship led a new neighbor to call on Lloydene for help when the neighbor's teen-age daughter took an overdose of pills. This began a relationship with the daughter that led to a bimonthly youth discussion group in which the two older Balyeat children participated. The commitment to friendship then grew to include some of the mothers and fathers in a weekly Bible study.

"Since these friends were often in our home, they became interested



The author, Mrs. Justice C. Anderson, and her husband were appointed missionaries in 1957. They served in Argentina until this year, when they resigned; he has joined the faculty of Southwestern Baptist Theological Seminary, Ft. Worth, Tex.



The Balyeats believe in an "open door" policy in their missionary home.

in the many candles with which we decorate," explains Lloydene. "Over 25 years ago I had taken an interest in candle-making, and today it is one of my principle hobbies." In Argentina candles had always carried a connection with the Catholic Church, and decorator candles were just beginning to appear.

"As word of my hobby was passed around," she says, "complete strangers began to appear at my door asking if I were the 'candle lady.' By this time I realized that candle decorating can be good therapy for people with problems.

"A young lady came one Saturday afternoon in mid-December when I was preparing a Christmas dinner for the adult couples in our church. Renatta wanted some help with a candle project *right then*. It was impossible for me to help her that afternoon. We finally agreed that I would try to set a time, and because we had no phone, she would meet me for an answer on Sunday evening

at our church, which is closer than our house to her home. She stayed for the Christmas program and was impressed with the message. Just before the service I learned that she was of Jewish background."

Candle classes became normal procedure. They included women's groups from both Baptist and Methodist churches, good will centers, the seminary crafts class, and even a group of ladies from the U.S. Embassy wives' club.

Commitments to friendship have not been limited to introductions through candles alone, however. Many friendships have evolved naturally as she has gone about the routine experiences of life, focusing genuine Christian interest in those whom she meets daily. She tells of one instance in which two families who lived opposite each other on the same floor of an apartment building had no relationship as neighbors until they met at the Balyeat home for an Old Testament study.

The studies were the outgrowth of a friendship of eight years that began when Lloydene entered a store to buy curtain material and learned that the young man and his wife would be taking their four-year-old son to the States for heart surgery. She soon realized that God had prepared this encounter and the succeeding incidents which established a growing friendship with this Jewish couple and their families. The Old Testament study was a direct result of the couple's concern over the Arab slaying of Israeli athletes at the Olympics and their lack of knowledge of the enmity existing between Arabs and Jews since the time of Abraham.

Since Lloydene loves to cook, her gourmet kitchen always has a tantalizing aroma coming from it. This has sparked what some call her "cake ministry." A couple of years ago when a tearful teen-ager without funds confided that she had no birthday present for her mother, Lloydene immediately suggested they whip up a cake together for her mother. This started the birthday cake tradition, as Lloydene gradually accumulated the birthdates of her friends and neighbors, parents of the young people, and those of the young people themselves. This provides an entrance into homes, something difficult to accomplish by more usual evangelistic means. One week Lloydene baked four birthday cakes. Now she has also become the official cake maker for wedding receptions of seminary students.

During 1973 the family had a new opportunity for commitment to friendship. A counselor for the boarding students at Colegio Ward came to the door one day at the beginning of the school year with a new student and his father. Raul was 15, had recently been baptized, and desired to participate actively in a Baptist church. In order for him to do that, they asked if he could spend his weekends in the Balyeats' home. Lloydene readily consented, and they had an "adopted" son from Saturday morning through Sunday evening during the school year. This contact opened the door to an



Home ceramics class produces some 250 pieces of pottery and consumes twice that many cups of tea.

enlarged ministry among the boarding students, as they participate in the bimonthly Bible studies for young people.

Another development this past year was a ceramics class Lloydene conducted in her home for mothers of some of the young people and taught by one of the mothers. The group met every Thursday afternoon and learned to mold from ceramic clay a variety of figures. Two other missionary wives were part of this group, building friendships, having fun together, and giving opportunity for the Holy Spirit to work through the testimony of three Christians among 15 other women.

Christmastime is a real happening at the Balyeat home. Decorations include some 100 lighted candles, plus numerous other handmade decorations and homemade foods. Nationals, missionaries, internationals, Evangelicals, Catholics, and Jews are included in their celebration on Christmas day.

"As a missionary family in a foreign country, we found ourselves alone the first Christmas and decided that that would be the last time," says Lloydene.

"Now we always have between 20 and 25 for Christmas dinner. We have found that having people in during the month of December has given us opportunities to share the message of God's love that we have not had at other times.

"I am no longer frustrated," Lloydene confides. "I have found my ministry, my place of service. God gave me a ministry through my home, and it pleased me one day when a friend in the ceramics class said, '*Es la casa del barrio*'" ("This is the house of the neighborhood"). She was referring to the fact that our front door is seldom locked, an almost unheard-of thing in Buenos Aires. Many people come through our open door without ringing the bell, simply calling a greeting as they enter."

The whole family is involved in this work of concern for the spiritual welfare of those around them. The basis of their ministry is friendship motivated by Christian love. The Balyeats try to relate to anyone with whom they come in contact without forcing their beliefs on them, rather

waiting for God-given opportunities in normal relationships. When there is no immediate response to a specific effort to share the gospel, they do not withdraw their friendship. A commitment to Christian friendship is a lasting relationship that waits on God's Holy Spirit to act, while using all the opportunities God gives for living the Christian witness.

Not just overnight, but over the past three years, this home ministry involvement has grown from seven young people to more than 150 people in the activity groups or with whom they are "developing confidence." There have been ten professions of faith; five of these persons are now preparing for baptism.

Although Lloydene may have three or four groups a week in her home, she finds the real test of her commitment in being available to anyone, anytime, regardless of the hour or circumstances. Results are being seen now where seeds have been sown over the last ten years. This is what those who know her call "commitment to friendship." **TC**

Through a Mother's Ears

One request made of missionaries in preparation for this issue: "Describe a typical day's schedule." "Fonce" (Alice; Mrs. John W. Jr.) McFadden, Sapele, Nigeria, offered a day's schedule as heard through the ears of one missionary who is a wife and mother.

Cast: John (husband), a missionary doctor. Elizabeth, Rebecca, and Lynn, the McFadden children. Bibbie (Mrs. N. Brannan) Eubanks, a fellow missionary and neighbor. MKs. Cook. Gardener. Hospital aide. Nursing students. Visitors.

Elizabeth: Good morning, Mom. I've already made up my bed, dressed, and combed my hair. Rebecca and Lynn are still asleep. (6:30 A.M.)

Cook: Good morning, Madam. The gas is almost finished. Please give me an order form to get more after I prepare breakfast. I'm using the last bottle now. (7:00 A.M.)

John: Good morning, Honey. I hope the doorbell didn't wake you at 2:00 A.M. My second C-section last night. It was a long one.

Children: Mother, we heard the breakfast bell. We're on our way.

Gardener: Good morning, Madam. Are we ready to read the Bible?

Cook: Excuse me, Madam, but why did Jesus appear in physical form only to the people that lived during those few years?

Lynn: Mother! May I go to kindergarten now?

John: Honey, have you seen my stethoscope?

Cook: Madam, today is market day. I need to buy onions, coconuts, and yams.

Rebecca: Mother, please let me finish reading this page in my book and I'll be ready for school.

Elizabeth: Oh! I see! The sun heats the water to make it evaporate. This forms water vapor. Science is fun.

Cook: Excuse me, Madam, but the man is here to repair the broken water pipe.

Cook: Madam! The helicopter is coming. Go quickly! Here is the motor key.

Children: May I go? I can't find my shoes. Wonder who is hurt. Wait for me!

Bobbie Eubanks: Sorry to disturb

your school, Fonce, but two unexpected visitors just arrived who need to stay in the guest house for a few days. Can you take care of them? I'll help with some of their meals.

Cook: Excuse me, Madam. I know it is school time, but the Madam from Abraka is here. She is sick and wants to see Doctor. May I take her to the hospital to see him?

Elizabeth: Mother, I really enjoyed school today. You're such a good teacher. I love you.

Cook: Madam, Doctor says he knows it is late, but three ladies with children are coming to eat lunch with you. Madam, is this enough food for you and the six extra people or should I cook more?

Visitors: Good afternoon. We're sorry to intrude on you.

John: Hi, Honey. These ladies are from Warri.

Visitors: Thank you for the delicious lunch. It is good to have a place to relax while the offices are closed during the noon break.

John: Thank you, Honey. Sorry I couldn't let you know sooner. Did you see where I put my stethoscope?

Children: Mother, may we finish reading *Heidi* during rest time, or is it still too long to finish today?

Elizabeth: Mother, wake up. Your 15 minutes are over.

Children: May we go out to play? It's 2:30. What time do we come back for handwork? . . . Mother, the Agbowus killed a snake in their tree. It's green and long. Come see it. Why did you shiver like that?

Gardener: Madam, Doctor wants me to put these rabbit nesting boxes in the up (attic).

Lynn: Mother, Elizabeth fell off her bicycle. Come quickly! She's bleeding.

Gardener: Madam, Pastor is here to collect the Bibles and church literature for the Pastor's School.

Aide: Madam, Doctor sent me for the folder on family planning. He said it is on his desk.

Gardener: Madam, the ironing man is here.

Lynn: Mommy, please read these books to me.

Gardener: Madam, can you borrow (lend) me one naira?

MK: Aunt Fonce, this bouquet of Valentine flowers is fun to make for our mothers.

MK: Aunt Fonce, can I have some

water? I mean may I have some water?

Rebecca: Mother, we need some more glue.

John: Honey, clinic is finished. Would you like for me to take the kids to the river to swim for a while? You look like you could use a minute by yourself.

Aide: Madam, your note by the door says Doctor has traveled. We need to see this patient's chart. What shall I do?

Nursing Students: Good afternoon, Madam. Sorry we're late for Lydias. We're having exams next week, and we've been in a study session.

John: Hi, Honey. We had a good swim, and mail has come. Look, three letters from the U.S. and three from here.

Letter: Dear Eku Compound Hostess: We will be going to Eku for the Baptist Conference and would like to make arrangements with you to use the guest house for three days. Please do arrange for our meals since our cook will not be traveling with us. Thank you!

John: Oh look, Fonce. The Lewises say they will be coming to see us next weekend, too. How delightful. Five of them and five of us makes a full household, doesn't it?

Elizabeth: Mom, what's for supper? I'm starved after that swim.

John: Fonce! Girls! Three of the rabbits got out. Put the dog inside and come look for them.

Gardeners: Good night, Madam. We're going home.

Lynn: Mother, please play one game with me before we go to bed.

Elizabeth: Mother, after we pray, may we sing some choruses?

Lynn: I love you, Mommy.

Cook: Madam, don't forget about the people coming tomorrow for supper.

John: Fonce, where is the letter from the pastor in the U.S.? I do hope he can stop by to see us on his way to the evangelistic crusade so he can see some of our medical work.

John: Doing your school preparation? How was school today? I'm so glad you teach the girls so we can observe their progress first hand. Most daddies and mothers can't, you know.

John: Are you going to write letters all night? It's 11:30 already.

John: Good night, Honey. You know, you look a bit tired. TC

Having been on the field only 14 months, I have no answers, lots of questions, maybe a few suggestions, but mainly observations. Our family lived in Bandung, Indonesia, for one year of language study. For less than two months we have been in our one-family station, opening new work—the type work we have long dreamed of. Nonetheless, at this writing, I am in the throes of culture shock.

To begin with, I came to the field with the romantic idea of the foreign missionary. I thought of those lovely, furloughing missionaries and wanted to be one, too. Soon I saw there is little glamour to this kind of life, but that this life *is* life and becomes a part of you. I had achieved a goal for myself which, perhaps unconsciously, I set for myself as a young girl. I was now a foreign missionary! Quickly, I saw there is much more to it than the title.

Culture shock was real for me in Bandung. I remember when a third-term missionary said Bandung was one of the most Western-type towns in the country; I shuddered, for I could not cope with that then. In language school we lived on a compound with two other language-student families. Without them so close, I probably would have gone under.

My husband and I were reluctant to venture out without another family along. It was a milestone when we went out shopping on our own the first time. For half of the year we went to the English-language service of one church. It seemed so necessary when we were so new, but now I realize I would have liked to have been more involved in a church and with people.

The turning point for me came at our wives' conference in October. I had come to the opinion, without realizing it, that I would always feel uncomfortable in this country, would never have close friends among nationals, and would always dread visiting and being visited because I would never be sure of the proper etiquette. I assumed this feeling was what every other missionary wife felt.

At the conference I listened to older, more experienced wives talk. I madly made notes as they gave ideas and hints on getting along in the culture. This new insight into the "why's" of

The author, Mrs. John V. Norwood, and her husband were appointed missionaries to Indonesia in 1972.

WHEN THE SHOCK COMES

BY DIANA NORWOOD

the culture helped me understand the people better and love them more. I knew that some day I would feel at home here, have close friends among Indonesians and would hate to leave to return to my homeland.

As our language study drew to a close, I began wanting to know exactly what I would be doing in our new station. I found myself swinging on a pendulum. At first, I wanted to be in the thick of the action—teaching every day, with people constantly. Later I swung to the opposite side—hoping to have little or no involvement, in order

to give my full time and attention to my three children and husband. Now the pendulum has swung to the middle. My home is my first and foremost responsibility, but I do feel God has some place for me out there.

In this area of Java, we have seen that often the men are interested in Christianity and study and serve extensively, while their wives may remain lost. I personally feel we missionary wives may be failing them by not going with our husbands to the villages to show this is a personal and family matter, not merely something for men.

I am still waiting to learn just how God wants me to serve him here.

At the same time, I'm finding a fulfillment in my home that I never had before. Perhaps this is due to maturity. I am teaching our two oldest children and loving it. I am helping to train and manage several household helpers and finding it not the impossible task I first thought. I am living with roaches, mosquitoes, lizards, no hot water, and undependable electricity with more grace than I thought possible for me.

This brings us to culture shock—I've had a severe case since moving to our new station. Gombong is a small town, surrounded by hundreds of villages. The town has little to offer, but we knew this was where God wanted us, because there are thousands of people in this area looking for, and not finding, God. This fact was enough to bring us here. My problem is in losing ourselves in this little, dingy town among strangers. It is not easy to simply forget 30 years of life in the American culture. I miss the skyscrapers, beautiful shopping malls, nice restaurants, supermarkets, cleanliness, fair skin, jokes I can understand, people who know and appreciate me, a warm and loving church fellowship, public schools for my kids, cornmeal, and hearing and using only English day after day.

I have discovered that this seizure of culture shock has come simply as a form of homesickness. It has nothing to do with the people or the work but has come simply because I miss the familiar. What has held me on course is the fact that I know God called me as well as my husband. Of that, I have no doubt.

I don't see how some wives can "follow" their husbands to the field simply as a wifely duty. Had I done that, at best my husband's life would have been miserable. As we talked about this, he pointed out that this is God's problem, not ours—he made us, knows the situation, and will get it all balanced. Our part is to let him do so.

How glad I am to be here. I've so much to learn. I'm still on the fringes, but I know our lives are becoming a part of Indonesia. Through all the adjustments, I have a peace: God called me to Gombong, Indonesia, as well as my husband. **TC**



Betty Merritt works on an illustration.

Hobby Brushes

God used a closed door and the discouraging remarks of a high school teacher to redirect the talents of at least one missionary, according to Betty (Mrs. Dewey E.) Merritt of Nigeria.

Mrs. Merritt explains that during her senior year in high school, her art teacher told her that to pursue a career in commercial art as she had planned would be unwise because her talent was "insufficient for such competition."

"My world collapsed!" she relates. "In the aftermath, I put away my paint brushes, and God called me to the mission field. It wasn't until after four years of college, two years in seminary, marriage, and a tour of mission service that I began to paint again."

During their first furlough Mrs. Merritt enrolled in an art class at Mississippi College, and the director of the art department encouraged her to develop her artistic talents. "I've been enjoying painting as a hobby ever since," Mrs. Merritt states.

Also, she says that God has opened the way for her to use this talent. She has done illustrations for Nigerian WMU and Sunday School literature and numerous program covers for

various occasions.

From designs she drew to have her own stationery printed, the International Women's Club of Kaduna, an organization of some 15 nationalities which contributes its efforts to charitable projects, prints and sells notecards and airforms. The club has realized hundreds of dollars through this project. Recently, the wife of the American Ambassador in Lagos wrote to ask if she would design stationery for their club to sell.

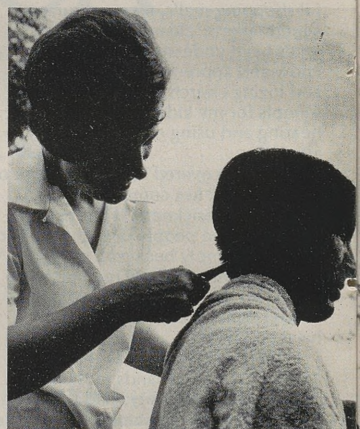
An active member of the art group within this club, she says she enjoys the fellowship of women from many countries during the weekly painting sessions. She also enjoys decorating her home, as well as other buildings, using her artistic talents.

"I was delighted," she says, "when, after spending a week painting murals of African animals on the walls of the children's ward in the former Baptist hospital at Kontagora, the children pointed to the pictures with obvious delight and called the animals by name.

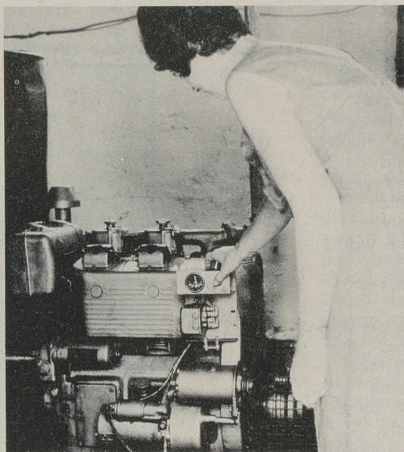
"I am grateful," she adds, "for the talent God has given me. I feel that each opportunity is a door he opens for me." **TC**

A Photographic
Essay by
Gerald S. Harvey

A Dilemma



ma of Definition

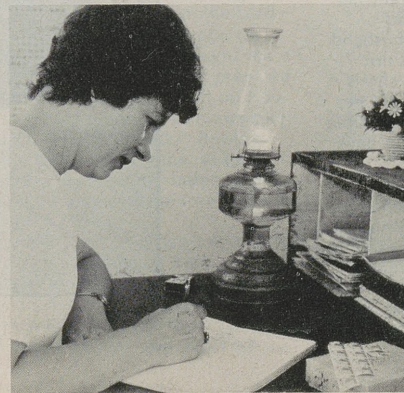


Often the nature of opportunities for witness add to the dilemma of a married woman missionary in defining her role on the field and maintaining a balance between work within and outside her home, according to Barbara (Mrs. Gerald E.) Schleiff of Sessami, Rhodesia.

"I think it would be very easy for a woman to become a full-time evangelistic missionary," she says, "because we find that the women are much more responsive to the gospel than the men." She enjoys working with women and children and admits it would be simple to spend all her time working in this capacity.

"But I do think," she continues, "that it's very important for a missionary wife to let her husband be the one who first works outside of the home. Her first responsibility is to see that her home and children are well cared for."

Mrs. Schleiff and her husband, Jerry, work in a "bush station," located



Mrs. Schleiff: missionary, wife and mother, maintenance worker, teacher, shopper, barber, hostess, cook, helper, and daughter away from home.

about 130 miles from the nearest city. Jerry's main work is with churches in the area and in organizing a layman's extension Bible course. Barbara's main role is that of homemaker and mother. She teaches their seven-year-old son, Mark, and five-year-old daughter, Kristin, with the Calvert course. Outside the home she works with women of the Woman's Missionary Union and the wives of lay preachers.

"One thing I enjoy most is working with the lay preachers' wives," she says. "Most of these ladies cannot read or write. They are not even Christians. It is a challenge to try to help them help their husbands."

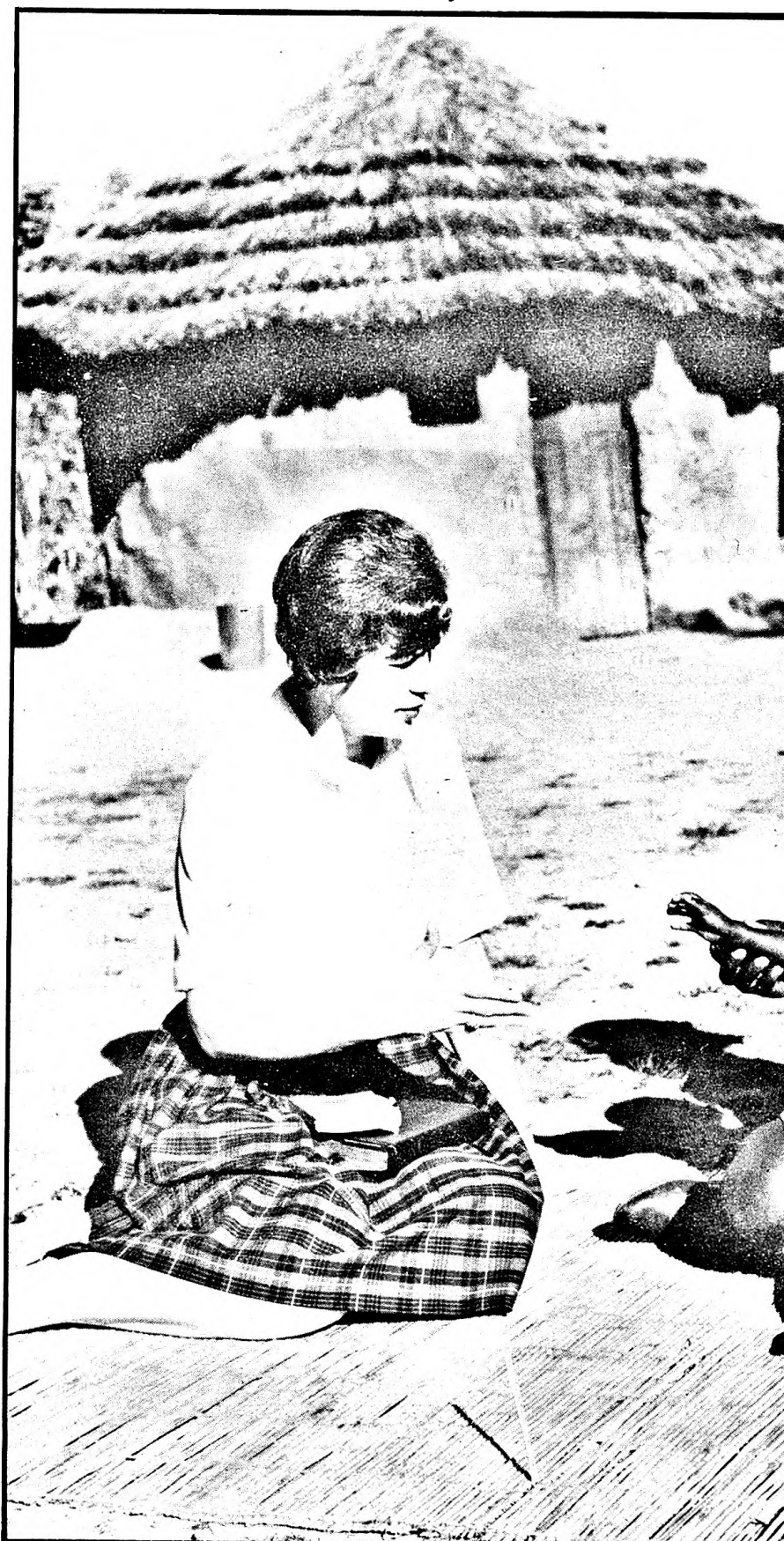
"I've found it important in working with people to try to let them do all they can. If I'm able to help them, I'm willing. But I try not to do anything for them that they can do for themselves. We feel that in order to develop good leaders we must allow them to go on and work their own ideas; then if they do need our help, we are available."

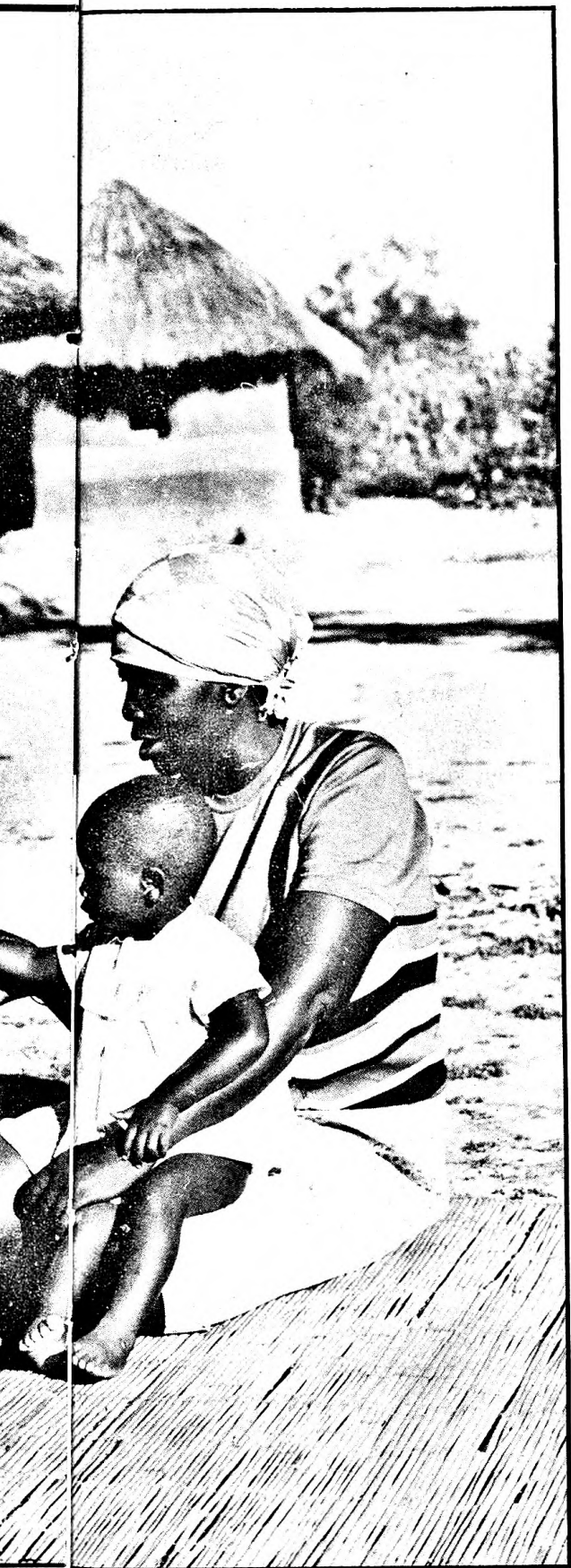
Mrs. Schleiff explains that her work complements that of her husband. "In many roles, such as working with the women and girls, a place where he could probably not work well in this culture, it is wide open for me to work there, and many times he asks me to do this. Other times he leaves it open for me to choose, and I do love working with the women and children in whatever role I can to help him."

"In a ministry like this," agrees her husband, "the cooperation and working together of wife and husband are vital. I find that my wife is not just an asset to the work, but she is indispensable to my ministry. By her willingness she has made it possible to do many things we could not have done otherwise."

He says Barbara's chief contribution comes in the home. As she teaches the children and cares for the home, she takes care of the "headaches and distractions" that would interrupt his evangelistic work. Also, since he often is away from home several nights in a row, it is helpful not to have to worry about things there.

At the home of Mr. and Mrs. John Chereya, Barbara Schleiff visits with Mrs. Chereya.





For Mrs. Schleiff the rural home offers blessings as well as frustrations to everyday life. She counts it a "privilege and a blessing" to teach her children, but finds it difficult to substitute for the extracurricular activities of schools.

Cooking takes on a new dimension as trips to town sometimes come only once a month, and often but once in three months. Bread must be baked at home. Game meat must be prepared for the freezer. And the Schleiffs grow most of their vegetables in their garden.

"On the other hand," she relates, "there are many things we are able to do because we live in the rural area. We spend a lot of time together as a family, whereas, in America I feel the children would be going in all directions, and my husband would be away a lot."

Her husband is often gone from home for weekend meetings or laymen's conferences lasting two or more weeks. "But then when he is at home," she says, "we do have some wonderful family times together. We don't have television to interrupt."

While Barbara does enjoy her home, she acknowledges there are times when she becomes frustrated in being confined to the homemaker role.

"When I met my husband, we were drawn to each other because we both had an interest in missions," she explains. "And because I'm more or less a strong personality, I had to learn to be submissive. This was difficult, but as I thought and prayed about it, I have come to see that my main role is to be a wife and mother. Then, day by day, as I'm available to the Lord, he can use me in this way to reach others."

"One time I did become very discouraged about being just a missionary wife and homemaker. There are times when the children are sick, and I'm in for a long period of time. At this particular time, we'd had an illness and I had been in for about three months. I prayed that the Lord would give me an opportunity to witness. I said, 'You've brought me all this way, and all my life I've prepared to be a missionary, and what do I do but stay home and be a homemaker and take care of the kids?' But that day the Lord spoke to me, as he brought a man to my home and opened the door for me to witness to him about Christ."

"I think from that day forward I've had peace about being a missionary's wife and at home. I think the Lord wants us first to be available to him, and then if he wants us to go and to do, he'll open the way and show us

beyond any doubt what he wants for us in our lives."

Another challenge she finds in her missionary home is that of adapting to cultural differences, especially lack of privacy.

"As you have workers in your home," Barbara points out, "they become very much a part of your family. And it seems that you do, to a great extent on the mission field, lose your privacy."

Other frustrations that must be taken to the Lord daily vary from not really understanding the nationals to having to serve three kinds of beans to guests.

Mrs. Schleiff explains that communication with nationals is difficult because at times they say exactly what they mean and sometimes say what they think you want them to say. "And you can't quite distinguish which they are doing—whether they're saying what they really mean or what they want you to hear."

Of course, bush life itself creates its own peculiar problems. "Sometimes it's frustrating when you haven't been out of the bush in a while," says Barbara. "You long to talk with people from the same background and culture that you're from. One frustration can be that when you go in and meet a missionary who lives with other missionaries who have a chance to talk to each other, they're so busy they don't have time to listen to you."

"All these things, except for the Lord, would cause big problems. These things definitely have to be turned over to the Lord to let him work them out in your life. It's the little things that really eat at us, I think, more than the big things. We are able to cope with the big things, because we recognize the need to commit those to the Lord."

The isolation of the Sessami station creates a special need for Mrs. Schleiff's supportive role in her husband's work.

"I find her a real prayer support," Schleiff declares. "She listens to my difficulties and problems, and she's always a source of strength."

Being a good listener is one of her major ways of support. She says she enjoys hearing about her husband's experiences. "It is exciting for me," she says, "because of my love for him."

Reflecting on her initial hesitancy to move to Sessami from another station, Barbara Schleiff recalls the statement of another missionary that has helped her: "The will of God will never put you where the grace of God cannot keep you." **TC**

—Dona Kelly

DOOR MINISTRY

By
Mary
Ann
Moses

The light tapping on my door came at about 6:30 one morning. I was a little perturbed that someone should need me so early, even before I was wide awake and had the children off to school. I finished my breakfast, sent the children on their way, and went to see what the woman waiting at my door needed.

At once I recognized her as one who had come to my home about a month ago. I had bought some of her crocheted handwork, had given her a cup of tea and some used clothes for her children, and had talked briefly with her about her spiritual life. I also had offered her some tracts to read.

The woman is an albino African, probably one of the physically least attractive persons I have ever seen. Her reddish skin is scaly and peeling. Her teeth protrude from her mouth. If I were to be honest, I probably helped her more out of pity than out of love, or perhaps because she did not come begging, but selling things she had made.

When I picked up the crocheted pieces to ask the price, she smiled and said they were a *chipo* ("gift"). She had arisen while it was still dark to come from her village five miles away to bring me the gift she had made in return for my kindness to her! You might imagine that the little gift is tagged and marked as a treasure I'll keep a long time.

The Bible says that we may entertain angels unaware. This is what this new friend was to me. She reminded me that I should welcome every knock at my door as an opportunity to give a cup of cold water, or even hot tea, in the Master's name. She also showed me that I need the eyes and mind of Christ that I might not look at outward appearance but at the person within. ☪

The author, Mrs. Ed B. Moses, Jr., and her husband were appointed missionaries in 1969. They are assigned to Rhodesia.

We did not plan it. We were following the leadership of the Lord. We said we would serve anywhere. We live in Israel, surely the most rewarding of all mission posts—and the most difficult." This is typical of words of many women missionaries who live in this land of contrasts.

However, there is little else that may be labeled "typical" of the various women of the Mission. Each is different. Each is a missionary, but she may also be a wife, mother, nurse, teacher, or even an outdoors enthusiast. Her life, like this fascinating country, has many aspects. She lives and ministers in a land of many cultures, languages, and pressures. She lives constantly with the threat of war.

Martha Lytle and Kathryn Burnes live in an Arab community on the Mount of Olives, overlooking the old city of Jerusalem. Judy Hoaldrige and Susie Mantooth call home an apartment in a high-rise overlooking the Mediterranean Sea in Jewish Natanya.

Rose Mary Register, Anita Thorne, and Beverly Hicks live and work among Arabs in the hills of Galilee. Situated on the Plain of Sharon at the Baptist Village are Sarah Bivins and Marty Murphey. In nearby Tel Aviv, Sallie Lanier and Mary Ann Burnham adapt to a heavily populated metropolitan society.

No two women minister in the same manner or have the same life-style. Jeannine Buck serves as hostess to the many Baptist pilgrims who visit the Holy Land each year, while Betty Smith is helping to develop a strong home ministry to Jewish residents in Ashkelon. Margaret Lindsey, now in Jerusalem, has many and varied responsibilities and has been involved in Baptist work in Israel since 1945. "After living here for 30 years, I feel as if this is home," declares Margaret, "and I am homesick for Israel when I am away on furlough."

The author, Mrs. G. Wayne Buck, and her husband were employed as missionary associates in 1972. They are stationed in Jerusalem, Israel.

No Two Alike

By
Jeannine
Buck

DOUBLING AS TEACHER

By Joe W. Bruce

Emma Baker is "at home" among both the Arabs and Jews in the large port city of Haifa. Ruth Reed is "mother" to a lively group of MKs in a dormitory in the suburbs of Tel Aviv near the large American International School.

Connie Anthony is the most recent addition to the Baptist work, and along with being a new mother, she is engaged in the study of Arabic. Carolyn Worthy serves the West Jerusalem congregation as pianist, while Cheryl Elmore teaches piano lessons to MKs and members of the East Jerusalem congregation and in neighboring Arab villages.

Each woman missionary in Israel stresses the need to feel that she is on the mission field because she has responded to a call and has a testimony. Each feels that her abilities and talents should give her responsibility and recognition in her own right. Each feels that she is part of the team and is not in Israel as a "missionary wife," a term disliked by all.

There is no such thing as a "typical day" for a woman missionary in Israel. Besides the routine of caring for a family, with all that task entails, she is called upon for many and varied tasks. These range from showing pilgrims around the old city of Jerusalem to sharing a cup of tea and God's love with a neighbor whose husband is defending the border. She is often expected to provide transportation for neighbors who have no other way to shop. Taking a neighbor and her sick baby to the doctor is not a rare occurrence, nor is picking up a hitchhiking soldier, his submachine gun slung over his shoulder.

All agree that life is more difficult here and that it is harder to maintain a home because of the shortage of telephones and reliable repairmen, complicated grocery shopping, and the lack of convenience foods. Only one admits to missing the social life in the States and the shortcuts in housekeeping.

"The thing you need most to live in Israel is patience, patience, patience," says Betty Smith. "There are no shortcuts, and a calm life, centered in Christ, is your most valuable asset."

Mary Anne Burnham, one of those with a phone, says, "I have decided on a telephone ministry. Many hours are spent on the phone with Jewish friends who would never come to a church service. Many people here have very real problems and are lonely and want a friend. Whatever the need, I try to provide a listening ear."

Each missionary family is involved in a national church, but the mother feels responsible for the spiritual training of her own children. Most mothers have led their own children to accept Jesus as Savior, and each feels the need to provide opportunities for more teaching and training. Each mother expresses pleasure with her children for adjusting so well and for not requesting things they know they cannot have. Each mother comments that her job is easier because her children are content.

Several of the wives are strong in their opinion that they are to be helpers and that their main job is to strengthen their husbands for the work they do. The women whose husbands are pastors say that they function much as they did when their husbands were pastors in the States. In Israel it is not as easy to "count converts" and church members as in the States, and often the wife encourages her husband when he feels there is little (numerically) to show for his efforts.

Equally convinced are the women who, while sharing the ministry of their husbands, feel that they have a definite ministry of their own and that they often rely on their husbands to support them in their task. Not one woman interviewed expresses a desire to "go home" or work anywhere else.

The jobs, responsibilities, and attitudes of the women missionaries are varied. But all are alike in their desire to be of service to their Lord. **TC**

Married women appointed by the Foreign Mission Board are designated for "home and church." Those homemakers, like field evangelists and missionary specialists, learn that no matter what one's title is, on the mission field flexibility is required. Thus, many mothers find that they are not only homemakers, but also have several jobs in their churches and in the Mission. As if that were not enough, sometimes they must become schoolteachers for their own children.

Mrs. Annette Wheeler, missionary homemaker in Honduras, is one who doubles as schoolteacher at home. "Our oldest daughter, Pam, is in the tenth grade this year, but she is having to study through the University of Nebraska Correspondence Course," says Mrs. Wheeler. "The course is pretty much self-explanatory, but a teacher is still necessary. I taught school before we came to the mission field, so fortunately I'm able to help Pam."

School starts for Pam at 7:30 A.M., and she attends class until noon. As is true throughout Honduras, from noon until 2:00 P. M. is siesta time, so Pam has a break during those hours. In the afternoon she has school from 2:00 until 4:00.

"The Nebraska course is a thorough one," states Mrs. Wheeler. "For example, this year Pam is studying world geography, Spanish II, English, math, and biology. The kids can study just about anything they want—even driver's education or photography."

Has studying by correspondence hampered her daughter's social development?

"It hasn't seemed to bother Pam," reports Mrs. Wheeler. "She has two sisters and a brother to fuss with, and she has friends from church and the Mennonite school, which she attended through the ninth grade. Then, of course, there are the telephone and boy friends, which play an important part in her social life."

In a sense, every mother is her children's teacher, but Annette Wheeler is one of the few mother-teachers who can say, "Pam, if you don't behave, I'll have to keep you in after class." **TC**

The author was appointed a missionary to Honduras in 1971.



In Ahoada, Nigeria, Miss Josephine Scaggs visits with family of Awarri, her cook for 29 years. She is holding Awarri's two-month-old son.

Jo Reflects

Josephine Scaggs, better known as Jo, has served as a missionary in Nigeria since 1939. On any list of outstanding women missionaries, her name would be among those at the top. Some of her feelings are revealed in this interview conducted by Veda (Mrs. Russell L.) Locke, also a missionary to Nigeria.

Veda Locke: It's hard to believe you are almost ready for retirement, especially when we see you in action and realize what you accomplish every day. In 1976, when you finish your last term of missionary service in Nigeria, how many years will you have served?

Josephine Scaggs: I arrived in Nigeria in June 1939, so that will make almost 37 years.

How has the role of the missionary changed during these years—or has it changed?

Scaggs: Very definitely it has changed. When I first arrived, missionaries were in one way considered masters, be-

cause the people made us so. Due to the lack of education and training, they felt incapable of carrying on their own work. They looked to the missionaries to direct them and head the work.

Since that time, and particularly since independence in 1960, I have seen this role of the missionaries change. It has changed because we are doing what God sent us here to do—to work ourselves out of a job. Today the role of a missionary is that of a servant. Like John the Baptist, we must say—and we must mean it—that the Nigerian Christian must increase, and we missionaries must decrease. Sometimes it takes faith and a reconsideration of why the Lord sent us here to be able to step from one role to another.

Do you feel that you have had all the freedom needed to present the gospel, or have you been restricted in any way by the customs, laws, and society of Nigeria?

Scaggs: I feel I have had all the free-

dom I needed. In fact, some of the customs and superstitions that I thought would present a problem have not done so. For instance, Juju worship is prevalent, and the Juju priest has great powers. I thought this could be a source of opposition, but it has not been. It seems that the Juju followers stand in awe and fear of the gospel, because they have witnessed the power of Jesus Christ in lives that Juju had once controlled.

Now there are problems in holding up our Christian ideals, due to the customs of the people. But we have had all freedom in presenting the gospel. We're grateful to God for this.

Do you feel your mission work has been restricted in any way because you are a woman?

Scaggs: Personally I have not felt restricted. I realize that with the Nigerian people the man is the head and the leader. In their own culture in the past, the women have not been leaders. My situation, however, is not typical of our missionary women in gen-

eral. The Lord sent me into the river area of Joinkrama at a time when there was not a missionary of any denomination, man or woman, there. I went in answer to the pleas of different people up and down the river for a missionary to come and live with them. No man was able to go. The Lord sent me, so the people put up with me, even if I am a woman, because they wanted a missionary. I had the respect and cooperation of chiefs, teachers, would-be pastors, and government officials in such a way that I cannot say I ever felt restricted because I am a woman.

Do you feel you have had all the freedom you need to carry out your work within the framework of the Mission organization, or might it have been easier as an independent missionary?

Scaggs: I definitely feel that I've had all the freedom within the framework of the Mission to carry out the work which I felt God had called me to do. To be a part of our Mission, which is dedicated to spreading the gospel throughout the country, to have common goals, to work, plan, and pray together, and to have the support of our mission board behind us have been sources of strength and inspiration.

I've had contacts with independent missionaries in Nigeria, and I've seen the lack of freedom they have because of financial problems. Much of their time that could be spent in spreading the gospel has to be used in working out their material needs, ways of transportation, and living arrangements. I've come to appreciate our Southern Bap-

tist program through our Foreign Mission Board as I've seen the freedom they make possible for us to give our full time to our work. I believe I speak on behalf of all of our missionaries.

How would you describe the relationship between fellow missionaries in Nigeria?

Scaggs: I'm sure I'm prejudiced, but I feel that our missionaries in Nigeria have a feeling of family relationship such that I've never witnessed among other groups. It certainly is true that we feel like one big family. It means so much to us single missionaries that the children in our Mission look to us and call us "aunts."

Besides our family relationship, there are feelings concerning our work. There is a consciousness that we are all laborers together with God. Although there are different avenues of service, one doesn't feel that his work is more important than the other's. We are all working together for the same goal, though from different angles, in different places, and maybe using different methods. We are thankful for this relationship.

What have been the greatest hindrances or obstacles to winning people to Christ in Nigeria?

Scaggs: One great hindrance has been the belief by many people that you serve many gods in order to be sure you get the right one or are favored by at least one of them. In the area where I have worked many families designate their children to certain gods. One child may be des-

igned by heathen parents to worship Juju, and another child will be designated for the Christian religion. They hope one god will favor the family.

Recently I talked to a young man who came forward in a revival service. That night he had attended a Christian church service for the first time. When he was born, his parents dedicated him to a certain Juju. As he grew up, he helped with Juju sacrifices because he was told this was his god. The Holy Spirit had drawn him into the revival service, and he was completely broken down as he heard about Jesus Christ for the first time.

Another obstacle is the politeness of Nigerian people. For the most part Nigerian people are so polite that it's hard to know what they are really thinking. They try their best to say what they think you want them to say. In trying to lead a soul to Christ, it is hard to know whether the person has a true understanding of what it means to be born again or if he is being polite and doesn't want to disagree with you.

Another hindrance is this attitude: That is a good religion for you, the white man, but we have our religions. (Their religions usually refer to the Juju or Muslim worship.)

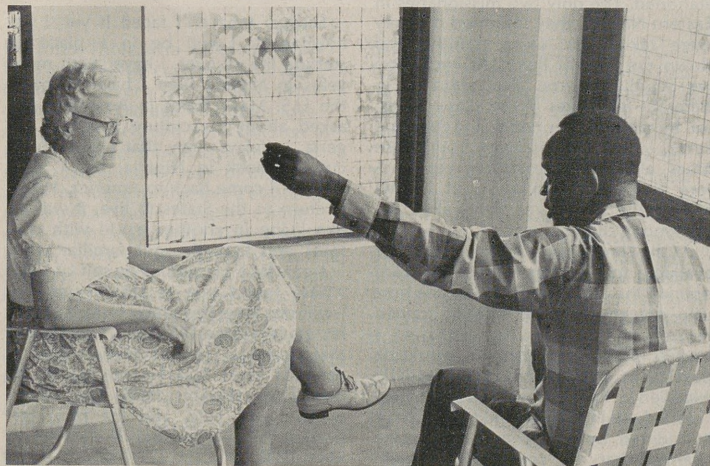
Although you have worked with all kinds of people, I know that you have had a special burden for women and girls. What changes have you seen in the last 35 years in the status of women in Nigeria?

Scaggs: I am grateful for the great improvement in the status of women in these years. When I first went to Joinkrama to live in an isolated area, the status of women was very low. They had been isolated and lacked some of the opportunities that other Nigerians had. A woman's work was that of a farmer. Girls were not in school. There were schools, because people had always been keen to educate their sons.

It was my burden for women and girls that led me to Joinkrama in the first place. As I saw the hosts of women and young girls in our churches who could not read and write, who could not carry on their own meetings, and who could not lead because of their lack of education, I began a campaign to get girls into schools, so the next generation of women could be trained. I went from door to door begging parents to let their girls go to school, and saying that I would pay their school fees. Many would not agree to this, because they said that being wives, mothers, and working on a farm did not require an education.

We thank God that this attitude has been changing and is continuing to

Miss Scaggs meets with P. I. Eke, advisor for two associations of Baptist churches (80 churches). He was in her first Bible school class at Joinkrama, Nigeria, in 1946. She now serves as consultant to him.





Jo Scaggs poses with girls and staff at the Homecraft Center, Ahoada. She started the school, after Nigeria's civil war, for older girls and pastor's wives who had no education. Many of those who attend come from refugee camps in the area.

change. Now one can find many girls in our schools, and women are working as teachers, in offices, in government positions, in hospitals, and in almost every phase of work. It is a thrill to see women coming to the front, to see them as officers and leaders in our Nigerian Baptist WMU Convention, filling roles that years ago had to be filled by missionaries. This has been the greatest change I have seen through the years.

Do you think that missions and missionary work in Nigeria contributed much to these changes?

Scaggs: These changes have come, both directly and indirectly, as a result of missionary work in Nigeria. I say this because Christian missions started the first schools in Nigeria. It has been the influence of missionaries and mission work that has changed the attitude about educating girls. The missionaries brought in the first girls to be trained, and through these girls an example was set.

I know you have had many memorable experiences. Can you tell about one or two that were outstanding?

Scaggs: Next to my call to be a mis-

sionary in Africa, I would say my most memorable experience was my call to the river area during my third year in Nigeria. I was returning from a leave in northern Nigeria, which I had taken in order to stay longer in Nigeria due to war conditions in World War II. To travel to my station in Benin City, I had to go by way of Port Harcourt where Dr. and Mrs. W. H. Carson were stationed. The only two missionaries in Eastern Nigeria, they informed me they were taking me on a month's trip down the Orashi River. At each stop we heard the same plea, although in different languages of the many tribes, for missionaries to come and live and serve. I couldn't get away from those pleas, although it was three years before I could return and "sit down" among the people, as they called living among them.

At the time I went, there was no one available to go with me, but the Lord opened the way. He led me to see how vain my efforts were without trained leaders to carry on the work, so I started training pastors or would-be pastors in 1945. What a memorable experience to look back and see how God led me in ways I would never have considered by myself and to see the changes that the years have brought

as men and women have accepted Christ, had their lives changed, and in turn have been used to lead others to Christ.

I know this is like asking a mother how it feels to lose a child, but what are some of your emotions as you face leaving the people and country where you have invested so many years?

Scaggs: I haven't faced it yet. I am evading it. I will be in a place of starting life all over. I have spent more years in Nigeria than I have spent in the U.S. Many times in America I am asked about the culture shock in Nigeria. I always reply that I don't have culture shock in Nigeria, but I have it when I come back to America. When I return to the States to live, it will be like living in another world with customs and laws I'm not familiar with.

I continue to remind myself of what I have found true in other situations. I will not have the grace to face it, but his grace will be sufficient. And I know that God has another mission field in America when it is his will for me to leave this mission field. The whole world is his field, and the most important thing is to be in the center of his will. **TC**

Is the single lady missionary a "vanishing breed"? Statistics show that the percentage of unmarried women under Foreign Mission Board appointment is far less than in earlier years. Perhaps this is partly because many more church-related vocations are open to women than there were 30 years ago.

Is the unmarried career missionary still needed on the field?

Any doubts as to their effectiveness would have vanished if you could have shared with me a recent visit in the home of Miss Wilma Weeks in Surabaya, Indonesia. Serving presently as the sole Southern Baptist representative in this city of more than one million, the demands upon her time and resources would challenge the energies of a stalwart man. Teacher, writer, counsellor, chauffeur, adviser, pianist, hostess, and friend are but a few of

grew up in her father's various pastorates in Missouri. She was appointed to China in 1936 and first went to Peking to study the Chinese language and then to Hwanghsien in Shantung Province of North China to serve. Those were troubled times in China, and she was under Japanese rule for more than three years. The Pearl Harbor attack found her on furlough. She spent a year in Texas and another in California, longing always to get back to her work in China.

In September 1943 she set out with five other single women for West China. A wartime crossing of the Atlantic to Lisbon took 18 days on a Portuguese ship which had to be lighted at night to signal its neutrality. They spent two months in Lisbon waiting for another ship and then 39 days sailing around Africa. There was another three-month wait in Lourenço Marques

and then to Tsingtao. After her next furlough the Communist situation prevented her return to China, so she went to Hawaii for three and a half years. There she taught kindergarten and helped with church work in Hilo. In 1953 she came to Indonesia, and Surabaya has been her center of operations for the past 20 years. She learned a new language, helped develop churches, trained leaders, wrote materials for publication. She has borne a witness to Christ in both word and deed to countless persons.

My latest letter from Wilma gives these brief insights into her activities:

"We had the opening service for the Seminary Extension Surabaya on Friday with about 80 present. . . . We plan to start classes on February 8 in three, perhaps four, centers. I'll probably start Mojokerto's class the following Tuesday. I dread going there

BY DARLYNE SEARS

NO 'VANISHING BREED'

her roles. Those who look to her for help and counsel come from all walks of life and cover a span of years from childhood to old age. Hundreds love and respect her, and her "children in the Lord" serve him across the island of Java and in many areas of the world.

Wilma stood on the shore awaiting our ship's arrival in Tsingtao, China, when my husband and I disembarked in 1947. Then we welcomed her to Surabaya as our co-worker and neighbor when our Baptist witness was in its early stages in Indonesia in 1953. The years of working together have increased our admiration and love for this servant of the Lord.

The daughter of a preacher, Wilma

The author, Mrs. Stockwell B. Sears, and her husband were appointed missionaries in 1943. They have served in China, Indonesia, and, since 1965, in Singapore.

before the trip could continue to Goa, India, and on to Calcutta. Finally, they flew "over the hump" to Kunming and were back in China. They had been eight and a half months on the way.

Wilma was made principal of Pooi To Bible School on arrival. She signed diplomas and made a commencement speech, but was allowed to stay for only 18 days before having to leave by train ahead of the bombing. She went to Kweiyang and waited three weeks for her baggage and then to Tsunyi in the mountains. On Thanksgiving Day she finally reached Chungking, the West China capital. On December 28 she had to retreat to Calcutta after but eight months in China. She spent the next year teaching in India.

When the war ended, Wilma returned to China. She went to Shanghai

every week at night, but that's the only way to have a class there."

In another paragraph she writes, "One of the ladies in my Thursday English Bible study group asked me to visit a friend of hers whom she thought I could help. . . . So I went on Thursday after class. Was there three short hours, and she accepted Jesus. We talked about taking down the figure on the shelf over the bookcase, and she wants to, but said she'd have to ask her husband's permission. . . . I went back for two hours today and had a wonderful opportunity to witness to her husband. . . . Pray for them."

Thank God for Wilma Weeks. May others, single or married, with a like dedication and devotion respond to the call to foreign mission service. TC

Women have led out in achievement throughout the history of foreign missions. Since the days of Lottie Moon, Southern Baptists have been no exception to this. It is difficult to name only a few outstanding women in each field, because many have made valuable contributions to the cause of Christ as foreign missionaries.

Even though this listing deals primarily with women who are currently in service, first thoughts naturally turn to earlier missionaries, such as Lucy Wright (now Mrs. Earl Parker), nurse who served in China and later in Korea. Other emeritus missionaries, such as Hattie Gardner, went to primitive areas of Nigeria and opened work, teaching, developing churches, and training young persons. Bertha Smith has made an impact on Southern Baptist life, and Martha Franks returned to South Carolina after service in China and Taiwan to develop a home for retired persons.

A number of women missionaries who had to leave China when the Communists took over went to Taiwan and worked with church development. One of these, Pearl Johnson, recently received the Service to Mankind Award for the Piedmont district of South Carolina, not only for missionary service in China and Taiwan, but also because she is actively engaged in Christian work today.

One could say much about this rare breed of emeritus missionary, but what about the present? Just as their predecessors, today's women missionaries find opportunities for service in a range of areas as varied as their talents and training.

Education is but one field in which women have figured prominently. More women serve in theological education on Baptist mission fields than on the faculties of Southern Baptist theological seminaries in the U.S.

Many wives of mission theological professors teach one or two courses in the seminary, often carrying a full teaching load after their children are grown. Catherine Walker was one of the first faculty members of the Indonesian Baptist Theological Seminary. Frances Hudgins teaches Old Testament and Hebrew in Thailand. Fern Harrington has taught in the Baptist theological seminaries

The author is an associate secretary in the promotion and furlough ministries department at the Foreign Mission Board. She was an associate in the missionary personnel department 1947-72.

in both Taiwan and the Philippines. Recently Vivian Hargrove was appointed to teach in the pastors' school in Togo, West Africa. Josephine Scaggs taught for many years in a pastors' school in Joinkrama, Nigeria, in addition to work as advisor to pastors in the area. Ann (Mrs. H. G.) Margrett teaches in the seminary in Argentina; earlier she directed the training school for women.

Some women serve as seminary librarians. Among these are Vivian Holder in Switzerland and Frances Roberts in Argentina.

Women have been leaders in other areas of education as well. Several women missionaries in Nigeria have

Some Remarkable Achievers

By Edna Frances Dawkins

begun schools and serve as directors or presidents, including Mary Elizabeth Truly, who is principal of Baptist Women's Training College, Abeokuta, Nigeria. The list of outstanding educators in Nigeria is lengthy—Ernelle Brooks, Marie Van Lear, Mildred Crabtree, Bettie Ewen, Anita Roper, and Stella Austin.

Martha Hairston, director of the Seminary for Christian Educators in Recife, Brazil, and Dorine Hawkins, director of the women's training school in Rio de Janeiro, have served in education for several years. Jaxie Short has been both teacher and administrator in Hong Kong, serving in the secondary school for young women as well as in the theological seminary.

Some women also have found satisfaction in teaching English as a foreign language to college students. In Taiwan Mary Sampson and Lorene Tilford (now emeritus) have been involved both in teaching and in student work, as was the late Gladys Hopewell. Doris Walters has found

an unusual opportunity for ministry in the Friendship Center, Fukuoka, Japan. Mary Frank Kirkpatrick pioneered in student work in Nigeria, beginning with a ministry to high school students and continuing in work with college students. Marian Phillips has joined her in this.

Nursing, a field once considered limited to women, naturally is one area in which women missionaries have distinguished themselves. Mary Evelyn Fredenburg directs the Baptist nursing school at Eku, Nigeria. She followed Leslie (Mrs. W. J.) Williams, who served at Ogbomoshos Baptist Hospital until the nursing school was moved to Eku. Both served on national committees that have raised the standards of nursing in Nigeria during the past 25 years.

An official of World Health Organization remarked in 1964 that Wanda Ponder (resigned, 1973) had done more for the field of nursing in the southern area of South America than any other one person. Virginia Miles directs the nursing school in Kediri, Indonesia. Bertha Jane Marshall and Ava Nell McWhorter share responsibilities for the nursing school in Gaza. Violet Popp has directed the nursing school in Ajloun, Jordan, for 20 years.

Others also have made significant contributions in the medical field. In 1954 two nurses began a clinic in Kediri, Indonesia. Soon after starting the clinic in their home, Ruth Ford (now emeritus) and Everly Hayes were joined by Kathleen Jones, a doctor. These three women began the medical work in Indonesia. Now Baptists have a hospital and nursing school at Kediri and a hospital soon to be opened at Bukittinggi. All three helped initiate the new work at Bukittinggi.

Women physicians have played an unusual role in foreign mission service. Jean Dickman has served at Gaza Baptist Hospital for 17 years. Martha (Mrs. W. M.) Gilliland went with her husband, a seminary professor, to Nigeria in 1946. The dual role of homemaker and surgeon at the Baptist Hospital at Ogbomoshos was not easy, but she contributed to the work there. Now a widow with grown children, she is still rendering service as a surgeon at Ogbomoshos. Other women doctors who have divided their time between family and hospital include Ruth (Mrs. John A., Jr.) Roper of Jordan, Mary Elizabeth (Mrs. Karl J., Jr.) Myers of Nigeria,



Lorena (Mrs. V. Walton) Chambless works in the art department at the Baptist Spanish Publishing House, El Paso, Tex.

Wana Ann (Mrs. M. Giles, Jr.) Fort of Rhodesia, and Joann (Mrs. Earl G.) Goatcher, formerly of Thailand.

Another doctor, Martha Hagood, served for several years in Japan, but when she felt that Christian Japanese physicians could carry on her work, she asked to be transferred to a place of need. She is now in Eku, Nigeria.

In cultures where women refuse to be treated by a male doctor, women physicians have made unique contributions. The most recent woman physician appointed, Rebekah Naylor, will have a rare opportunity in India, where a woman Congregationalist missionary doctor pioneered.

Another field opening to women is that of translation and publication work. Bonnie Moore is one of several women who have served in this area. She is also involved in other forms of mass media, such as radio-television ministry in northern Nigeria. Barbara Epperson also has been engaged in publications work in Nigeria. For many years Pauline (Mrs. Frank W.) Patterson, Marie (Mrs. N. Hoyt) Eudaly, and other women missionaries have served at the Baptist Spanish Publishing House, El Paso, Texas. Through their writing, Crea Ridenour and Ann Swenson have influenced the lives of many persons throughout Spanish-speaking Latin America.

Throughout the years, work with national women has been a challenging ministry. The late Neale Young was a pioneer in this field in Nigeria. She and others, such as Mary Ellen Yancey, Carol Leigh Humphries, and Frances Knight, helped to liberate Nigerian women. Through

this ministry, not only does a woman come to know Christ, but also sees the value of sharing her faith with her husband and children in developing a Christian home. She receives training in the Scriptures and other areas that will enable her to be a better wife and mother.

In each country where Southern Baptists have work, one could name at least one woman who had led in this area. Maxine Moseley, who worked with Alabama Woman's Missionary Union, now serves with the Baptist women of Ghana. Betty Lynn Cadle changed her field of service from Colorado WMU to women's work in Rhodesia. Faye Pearson went from women's work in Oklahoma to student work in Taiwan, while her predecessor in Oklahoma, Nancy Bridges,

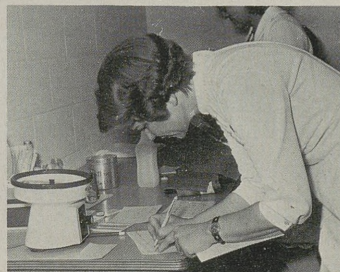
undertook women's work in the Philippines.

Still another area of involvement is social work. Catherine Chappell and Marilois Kirksey are assisted by missionary wives and nationals in the good will center in Rio de Janeiro. Edith Vaughn and Doris Penkert have more than 1,000 persons coming each week to the Friendship House in Recife, Brazil. Estelle Freeland, initially appointed to Nigeria, was one of the first missionaries to transfer to the Ivory Coast. There she began a social work that includes ministry through the churches and a special ministry to hospital patients. Wilma Rodgers has now joined her in this work. Dot Latham has carried on a similar social ministry in Manaus, Brazil. Marylu Moore finds fulfillment

Connie (Mrs. Tom W.) Hill (right), wife of the general director at the publishing house in El Paso, serves as the official hostess and as book cover coordinator.



Eleanor (Mrs. Joe T.) Poe, a nurse, assists at medical clinic of Baptist Mission Center in south El Paso. Her husband is on the staff at the publishing house.



directing a children's home in Rome, continuing a work begun by her missionary parents.

While it is evident that women missionaries throughout the years have had the freedom in some countries to carry out tasks that might have been performed by men in the U.S., not all types of work were open to them. But a new day in foreign missions is dawning. Recently three women were elected chairman of their Missions: Ann Swenson at the Baptist Spanish Publishing House, Jaxie Short in Hong Kong, and Patty (Mrs. Robert N.) Bellinger in Liberia. TC

God's call to service comes to persons, seemingly regardless of condition. Certainly, there is no requirement as to sex when the call comes, and when an invitation to decision is offered, no pastor says, "This is for men only," or "This is a decision for a girl."

Yet in the working out of that decision, the response to a call, it makes a great deal of difference if the person is man or woman. An associate secretary in the missionary personnel department of the Foreign Mission Board once related how he counseled young women interested in foreign missions. He prefaced his advice, "If she comes to college graduation, and is not engaged . . ." and "if she comes to seminary graduation, and is not engaged . . ." as if

Being a homemaker on the mission field is even more of a full-time job than it is in the States. There are no convenient supermarkets or department stores. Marketing is a round of many little shops and consumes much time and planning. Meat is available only on certain days, and just at certain times of the day. Also one must be early to get the fresh vegetables. Cooking, cleaning the house, and laundry can be real problems. Electricity is costly in many places, often unreliable. Even with helpers in her home, the wife must train those who have never worked in a home kept by Western standards before. Then there's the language barrier.

Recreation is usually "homemade" and another of mother's jobs.

she has had training, even if she has kept current in that training.

Teaching an English class or an English Bible class one day a week, or one hour two or three times a week, or other part-time activities helps the missionary wife to feel useful. When she goes home on furlough and is asked what she does on the field, she will then have more to report than the description of wiping runny noses, kissing hurt fingers, and comforting small broken hearts.

A single woman, on the other hand, is expected to have training and experience equal to that required of a man seeking appointment. She must have a college degree, often a master's in her speciality, and a seminary degree. Her experience must be in the field in which she hopes to work—

A Personal View

The Young Woman and the 'Call'

By Marie Conyers McKay

missions were an alternative for those who for some reason or another hadn't married.

A young woman can marry and still become a missionary, as the many married women on mission fields now bear out. However, the Foreign Mission Board's primary interest in a couple is in the husband's training and experience. The wife's abilities beyond homemaking are just so much "gravy" and are incidental to the appointment and placement on the field. This was really what the personnel secretary was trying to get across. Only the minimum requirements, two years of college, are made for a wife.

Some mission boards appoint only the man, and the wife is known as the "wife of a missionary." Sometimes I think this might be a more realistic statement of the situation, and certainly less frustrating for the wife who feels that since she is an appointed missionary, she isn't doing God's will in just making a home.

This is not to belittle homemaking in any way. It has no more drudgery than any other job and requires more creativity and personal growth than many routine jobs. In most cases the responsibilities of making a home truly Christian fall on the wife and mother. The result, both in example to outsiders and in the effect on those in the home, can be world-changing.

The author, Mrs. J. S. McKay, is the former Marie Conyers, who was a missionary to Hong Kong 1959-64. She now resides in Jacksonville, Fla., with her husband, who is minister of education and administration at Arlington Baptist Church, and two daughters.

The discipline of the children also usually rests on the busy homemaker. Father is busy in evangelism, caring for the sick, and educating the unlearned. He's away from home as much as if he were a pastor in the States.

In many mission-field settings mothers must teach their children at home, using correspondence course materials. A child might attend the local school for half a day, or there may be an English-language school in the locality. Still, the provision of an American heritage, so the children will adjust well into American schools and society, is the responsibility of the parents. Then at eleven or twelve, the children may go away to boarding school. It's a terrible wrench, even if the school is only 200 miles away.

Then there is the local church that gets any time left over. It always needs workers, but not necessarily what the missionary wife feels she can do best. One wife wished to teach a children's class in Chinese, but the church wanted her to take a young people's class in English. The students of the English school wanted Sunday School in English, too. "After all, we're here to help them," was this wife's decision, "not to do just what would help us."

It's after the children are away from home that the missionary wife has time to help in the "work." Since the assignment of the couple is dependent upon the husband's training and experience, it may not be convenient for the wife to work at a task for which

teaching, nursing, church development, women's work, youth work, or whatever.

Assigned to a task needing her particular talents, the single woman works full time at her job, just as a man is expected to do. There is routine in most any job, but she may find great satisfaction in her work, with many inspiring experiences to write and talk about. She is expected to have a good grasp of the language, and must master it in the minimum length of time, while a married woman is given much leeway in completing her examinations. A single woman is expected to be able to speak in public, while a wife is often not even invited to speak, and thus doesn't have the impetus to perfect her ability beyond the conversational level.

When the Baptist hospital in Japan was in its early stages, the wife of one missionary doctor requested prayer that a single woman trained as a nurse might be appointed. This wife, a nurse herself, could see the need for a missionary nurse in the work of the hospital, but because of her family responsibilities she could not meet those needs.

Does the single woman give up the idea of marriage when she is appointed? Certainly not! Every girl in the world dreams of marriage and a family. However, she may have limited her opportunities by her response to the mission call, and by her preparation toward carrying out that call.



One "unclaimed blessing" I know says that her friends told her she had China written all over her face, and thus scared men away. Men seem to be afraid of the young woman who is serious about a call to missions. They fear being caught up in a call to which they haven't committed themselves. If she keeps quiet about her call, she is criticized for "losing her call in marriage." For this reason many preachers speak lightly of a girl's commitment to missions.

Foreign Mission Board personnel men advised me that I was limiting God when I "pulled the curtain down" on a man who wasn't a mission volunteer. This was while I was in seminary and with regard to Christian men committed to God's way in their lives. Seminary men also are fearful of the girl with a commitment to missionary service.

The more educated a girl is, the more limited her chances of marriage. Statistics show that few men marry girls with more education than they have. They often prefer much less formal schooling in their wives.

I was warned that I would be under much pressure to marry once I was overseas. That may be true in some places, but not in Hong Kong. The single missionaries that I knew and who married were, like myself, the ones who had kept in contact with men they had known in the States prior to coming to the mission field. The courtship had continued long distance through the mail.

Is it marriage or mission? Neither rules out the other. Yet the young woman should know that if she marries and is appointed as a missionary with her husband, most of her time and energy will be used in her home. She who is appointed singly has limited her opportunities for marriage. Furthermore, if she marries later it must be to a man already under appointment by the Foreign Mission Board, or she must resign.

However, despite the frustrations that seem inherent in a woman's answer to God's call to missions, his grace is still sufficient in even the most difficult adjustments. Many of these frustrations are present wherever the woman might be or whatever she might be doing. Following God's will does not always make the pathway completely smooth, but he does offer the strength to make the journey.

When one woman was asked once concerning her "single blessedness," she replied, "If you are blessed, you are blessed, whether married or single." It is possible to say with Paul, "For I have learned, in whatsoever state I am, therewith to be content."

TC

Dialogue

Participants—Jackie Eubanks: 35; single; nurse; instructor in Baptist School of Nursing, Eku, Nigeria. Special Project Nurse, 1965-67; appointed 1968.

Barbara McCoy: 31; married; nurse; homemaker and mother of three preschool-age daughters. Appointed 1971. Her husband is a physician at Eku Baptist Hospital.

Both women have master's degrees in nursing from Emory University, Atlanta, Ga.

Barbara: Jackie, I want to interview you for the issue of *The Commission* devoted to women. How about answering a few questions?

Jackie: What are you going to ask me—about Women's Lib?

Barbara: Well, yes, and a few other things. We have been friends for a long time, and I feel we can talk openly about many things. Since you brought it up, what do you think of Women's Lib?

Jackie: Let me find some Scripture I read this morning. "To the woman he said, 'I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you' " [Gen. 3:16 RSV]. That's what the Scripture says. The woman is to be submissive to her husband; that is what I believe.

Barbara: But what about you?

Jackie: Yes, it is easy for me to believe this, since I am not married, eh? But I think the single woman has a role of submissiveness, too.

Barbara: What do you mean?

Jackie: I am not sure exactly. I am still seeking to know more truth about

the submission required of a single woman. The idea that I am beginning to develop from some reading is that a Christian single woman should be submissive to the body of Christ, the church. As I say, this is something I have been searching the Scriptures and praying about, for the answer for me.

Barbara: I believe the woman is to be submissive to her husband and that he is the head of the home. But I do not believe this submissiveness should lead to male domination and/or prevent the wife from developing her full potential as a person and as a Christian. I have worked this out for myself, but I can see there would be conflict in marriages where both partners are not totally committed to Christ or to each other. I know that Jesus Christ is the only real liberator in a life or in a marriage.

Jackie: There is one way I agree with the Women's Lib Movement. I feel a woman should be paid the same as a man for the same work.

Barbara: And we are. That is one thing for which I am grateful to our Board. There is no salary discrimination between men and women. And my salary is the same, regardless of my job. As you know, my time is so consumed with the duties of wife and mother that I have had little time to use my professional skills. Nevertheless, my salary is the same. I am thankful that the Board realizes the importance of a homemaker and mother and makes it possible for missionary women to fulfill these roles without undue pressure and hardships.

Jackie: If I were married, I would accept the role of wife and homemaker, because this is God's plan for women, and I would follow it. And I am sure

he would give me the ability and the desire to do this and not be completely frustrated.

Barbara: I must admit that sometimes I am frustrated by my roles, but it is usually a passing thing. Some days I can never start and complete one job without a hundred interruptions.

Jackie: I have almost the same situation in my job this year. Just when I have a lot of paper work to do in the office, three or four students will appear and want to talk or ask questions.

Barbara: At least you can get away from your office work at five o'clock. Here it is ten o'clock, and I am still having interruptions. It's even hard to find time alone to read the Bible and pray without interruptions. But let's go on. Do you feel there have been any voids in your life because you have not married?

Jackie: There have been times when I have been filled with self-pity and have felt very lonely and wanted to be married. But when I have turned this over to the Lord completely, he has given real peace and contentment.

Barbara: You look at peace, Jackie, and radiate it. There is a change in you since furlough.

Jackie: I have felt more peace this tour. I believe God can help us sublimate and can give us single women things to fill the void of no husband or children. At a revival service in the States a Scripture the pastor used spoke to me: "Jesus said, 'Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands,

with persecutions, and in the age to come eternal life' " [Mk. 10:29-30 RSV].

I claimed the promise Jesus gives in this verse. The part about more children especially struck me. At first I thought of more children in the sense of helping others to be born into the kingdom of God. Although I share Christ with others, my gift is not that of evangelist. I feel it is in helping individuals to grow in their relationship with Christ. My daily contacts are primarily with Christian students, so I feel my main ministry is helping to feed and nourish and help them grow in Christ.

Barbara: And these are your spiritual children. What a beautiful revelation! Tell me, do you think it is easier to be single here than in the United States?

Jackie: I think it is easier here. At least the Nigerians do not ask me why I am not married.

Barbara: But deep down they probably think you are. It's hard for them to realize that in our culture not all women marry, as Nigerian women do.

Jackie: I think you are right; we are probably misunderstood often. However, I think it is easier in some ways to be single on the mission field rather than be married.

Barbara: I will have to agree with you, much as I hate to. The single missionary has the freedom to go, to give, and to do much more than a married woman.

Jackie: I don't have a conflict of roles in my work here. But I believe that the woman's place is to make a home for her husband and children if she is married. Since I am not, I can pursue my profession to the fullest.

Barbara: I look forward to the day when I can resume my nursing career, but right now I know how important

it is to my children and to my husband for me to be a full-time mother and homemaker. Sometimes it is almost overwhelming to realize how dependent my children are upon me for everything—the physical, emotional, educational, spiritual, creative, and developmental needs. It is a wonderful, yet awesome, responsibility.

Jackie: I think I feel the separation from my family in the States more than a married woman. And it is frustrating to want to be close to someone and to be loved physically and emotionally.

Barbara: I had not thought about that.

Jackie: I think we singles have an outlet for love as missionaries, especially those of us who are nurses. I can get involved personally and show that I love the person I am caring for.

Barbara: On furlough you have been asked, I am sure, if you are really happy here.

Jackie: Over and over I was asked this, and I would always say yes. I realize that real peace and happiness come through the Holy Spirit and knowing Jesus and not through external circumstances. As Paul says, "I have learned to be happy in whatever state I am."

Barbara: I agree. It is not a place, person, or profession that brings happiness. It is being in the center of Christ's will. I used to think I was happy because John was happy in his work here; in other words, that my happiness was dependent upon him. But I know that is not the case. True, our happiness complements each other, but Jesus is responsible for my real happiness and peace. And part of his gift to me is a wonderful husband and our three children.

Jackie: I know you are very happy

and satisfied in your marriage, Barbara, but how have you felt fulfilled here, apart from John and the children?

Barbara: That's a loaded question. It took me a while to realize that I really need to be fulfilled in other areas. It is so easy to devote all my time to the children and running the house and not spend any time doing something for my own pleasure, enrichment, or growth. Here I find I can get in a rut emotionally and spiritually if I do not take time to pursue some outside interests. Out of this has grown my interest in writing. It has become a real outlet. And I no longer feel guilty when I spend time each day to read. Since our social life here consists mainly of entertaining dinner guests, I have found real satisfaction in meal planning and preparation. Now, let me reverse the question and ask, what has been most satisfying to you?

Jackie: Teaching has consumed most of my time and has been an extremely satisfying experience. But I also have been blessed through wonderful friendships in which I could share my thoughts and feelings, and these friendships have been a source of Christian strength and growth. I am just beginning to form real friendships with nationals and to be able to share in this way. I hope this can develop into a real and satisfying ministry.

It hasn't all been easy here, but I can say that through the difficulties, problems, and temptations I have faced, I have come to know the Lord in a more personal way. My goal from now on is to seek Jesus first, wherever that leads and in whatever capacity. I am satisfied to be single, just as I am satisfied to be in Eku the rest of my life. If this is to change, he will show me. TC

The Trials of Singleness

BY
CHERYL
RAY

The young Zambian asked our missionary journeyman couple not long ago, "That Miss Ray—she's not married is she?"

Mrs. Wood answered, "Well, no, she's not married, but being single is perfectly acceptable in our American culture."

"We have women like that in Zambia," the youth replied thoughtfully. "We call them prostitutes."

So it goes in Africa, where singles are subject to all kinds of misadventures. And the Zambian lack of acceptance of single women can create small annoyances in practical, everyday matters.

Answering the phone at the Mission one day, I said, "Baptist Mission, Kitwe. Miss Ray speaking."

"Hold the line for a call from Nairobi," came the instructions. Then the Nairobi operator said, "We have a call from Nairobi for Mr. Ray. Is he available?"

"This is Miss Ray. May I ask who is calling?"

The operator's reply was, "Madam,

The author was appointed a missionary to Zambia in 1972.

may I speak with your husband? I'm not at liberty to connect the party until he answers."

"But Bwana," I tried to explain, "there is no Mr. Ray. The call is for me."

"Madam, when will your husband return so the call can be rebooked?"

"Bwana, I'm not married," I explained in exasperation. "There is no Mr. Ray. Please let me speak with the calling party."

The caller by this time was rolling on the floor with laughter, and ten minutes later I persuaded the operator to let me speak with a very amused missionary in Nairobi.

Frequently there are instances when the nationals just don't seem to understand. Speaking with Ba Galiath about an impending trip led to his question, "Madam, when will you return to Kitwe?"

"Tomorrow."

"Is the Ba Tata coming to collect you?" he asked.

"No, Ba Goliath," I answered, "I'm going back alone."

"Well, then greet him for me when you arrive," he requested.

"But Ba Goliath, I'm not married. There is no Ba Tata."

"Oh, has he died?"

"No, Bambo." I explained once again. "I've never been married."

"Well, then," he added, looking very perplexed, "give my greetings to your children."

In Zambia there is a rule that all committee reports go to both the husband and the wife. I always get two copies. Until I arrived, the Mission executive committee was made up of the "men of the Mission." My Zambian tax bracket is unbelievably high. There are no such things as small cans of anything. And I frequently get mail from government offices addressed "C. L. Ray, esquire."

Such is the life of a single missionary in a country where being single is not exactly fashionable. There are so many little reminders of your "oneness." Some are funny, but others are plain discriminatory.

There is, needless to say, also a scarcity of single young men in Zambia. This shortage seems to bring out the mother instinct in my "European" friends. Never before have I had so many offers to "fix me up" with nice young men.

My Jewish friend, Clara, is particularly active as matchmaker. One afternoon I heard her very distinct accent calling me to the fence at the tennis court, "Come quickly. I have someone for you to meet."

"But Clara," I replied, "I'm hot, dirty, and winning this set for a change."

"Don't argue. He hasn't much time." Arguing with Clara is a lost cause, so I followed her to the car.

Her introduction: "This is Peter. He has Monday night and Tuesday off. Which night can you come?"

Poor boy. He never had a chance. I went on Tuesday and enjoyed a very "interesting" evening rehashing the Six Day War and discussing the importing of yeast into Zambia. It seems that Peter is managing director of Zambian breweries.

Being single, and thus vulnerable to cultural censure, creates some real problems in trying to be an effective witness through a social-work ministry. Zambian women, because of my singleness, are a bit reluctant to consider me a source of help. Working in large groups, where adults tend to question my abilities or motives, often thwarts effective ministry altogether. It will take much prayer and many patient years before I can expect to win their full confidence.

In situations where I might be of help to young people, I must be cautious. When other family members become involved in such problems, I often must simply refuse to help. My interference on behalf of a pregnant daughter, for instance, is neither wanted nor tolerated here, but I could handle the situation quite readily at home.

We single ladies often face stress situations when we find ourselves alone and far from home. Policemen who check the car at roadblocks are often "too friendly." Cars break down, or tires go flat on lonely roads; being able to do simple repairs is a necessity. When the fuse blows out or the plumbing overflows, there may be no one around to fix it but "yours truly." In Africa, being sick is often unavoidable; a virus or malaria can put one in bed feeling miserable, alone, and far from home.

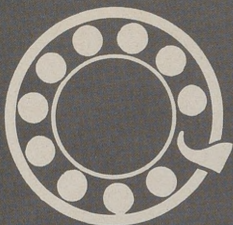
But I manage. And very well. And so do my single colleagues—not because we are any more capable than other missionaries, but because the Lord just seems to give his single girls a special sense of his presence.

Sometimes life here in Africa is funny. Sometimes it is frustrating. But for me it is mostly just plain fascinating that God should love me enough to give my single life so many riches. And every day I'm singularly surprised at the extra grace he provides. I wouldn't trade my single life in his service for anything. TC

I AM WOMAN

- I am
my own gardener, cook, mechanic, teacher,
and "pretty fair country preacher"
when I have to be;
a hostess, often on very short notice,
and a housekeeper as well.
- I am
a purveyor of information
and a surveyor of new witness opportunities;
often a convenient taxi service.
- I am
aunt to the MKs
and "our single missionary" to my peers;
bookkeeper, lecturer, projector operator,
translator, social worker, committee chairman,
and occasional author for the Mission.
- I am
a source of curiosity for African women
who have never known anything
but babies and mud huts;
conscious that African men
often look on me as an upstart.
- I am
counselor, friend, and educator for youth
whose search for knowledge often leads them
away from their Christian commitment;
a shoulder to cry on
when their hopes for further education
are thwarted by an alien school system.
- I am
a reasonably good tennis player and athletic coach,
and lousy at golf, squash, and volleyball.
- I am
sometimes lonely, occasionally sick,
frequently frustrated,
and often disappointed in myself and others.
- I am
the *musungu* on which African children practice
their "good mornings"
and their aim,
by throwing rocks at my car window.
- I am
continually amazed that I not only survive
in a hostile culture,
but am also growing more fond
of my new African home.
- I am
woman,
an American,
a missionary,
God's child,
richly blessed.

Cheryl Ray
Missionary in Zambia



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FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the Missionary Directory, published quarterly by the Board's Department of Missionary Education. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BRYAN, Jesse D./Beverly (Spain), 200 College St., Arcadia, La. 71101.
CASTLE, James E./Shelby (Philippines), c/o Sam Sutherland, Rt. 1, Box 185, Clinchco, Va. 24226.
FLOURNOY, H. Marshall/La Verne (S. Brazil), 2251 Seventh Ave., N., St. Petersburg, Fla. 33713.
HAWKINS, James W./Frances (assoc., S. Brazil), 2250 New Clinton Rd., Macon, Ga. 31201.
HAYS, Ida M. (N. Brazil), Box 22572, Southwestern Bap. Theol. Sem., Ft. Worth, Tex. 76122.
HILL, James M./Elinor (assoc., Kenya), 4116 Ohio Ave., Tampa, Fla. 33616.
JACKSON, Shirley L. (S. Brazil), 4 Elm St., Natchez, Miss. 39120.
LANE, Dorothea K. (Japan), 825 Johnson St., Sturgis, Ky. 42459.
OLIVER, Edward L./Susan (Japan), 3903 Fritz Ave., Winston-Salem, N.C. 27104.
PARTAIN, Jack G./Ruth (Tanzania), 1017 Clint, Carrollton, Tex. 75006.
SHELTON, Keith D./Anna Lee (Peru), Rt. 1, Box 149, Inola, Okla. 74036.
STOVER, Josephine (Mrs. T. B.) (S. Brazil), 2093 Sierra Vista Rd., Longmont, Colo. 80501.
WILLIAMS, Fred L./Gerry (assoc., S. Brazil), First Bap. Church, First & Broadway, Broken Arrow, Okla. 74012.
YATES, Jo (Paraguay), Rt. 1, Box 295, New Boston, Tex. 75570.

Departures to the Field

ALLEN, Bobby E./Barbara, Indonesia.
BATSON, Jabus D./Ethel, S. Brazil.
BURRIS, W. Mack/Carolyn, Singapore.
DOYLE, Gerald W./Maurice, Ecuador.
DURHAM, J. B./Ina (appointed for Upper Volta), France.
FENNER, Charlie W./Joy, Japan.
FRANK, Victor L./Irma, Hong Kong.
GARRETT, Dorothy (Mrs. W. Maxfield), Japan.
GATEWOOD, Jack D. (journal), S. Brazil.
HARMON, Peggie E. (appointed for N. Brazil), S. Brazil.
HATTON, William A./Catherine, S. Brazil.
HOFFMAN, Michael (journal), S. Brazil.
HULET, Clayton K./Leta (appointed for N. Brazil), S. Brazil.
KIRKLAND, Donald/Shirley, Ethiopia.
MORGAN, Judith (journal), Eq. Brazil.
MULLINS, Charles D./Sara, Hawaii.
RAGLAND, James K./Leola, Lebanon.
STRENGTH, Teresa (journal), S. Brazil.
SUMMERALL, Richard V. (journal), Colombia.
WILLIS, Miriam, Yemen.
WILSON, Jere A./Joyce, S. Brazil.

Transfers

GRAHAM, H. Clifford/Helen (assoc.), Guyana to Jamaica, Sept. 10.

Retirements

WELLS, Melvin A./Carrie (assoc., Zambia), Oct. 1.

Assignments Terminated

MAYBERRY, Floyd I./Lela (assoc., Japan), Sept. 30.

Resignations

CERDA, Gloria (journal, Malawi), Sept. 1.
DOSHER, Edward P./Mayrene (Nigeria), Sept. 10.
HILL, James M./Elinor (assoc., Kenya), Aug. 31.
LEWIS, T. Leighton/Dorothy (N. Brazil), Aug. 31.
MCDOWELL, Donald E./May (Paraguay), Oct. 31.
MERRELL, Rondal D., Sr./Betty (Vietnam), Sept. 15.
RANKIN, Samuel G./Miriam (Hong Kong), Sept. 15.
SANDERSON, Paul E./Martha (Eq. Brazil), Aug. 31.
WISE, Gene H. (S. Brazil), Sept. 30.

Births and Adoptions

HARDEMAN, Nathaniel George, son of George W. III/Helen Hardean (Guatemala), Aug. 24.
KEY, Mindy Elizabeth, daughter of Michael H./Martha Key (Togo), Aug. 7.
KINNISON, John Philip, son of Jack W., Jr./Lynnette Kinnison (Laos), Sept. 6.
PEACH, John David, son of Jarrell D./Shirley Peach (Gaza), July 11.
ROBERTS, Julie Kay, daughter of Clyde N./Elizabeth Roberts (Mexico), Aug. 22.

Deaths

BALLARD, Horace W., father of Jerrell R. Ballard (assoc., Colombia), Sept. 14.
CHAMBERLIN, Albert, father of Peggy (Mrs. Paul H.) Grossman (Senegal), Aug. 24, Owensboro, Ky.
OLIVER, Mrs. James C., Sr., mother of James C. Oliver, Jr. (Colombia), Aug. 31.
WICKES, Noel Edgar, father of Elizabeth (Mrs. Leland J.) Harper (Paraguay), Sept. 17.
WRIGHT, M. J., Sr., father of Morris J. Wright, Jr. (Japan), Aug. 14, Pasadena, Tex.

Marriages

CALLAWAY, Margaret Lynn, daughter of Tucker N./Elizabeth Callaway (Liberia), to Grattan Crowe Woodson III, Aug. 17.
CLARK, Charles David, son of Charles B./Shirley Clark (Venezuela), to Karen Bentley, Aug. 10, Louisville, Ky.
FALWELL, Catherine Inez, daughter of Reuben H., Jr./Rowena Falwell (Hong Kong), to David Claude Gjedde, Sept. 21, Nashville, Tenn.
FAW, Rhonda Gail, daughter of Wiley B./Geneva Faw (Nigeria), to Stephen Ray Cassel, June 1, Louisville, Ky.
HARPER, James Leslie, son of Deaver M./Dorothy Harper (Paraguay), to Carol Ann Atkins, Aug. 10, Kansas City, Mo.
LAW, John Richard, son of Thomas L., Jr./Betty Law (Spain), to Carolyn Louise Griffith, Aug. 3, Houston, Tex.
LAWTON, Daniel Paul, son of Deaver M./Dorothy Lawton (Guat. Taiwan), to Sharon Dianne Ford, Aug. 2, Ridgecrest, N.C.
MEIN, Margaret Ruth, daughter of David/Lou Mein (N. Brazil), to David A. Graves, Aug. 17, Louisville, Ky.
MILLER, Patricia Joyce, daughter of Charles L./Roberta Miller (Philippines), to Chris Ethridge, Aug. 18.
SHELTON, Penny Lee, daughter of Raymond L./Margie Shelton (Thailand), to William David Wakefield, son of William R./Delcie Wakefield (field rep., Southeast Asia), Aug. 7, Bangkok, Thailand.
SMITH, Daniel Hugh, son of Hugh G./Kathryn Smith (Singapore), to Becky Prigel, Aug. 17, Lone Jack, Mo.
SMITH, Lesesne, daughter of Wanda (Mrs. Hoke, Jr.) Smith (Colombia), to C. A. Jenkins, Aug. 23, Abilene, Tex.
STOVER, David Ernest, son of Josephine (Mrs. Thomas B.) Stover (S. Brazil), to Maria Alice de Andrade Sales, Sept. 6, Rio de Janeiro, Brazil.
WRIGHT, Robert Lee, son of Morris J., Jr./Joyce Wright (Japan), to Sandra Lackey, Aug. 17, Grand Junction, Colo.

Degrees Conferred

WILLIS, Avery T., Jr. (Indonesia) received the Th.D. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., July 19.

PRAISE GOD FOR THE LOTTIE MOON CHRISTMAS OFFERING

BY BAKER J. CAUTHEN

As the time for the Lottie Moon Christmas Offering approaches, our hearts praise God for this magnificent outpouring of Christian love. As the dedicated members of Woman's Missionary Union unite their hearts in this magnificent gift, one is always reminded of Mary of Bethany, who brought the alabaster jar of expensive ointment and anointed the head of Jesus just before he went to the cross. When some murmured about it, Jesus replied, "Why do you trouble the woman? For she has done a beautiful thing to me." Then he added, "Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her" (Matt. 26:10, 13 RSV).

We praise God because the offering brings urgently needed resources. Without it, our efforts to share Christ with the world outside our own land would be reduced in half.

God has enabled Southern Baptists to reach into the whole world beyond anything we have ever experienced. More than 2,500 missionaries represent Southern Baptists in 81 countries. They stand as messengers of love in the midst of great populations that need to know Christ as Savior. They are representatives of the living Lord, and their message to our fellowman is Christ's own entreaty to them to turn to God for his redeeming grace. They stand as evidences of the concern and care of Southern Baptists.

Their efforts in evangelism and church development, Christian schools and student work, publication of Christian liter-

ature, training of Christian workers, radio and television, medical work, benevolent ministries, agricultural missions, good will centers, and a host of other ministries would be drastically reduced without the Lottie Moon Christmas Offering.

During the remaining 25 years of this century, needs will escalate far beyond our present situation. The population explosion is unchecked. At the present rate of growth, the world will have twice as many people in 25 years as it now has. Most of the congestion will occur where the people are poorest and where conditions already make life very difficult and leave millions of people always on the border of starvation.

A great lesson of the twentieth century is that modern man without God is lost. With this lesson comes the deep conviction that it is the responsibility of those who know Christ to share his love with all the world.

We thank God for the Lottie Moon Offering because it strengthens the Cooperative Program. During the 50 years of its life the Cooperative Program has become the main channel of the supportive mission work at home and throughout the world. Southern Baptists now give more than \$100 million annually through the Cooperative Program. The objective is to give \$150 million through the Cooperative Program in 1976. This channel of giving provides resources for Baptist causes in each of the states, the work of home missions, seminaries, and other enterprises of Southern Baptists at the home base, and

the basic resources of mission work throughout the world.

The Lottie Moon Offering, by focusing attention upon missions abroad and bringing to our minds the reality of the plight of our fellowmen in all parts of the world, opens fountains of compassion that flow in liberal giving throughout the year through the Cooperative Program.

Last year the Lottie Moon Christmas Offering brought more than \$22 million for foreign missions. Every dollar given stimulated further giving through the Cooperative Program. The Lottie Moon Offering takes nothing away from the Cooperative Program, but strengthens and motivates giving through the Cooperative Program in a most remarkable manner. Baptist people give when they love and care. They give when they know the needs for giving. The Lottie Moon Offering helps to provide this motivation.

Because the Lottie Moon Christmas Offering marshals prayer support for missions, we thank God for it from our hearts. Money is important, but prayer is far more important. Money can buy plane tickets to enable missionaries to get to the fields. Prayer enables them to be effective when they are there. Money can build houses. Prayer can make the people who live in those houses joyful and blessed.

No one can understand the secret of the Lottie Moon Christmas Offering apart from the weeks of prayer that precede it. It is because throughout the

(Continued on inside back cover)

FROM THE EDITOR

Hotline IV

Imagination is a key to the exciting ways every church can get the messages of Foreign Missions Hotline, 1974 (see p. 42). Whatever the time of day or night, November 1 to December 31, Hotline will provide three minutes of the latest information and prayer requests from foreign mission fields.

Almost anywhere in the country a person can make the station-to-station call simply by dialing "1" and the area code 804, then either one of two exchange numbers—355-6581 or 355-6582. The answer you get can become part of a worship service, a prayer meeting, or even a program for a department or class group at the Bible teaching or training hours. Hotline also can be made a special element of the daily prayer time at home.

By noon every Tuesday a new message will be available for the week. Thus a weekly call will make possible a continuing variety of applications in church activities and programs.

For the church equipped with a public address system the entire congregation can hear one or all the Hotline messages. It is relatively easy for a telephone service person to connect the church telephone line to the public address amplifier. It should be kept in mind, however, that a large number of churches are likely to call on Sunday mornings. The possibility of a "busy" signal suggests an alternate plan. A tape recording may be made at an earlier time. It can be played into the address system at exactly the moment planned. This requires but a few preparatory steps that should not be too complicated in most localities. There is usually someone nearby who has the required equipment and know-how. Perchance there are yet a few churches that have no supply of electric current, Hotline is still a possibility. Battery-powered tape units are the answer.

Encourage your church and its program leaders to make every possible use this year of Foreign Missions Hotline.

Extending Awareness

GIFT SUBSCRIPTIONS are catching on. The number this year is substantially larger than it has been in several years, possibly ever. Unnoticed by many persons for a long time, this way of extending and cultivating missions awareness is unlimited.

We encourage everyone to include in his or her Christmas gift list at least five persons to receive THE COMMISSION for one, two, or three years. The rates are \$1.50, \$2.75, and \$3.50 respectively.

With your gift subscription orders, be sure to indicate whether or not you wish a "gift notice" card sent to each recipient.

As You Pray

Israel: Pray for the individuals who have come seeking to know more about Christianity and about the Jew, Jesus of Nazareth. Some of these people have serious personal problems to solve. Others are deeply troubled about associating themselves with the organized church.

—Missionary James W. Smith

Liberia: We have planned to begin Bible classes in an area of Monrovia where we would envision another Baptist church. One of our young ministers has now joined us in this venture.

We are looking for just the spot to begin, by holding Bible classes and recreation for young people. Please join us in prayer that we will move as God directs.

—Missionary Margaret Fairburn

Thank You, Dona

HATS OFF to Dona Kelly! Her role in the production of this issue will be remembered always with much gratitude by the editorial staff. And that goes double for the editor.

Dona came to us as a special kind of summer missionary from Oklahoma Baptist University, Shawnee. She and the month of June arrived in Richmond on the same day, but most of August was gone before she headed back to her junior year as a journalism major at OBU.

Our gratitude is based on what we discovered in Dona's skills and on what she is as a person. It was not really a surprise. Her qualifications had been vouched for by Foreign Mission Board member, Robert L. Lynn, one of her journalism professors who is also the college vice-president. It was actually his suggestion that set in motion the arrangements for Dona to join us for ten weeks of the summer.

This capable young woman whose home is Ennis, Tex., hardly became acquainted with her desk before we thrust her into the mountain of material we had been gathering for a one-issue emphasis on women in foreign missions. The product is the magazine now before you. Dona didn't blink an eye or hesitate a moment. We learned quite soon that this was her sort of thing and that she is a self-starter, every day of the week.

Now that we know you, Dona, and have measured well the results of your applied skills, we have more than a wistful hope that you might be a part of us on a continuing basis. We feel that our Lord worked things out "just right" by leading all persons involved in your coming to us when the need was all but overwhelming. Our deepest thanks to Bob Lynn and to the Oklahoma Baptist Student Summer Missions program, led by Bob Lee, student department director for the Baptist General Convention of Oklahoma.

Dona Kelly



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PRAISE GOD

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land people look to the God of all grace for an outpouring of his blessing that this offering has such high significance. If the Lottie Moon Offering motivates people to pray, it becomes a blessing to every aspect of the life of the churches and enriches individuals and homes in the service of Christ.

We thank God for the Lottie Moon Offering because it encourages the study of missions. Baptists ought to become a fully informed people about the great mission task. Only as people really understand what the Lord Jesus has commanded us to do and are aware of the needs of our fellowmen throughout the world can they feel the urgency of this task. Furthermore, they come to know what the gospel brings forth on mission fields and how God's servants go about trying to communicate this message and to serve their fellowman. There is a greater joy in providing reinforcement for its labor.

We thank God for the Lottie Moon Offering because it challenges people to give their lives in dedication to Christ. Many missionaries have testified that in preaching on missions or teaching mission study books they became aware of our Lord's expectations and committed their lives for missionary service. Young people commit their lives to go as missionaries, and parents find the strength in their hearts to commit their children to the Lord and give them encouragement to follow Christ. The life dedicated to Christ for his service is the most precious gift of all.

If we do what our Lord is expecting in the years just ahead, more than ever before missionaries are needed. There must be many more missionaries to go as preachers, teachers, musicians, doctors, nurses, agriculturists, field workers, and in a great array of other ministries.

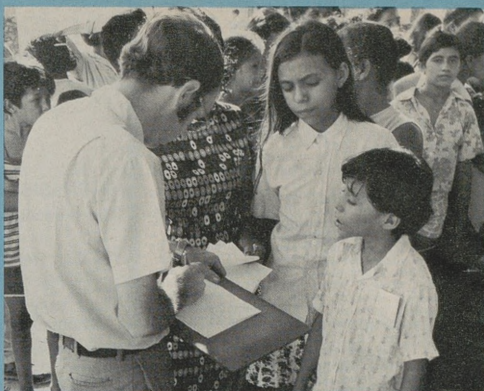
We thank God for the Lottie Moon Offering because it involves people in the mission task. It gives to everybody in the church, from the youngest child to the oldest person, the privilege of bringing a love gift in the name of Jesus, in order that the gospel might be shared with all the world.

We must never forget the significance of seeing little children beginning to give. The first gifts may be very small, but as they grow older their gifts become larger, and their involvement is greater. Many times the gift becomes an opening step that leads to an awareness of Christ's call and an ultimate life of service on the mission field.

May God be praised for giving us the Lottie Moon Christmas Offering. May God bless Woman's Missionary Union and all others who labor in this marvelous ministry!

Missions Update . . .

Upon request of the National Baptist Convention of NICARAGUA and the Baptist Association of EL SALVADOR, the Foreign Mission Board in October voted to send a missionary couple to each country as soon as possible to assist in development of a literature ministry and to establish fraternal relationships with the local Baptist groups in those two Central American countries. The American Baptist Foreign Mission Society encouraged the FMB to provide the services. The CHESTER S. CADWALLADERS, JR., were transferred to El Salvador, as of Jan. 15.



Mission clinic offers aid after Fifi.

In the wake of Hurricane Fifi, which devastated the northern coast of HONDURAS in September, Southern Baptist missionaries joined in relief efforts. A government official said Missionary Dr. W. DAVID HARMS and Nurse FRANCES CRAWFORD were the first medical personnel to reach flood victims on the north coast. No Southern Baptist missionaries or Baptist church members were lost in the storm, but some church buildings suffered damage, and property of many church members sustained heavy damage. The Foreign Mission Board in October appropriated \$10,000 in relief funds to aid victims.

The Board voted to divide the administrative area of South America into two areas: Western South America (VENEZUELA, COLOMBIA, ECUADOR, PERU, CHILE) and Eastern South America (ARGENTINA, URUGUAY, PARAGUAY, and the three Missions in BRAZIL), as of Jan. 1. FRANK K. MEANS, now secretary for South America, was named secretary for Eastern South America. The secretary for the other new area is yet to be named.

The FMB also voted to "reassert its stand of political neutrality in nations where its representatives serve, its concern for persons regardless of their political convictions or involvements, its readiness to work for the spiritual and humanitarian welfare of persons on all sides during times of crisis and war." The action also reasserted the Board's "request to missionaries to refrain from actions or statements which might endanger other missionaries or national Christians or jeopardize the witness for Christ in any part of the world."

The Board adopted its budget for 1975 with a total of \$45,532,061. The budget for 1974 was \$42,425,284. . . . The Board also expressed to the Southern Baptist Convention and to state Baptist conventions "deep gratitude for their strong support of foreign missions through the Cooperative Program." During the SBC's fiscal year that ended Sept. 30, the Foreign Mission Board received through the Cooperative Program \$19,940,308.

The FMB was among several mission organizations sending aid to BANGLADESH in the wake of that nation's worst flood since 1954. The Board appropriated a total of \$33,664 for relief in September. . . . DAVIS L. SAUNDERS, FMB secretary for Eastern and Southern Africa, has reported that the secretary for religious affairs in UGANDA has assured him visas and work permits will be available in the future to new missionaries wishing to enter there. He reported that Baptist work in Uganda, once declining, is growing again.

Representatives from 55 churches from three associations have voted to form the first nationwide Baptist body in ZAMBIA. Three other Baptist groups in Zambia have been invited either to join the convention or to form a Baptist federation. . . . Eleven of the 12 Baptist churches in SINGAPORE have formed the Singapore Baptist Convention after four years of preparation. Chinese business executives hold the major offices.