



A Course

In

**MISSIONS II,
STUDIES IN**

Prepared by the
Committee on Religious Education
of the
American Bible College

Pineland, Florida 33945

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INTRODUCTION

Missions II, Studies In is a continuation of *Missions I, Studies In* and resumes with chapter 17.

Although our word “missionary” is not a biblical term, it is a biblical concept. This biblical concept is found in Bible terms such as “evangelist”, “preach” and “gospel”; each being derived from the Greek word, *euāγγελizo* (one who announces the good news of Jesus Christ.). In the Old Testament the prophets were missionaries as they announced God’s good news.

In the New Testament, John the Baptist was a missionary, announcing the good news of the appearance of the Old Testament’s promised Messiah, Jesus Christ. The Great Commission, found in part in Matt. 28:19, 20; Mk. 16:15-18; Lk. 24:46-48; John 17:19 and Acts 1:8. The Gospels are a record of Christ’s incarnate missionary work among men. The Book of Acts is the initial recorded fulfillment of Christ’s Great commission.

The story of the Christian Church is that of missionary work. Every soul ever saved is that of missionary work; and every church established is that of missionary work. Soul-winning is missionary work.

However, when the average Christian thinks of missionary work, he thinks of one going to a foreign country to present the saving gospel of Jesus Christ. It is this usage that Dr. J. Herbert Kane has written his book, *Life and Work on the Mission field*,

We wish to thank Baker Publishing for permission to use this textbook. The student is encouraged to purchase this book and other relevant books by Dr. Kane from Baker Books for a more comprehensive study. Likewise, you are encouraged to purchase other Baker Publications including their scholarly and Biblically centered textbooks.

Due to the publication date of 1980, some of the figures and data are out of date and need to be considered with our present conditions.

Being an “evangelical,” Dr. Kane’s doctrine is compatible with most fundamentalists. However, his views will differ in some practices and separation standards from most fundamental Baptists. Hence, the student will find some differences in personal preferences, practices and separation standards such as cooperative evangelism. Therefore, the student will note some of these differences. Also, it will be observed that Dr. Kane gives a generalization of most evangelical missionary work which will help the student to grasp the overall missionary work in the world. His book is generally presented from an evangelical perspective rather than a

Baptist. Thus, most of his statistics and compilations will be drawn from his evangelical background. A major contribution of his book is his analysis of the failures in our missionary programs.

The A.B.C. being an independent Baptist college, is not supportive of cooperation with most other denominational agencies that differ widely in biblical practices and standards. With these considerations in mind, we are honored to use this textbook because of Dr. Kane’s spiritual insight and his full range in covering the “Life and Work on the Mission Field.” The student will be greatly impressed with Dr. Kane’s deep commitment to the Holy Spirit’s personal leadership and his strong insistence for biblical truth. We are confident that the student will find this book to be inspirational, spiritually challenging and informative of the missionary’s calling, needs and responsibilities. It is our prayer that our Lord will use Dr. Kane’s book as an instrument in calling others to the Lord’s mission field and prepare both pastors and laymen to encourage and support missionary efforts. Dr. Kane’s book is indeed a classic in the study of missionary work.

Additional notes will be found in brackets, “[]” or footnotes.

Although the American Bible College uses the King James Version as the preserved Word of God, Dr. Kane quotes other versions in a reference sense. These quotes are left in tact to honor Dr Kane’s work and to be used in a commentary sense.

This should not be construed to imply that the A. B. C. is correcting God’s Word.

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ACNOWLEDGEMENT

The American Bible College wishes to thank Baker Books for their gracious permission to reproduce **Life and Work on the Mission Field** which is still in print. Baker Books has been gracious in granting permission to reproduce other textbooks in order to save our students financially. We encourage our students to consider purchasing this textbook in its complete form and other fine Baker Books publications.

FOREWORD.

In writing this book, J. Herbert Kane has drawn on his fifteen years of experience on the field and his extensive knowledge of current developments in the mission enterprise throughout the world. As a result, **Life and Work on the Mission Field**, although logically organized and factual in content, is not merely an academic study. It deals with a multitude of practical insights: how to raise financial support, how to keep in touch with the home church, how to brace for culture shock, how to maintain health on the mission field, how to educate children, how to cope with loneliness, how to adjust to primitive living conditions — and hundreds of other matters, some of major importance, others less consequential, yet helpful in meeting the challenges of everyday life on the mission field.

The underlying theme of this formative book is the importance of preparation for missionary life and work. It will enable the missionary to cope with almost every problem he might eventually encounter on the field. Emphasized is the fact that mistakes, however minor, often cause irreparable harm and slow the missionary advance. The in-depth discussion and analysis of a great variety of missionary problems provides much-needed guidance in avoiding numerous pitfalls.

A highly readable style and the inclusion of numerous anecdotes make this book suitable for almost any reader interested in missionary life. Those who provide financial and prayer support will gain from this book a deeper appreciation for the work of the Christian Missionary.

J. Herbert Kane is professor emeritus in the School of World Mission and Evangelism at Trinity Evangelical Divinity School. His other books include *The Making of a Missionary*, *Christian Missions in Biblical Perspective*, *Understanding Christian Missions*, *A Global view of Christian Missions*, and *The Christian World Mission: Today and Tomorrow*.

PART TWO

MISSIONARY LIFE

17

EDUCATING THE CHILDREN

The greatest problem facing missionary parents is the education of their children. More time, thought, and money are spent on this than on any other problem. The fact that the overwhelming majority of missionaries are college graduates means that it takes on added significance in their thinking. They naturally want their children to have as good an education as they had, if not better. This concern is shared by mission executives, most of whom have children of their own, which give them double reason to be interested in this important matter.

Roman Catholic missionaries do not face this problem. They have done an excellent job in providing education for their converts and other nationals, but not a single Roman Catholic school for MKs exists. They are fortunate in a way to be free of this cause for concern and expense.

OPTIONS OPEN TO PARENTS

In the nineteenth century there were few if any options. Today, with greater facilities on the field and jet travel around the world, parents have a number of options not available in the early days of the missionary enterprise. Most missions today give the parents the right to choose how they will handle the education of their children.

1. The children may be taught by the parents. In most cases, the mother becomes the teacher and a good deal of her day will be spent in the "classroom." Most mothers, being college graduates, have the necessary qualifications, short, perhaps, of teacher certification, but the mother will not be obliged to make up her own curriculum. She may elect to use the [ACE—Accelerated Christian Education, BEKA—Pensacola Christian College, Academy of Home Education—Bob Jones University Press, Landmark's Freedom Baptist Curriculum—Landmark Baptist College, or others such as] Calvert Correspondence Course, which takes the student right through high school. Some parents keep their children at home through elementary school and send them to the mission school for their high school training.

2. The children may be educated in the U.S. This was a common practice in the early days before schools for MKs were available. Some missions, like the Sudan Interior Mission, operated a school for their own children in the U. S. and Canada. This practice has been discontinued. If the

children come to the homeland for their education, they usually live in a mission-sponsored hostel and attend a nearby public school. This cuts down on effort and expense. Some parents prefer to send their children to independent Christian schools such as Wheaton Academy, Ben Lippen, Hampton-Dubois, or Stony Brook. Others arrange for the children to live with relatives and attend a public school.

3. The children may be educated in a mission school. This is the most common practice and on the whole it works out well for all concerned, parents as well as children. These schools are to be found in all parts of the mission field. In India and some other large countries there are several. The Overseas Missionary Fellowship, Africa Inland Mission, Sudan Interior Mission, CAM International, the Christian and Missionary Alliance, and other missions are large enough to warrant operating their own schools in different parts of the world. If there is room they accept children from other missions, but the fees for them are considerably higher. In some places several missions pool their resources of men and money and support a union school which the children of all cooperating missions attend. Morrison Academy in Taiwan and Faith Academy in the Philippines are in this category.

These are all boarding schools, though there are always some commuters, especially if the school is located in a large city. Enrollment generally runs in the neighborhood of three hundred, large enough to permit a good athletic program, but the physical facilities are nothing like the two- and three-million-dollar edifices here at home. Faculty members and administrators are all missionaries, most of them career missionaries, though there are some short-termers. Some of these schools have an excellent record and reputation, so much so that business and professional people and the diplomatic corps prefer to have their children attend them if possible. Henry Luce, founder and one-time editor of *Time* magazine, was a student at the Chefoo School operated by the China Inland Mission. Graduating seniors took the Oxford matriculation exams before leaving Chefoo.

4. The children may attend an American school overseas. With an increasing number of American families living abroad these schools are fairly common. Some of them are independently endowed, while some are sponsored by the U.S. government, especially where there is a large concentration of GIs. Some schools are maintained by the large oil companies. With 40,000 American technicians in Saudi Arabia, American schools are a must. In all these schools first choice goes to the children of the GIs and the oil company employees, but where there is room, MKs are welcome.

5. The children may attend local schools with the nationals. Up to the present this has not been practicable except in a very few countries where the educational standards are comparable to those in the West. The situation, however, is changing, and more and more MKs are attending local schools, especially in Europe where the standards are high and the curriculum similar to that in Canadian and American schools. As a matter of fact, the high schools in France and Germany are ahead of American schools when it comes to

academic load and student performance. Besides being perfectly bilingual, MKs from Europe usually skip a grade when they transfer to American schools. MKs in the Third World are not quite so fortunate. Standards are low, facilities are poor, and performance is weak. In addition, to be fluent in a European language is much more advantageous to the MK than to be fluent in Telugu, Tagalog, or Thai, unless he returns to that part of the world later on.

THE PROS AND CONS OF THE VARIOUS OPTIONS

1. If the children are taught at home. Here the disadvantages greatly outweigh the advantages. The one big advantage is that the children remain with their parents, and to some parents this is of paramount importance. They are persuaded that children should not be separated from their parents under any circumstances. They therefore refuse even to contemplate sending little Johnny or Mary off to school at the tender age of six. From a purely emotional point of view the very suggestion is repugnant. Moreover, they would consider such conduct a betrayal of their God-given responsibility to rear their own children in the fear of God according to biblical principles.

The disadvantages are rather formidable. To begin with, a major portion of the mother's time must be devoted to teaching the children. Little time is left for missionary work. Most missions regard the wife/mother as a full-time missionary, although they are reasonable enough to know that children demand a certain amount of a mother's time during their early years. But, if the children are educated at home, she may be tied down for fifteen or twenty years, depending on the number of children involved.

Interruptions are bound to take her out of the "classroom." No matter how hard she tries to maintain a consistent teaching schedule, there will be demands on her time. If she is a nurse there will be outpatients who can't be turned away. Visitors from far and near will arrive unannounced and expect to see the wife as well as the husband. Other emergencies will crop up from time to time, and such interruptions are apt to disrupt the teaching schedule.

The children on their part will suffer certain disabilities. The "school" will be too small to afford competition. If there are three children, each will be in a different grade. Under these conditions they may lose interest in their studies. School then becomes all work and no fun. Discipline becomes a problem when the mother is also the teacher. One mother insisted that her daughter call her "Mrs. Jones" during class hours. "It's pretty hard to keep up *that* pretense," she confessed. "What do you do when your pupil suddenly hugs you and says, 'Oh Mummy, I love you. Let's stop now?'"

Textbooks will be available, but there will be no library facilities. Extracurricular activities, especially athletics, are almost impossible. Children need their parents, to be sure, but they also need peers with whom they can identify. If half a dozen families living in the same area cooperated in providing schooling for their youngsters, it would be a big

improvement on the isolated family with few if any social contacts.

2. If the children are sent to the U.S. The pros and cons of this situation depend to some extent on the arrangements—whether the children will live in a school or hostel or in the home of a relative. The advantages include an American education with all the fun and frills. They will be in a comparatively safe country where revolution and civil war are not likely to occur. By getting their elementary education in the States they will be spared the trauma of "reentry" during high school or college years.

Several disadvantages should be noted. The children will see their parents only every three or four years when they come home on furlough, though nowadays some missions do send the children to the field for a summer halfway through their parents' term of service. They may not be happy living with friends or relatives. They may come to feel that their presence in the family is an imposition, especially if the guardians grow weary of the responsibility of having MKs in the home. If problems arise, the child may not feel free to share them with relatives. The Christian influence, of the home may not be strong enough to offset the secular and worldly influence of the school. j

These disadvantages are somewhat mitigated if they live in a Christian boarding school or a hostel with other MKs.

3. If the children attend a school for MKs overseas. From many points of view this seems to be the best of the five options. Certainly it has more advantages than disadvantages. First of all, this arrangement sets both parents free for full-time missionary service, and that is the purpose for which they became missionaries in the first place. In a mission school the children will have plenty of companions of their own age and culture with whom to live, study, and play. They will receive a well-rounded education in a structured program in an academic atmosphere conducive to study. In addition, they will have a variety of extracurricular activities not available if they had remained at home with their parents. There will be adequate medical care with a doctor and nurse on call 24 hours a day, which is more than school-children have in the U. S. In a mission school they enjoy a communal lifestyle which is good preparation for later life and they learn to take responsibility for making their own beds and keeping their rooms and belongings in order. They operate on bells thus acquiring the habit of promptness. Such a regimen may sound harsh to homeside Americans with their permissive life-style, but when everyone else is doing the same thing it doesn't occur to the individual to complain, much less rebel. He comes to like the system because he finds that it makes possible a well-ordered, happy communal life.

One of the truly great advantages of this kind of school is the dedication of the staff-administration, teachers, and house-parents. I daresay that the average MK gets more tender loving care than his American counterpart does from either his parents or his teachers. Only those who have seen these schools in action can possibly appreciate the extent to which

the staff members give themselves to the students. It is a beautiful arrangement and quite unique.

The physical facilities are no match for those available here in the States, but the academic program is often superior. Our sons began the study of Roman history in the third grade and Latin in the fifth, and that was back in the 1940s. Both boys skipped a grade when they transferred to the American school system, and the older one graduated from high school when he had just turned sixteen.

There are, however, some drawbacks. It can be a very traumatic experience for a child of six to leave home for boarding school. Most children adjust very well, but there are always the few who find the ordeal painful. It is equally hard, in some ways harder, for the parents. The children soon make many new friends at school and there are houseparents and teachers to care for them; but the parents have no one to take the place of the absent children. This is the greatest sacrifice that missionaries are called upon to make.

With staff members who devote all of their time to the welfare of the children, it is not surprising that they live contented and happy lives. They eagerly look for mail from home and are elated when it comes, but there is no time for homesickness, and the wise parent will rejoice that it is so. There are some failures; some children do grow up to resent their parents for sending them away to school. The vast majority, however, take it in their stride and benefit from the experience.

One serious disadvantage is that the mission school, because of its cloistered atmosphere, does not adequately prepare the teenager for his return to American society. This has always been a problem, but with the deteriorating situation in American high schools—drugs, alcohol, sex, and vandalism—it has assumed gargantuan proportions. Because of this, some parents are now remaining at home after their fourth or fifth furlough to make a home for their teenage children. The high schooler is the one who suffers most. Those who enter college, especially a Christian college, fare much better, but even they have their problems.

4. If the children attend an American school overseas. Here the disadvantages seriously outweigh the advantages. The prevailing atmosphere in these schools is thoroughly secular and worldly with no religious emphasis, much less religious training. The teachers, while they may be professionally competent, may not be as dedicated as those in a mission school. The moral standards are often lax in the extreme. All of these conditions exist in the school systems here in the U.S., but with this difference: overseas they are boarding schools where the MK will be exposed to this kind of hostile climate without the offsetting influence of a Christian home. Tuition and other costs are much higher than in mission schools—so high, in fact, that very few missionaries can afford to send their children to them.

5. If the children attend local schools overseas. With educational facilities and standards improving rapidly in all parts of the world, this is becoming an attractive possibility. In Europe the common practice is to send missionary children to

the local schools. Such an arrangement enables the MK to live at home. It also enhances his opportunity to become bilingual and bicultural. These schools are usually part of the tax-supported system so the fees, if any, are low.

On the minus side there are other factors. The curriculum might be so foreign that he will find himself ill prepared to enter college when he returns to the U.S. If he goes to school in one of the less developed countries the academic standards may be so low that he will become frustrated. In countries where nationalism runs high, an anti-foreign bias may be strong enough to make life miserable for him. One family in Latin America had to remove their two boys from the local school when they could no longer endure the anti-gringo sentiment in the student body. Their parents wrote in an August 1974 prayer letter:

You have probably heard us say that we would never send our kids away to school! Well, with somewhat red, but very happy faces, we have to admit that we have changed our tune. Our two boys returned to the same secular English-speaking school in Cartagena last year where all our children had studied previously. However, in the four years that we were gone, the school has changed. There are practically no North American children now, and the peer pressure and anti-gringo feelings are much stronger than we anticipated.

After much prayer and wrestling with the problem, in the middle of the year we sent the boys to a missionary kids' school in Quito, Ecuador, run by the Christian and Missionary Alliance. The benefits in spiritual life, academic standing, sports, and other activities, far offset our dislike of having them away from home.

In a predominantly Catholic country a Protestant child might be the victim of discrimination. Since Vatican II this is less likely to occur, however. In a Muslim country the MK is sure to stick out like a sore thumb. He might even be obliged to participate in religious practices.

GENERAL OBSERVATIONS

1. Separation from children is part of missionary life. The majority of missionary recruits are married and some of them already have one or two children. They know when they sign up for missionary duty that this is part of the deal; it comes as no surprise. Most of them have already faced up to the ordeal. Missionary life, more than any other form of Christian service, involves a great deal of sacrifice, and part of that sacrifice is separation from children. This is not something altogether new. Our Lord doubtless had this in mind when He gave His marching orders to His disciples: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt 10:37, KJV). There are some couples who simply cannot face the prospect of parting with their children under any circumstances. They usually drop out of the race before or during candidate school.

2. Sending children away to school is not as difficult as some people imagine. At first sight it appears cold, callous,

cruel, even inhumane, but on further reflection and understanding it is not cruel, either for the parents or for the children. Spurgeon used to say: "you don't get dying grace for living moments." But when dying grace is needed, it is available. God gives grace and strength day by day *as we need them*. Nobody pretends that it is easy, but most missionary parents will testify to the fact that, when the time came, God gave the necessary grace. His grace is sufficient for our very need, and His strength is made perfect in our weakness. Paul found it so, and so has every missionary since his day. [II Cor. 12:9—And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.] In addition, it affords a sense of satisfaction to know that what they are doing is not for their own profit but for the glory of God. In the final analysis it is an act of obedience, and they know that if they obey God He will make Himself responsible for all the consequences that flow from their action. They know, too, that if they disobey God they will be responsible for the consequences of their disobedience. That knowledge makes all the difference in the world. His commandments are not grievous (1 Jn 5:3). His yoke is easy and His burden is light (Matt 11:30). His ways are ways of pleasantness and all His paths are peace (Prov 3:17).

3. Missionaries are not the only ones with this problem. Several million Americans now live overseas, including business and professional people and the diplomatic corps. Most of them are married and some have children of school age, some of whom have to go away to boarding school. Tens of thousands of seamen are even worse off. They see their wives and children only once or twice a year when the ship calls at the home port. In England many people send their children to private boarding schools. These children see their parents only during vacation periods. If these people can endure the trauma of separation, surely missionaries should be able to do the same.

4. Life in a mission school is usually happy and wholesome. This does not mean that every MK sails through school without difficulty. The first few days are the hardest. Most children settle in with little or no problem, others take days, and a few take even longer to make the adjustment. Much depends on the extent to which the parents prepared the child for the break. Some parents do a better job than others. With our sons, we always spoke of going to school as a great adventure, telling them about the many things they would have at school which were not available on the mission station, and describing life at school as rewarding and exciting. As a result, they went to school without any tears or regrets and made the adjustment with a minimum of trouble.

A great deal depends on the temperament of the child. Those who are shy and timid have much more difficulty than those who are friendly and outgoing. Neither teachers nor parents have much control in this kind of situation.

Teachers and houseparents are always on hand to welcome newcomers to the school. If they spot a child with special problems, they go out of their way to help him. They see to it that such a child gets a double share of tender loving care.

Once he becomes accustomed to the community lifestyle of the school he settles down, makes friends, and has a good time.

5. The vast majority of MKs turn out well. In some schools, as high as 90 percent of the graduates go on to college, where they usually get scholarships, make good grades, and acquire lifelong friends. They may be less sophisticated than American youngsters, but they are usually more mature. They have read more books, visited more places, talked to more people, and made more friends. They are usually bicultural and can speak at least two languages fluently. They are accustomed to world travel, which in itself is an education. They have experienced in real life many of the exciting and exotic things available to us only on television. The percentage of MKs who go to college and do well when they get there is considerably higher than for the population as a whole. Most of them go into the professions—law, medicine, the pastorate, the diplomatic corps, and teaching. Not a few return to the field as missionaries. Not many have the desire to go into business simply to make money and live well.

Invariably they are cosmopolitan in outlook. The State Department and the multinational corporations like to get MKs because of their understanding of world affairs, their empathy for other peoples and cultures, and their general ability to feel at home in any society.

It is a mistake to pity them. Actually, they are to be congratulated. They have enjoyed privileges and experiences unknown to American youngsters. Far from being misfits and oddballs with warped personalities, they are, on the whole, beautiful people, intelligent, responsible, resourceful, industrious, and successful.

On the other side of the ledger, it should be acknowledged that some MKs do become casualties. For a variety of reasons they resent their up-bringing, turn against their parents, rebel against authority, and carry a grudge for the rest of their lives. Some become drug addicts or alcoholics. Others lose their faith and blame God for their plight. Exact figures relating to such casualties are not available, but they constitute only a very small minority of the total number of MKs.

HOW TO INSURE SUCCESS

Like any human enterprise, missionary schools will not succeed without concerted effort on the part of all concerned.

1. The ultimate responsibility lies with the mission board. The problem is too big and too complicated to be solved by the parents, even acting in concert. Only the mission board has the ability, the authority, and the funds necessary to support and conduct a well organized school of any size. If the mission wants to keep its missionaries happy, it must provide adequate educational facilities for their children. These include suitable property, adequate buildings, competent teachers, capable houseparents, a strong curriculum, high academic standards, extracurricular activities, and the necessary funds. All of this is quite beyond the ability of the parents.

Most mission boards take this responsibility very seriously, and on the whole they do a good job with the resources they have. The larger missions, with greater resources in men and money, can maintain better schools.

2. Staff members play a significant role. The mission should provide all the facilities mentioned above, but success is not assured by facilities alone. The teachers and houseparents are crucial to the entire operation, for in a real sense they are surrogate parents.

One of the greatest problems is attracting qualified teachers. Competent, dedicated Christian teachers are difficult to come by. Most missionaries want to be on the cutting edge of a church-planting ministry; they don't want to be "sidetracked" into teaching in a school for MKs. Very few people volunteer for this kind of work. Usually they have to be taken out of other work and assigned to the school, some of them on an interim basis to meet a pressing need. Furlough every four years further complicates the problem. Not many candidates apply to the missions for the specific purpose of teaching in a school for MKs, though the number is increasing. In recent years more and more teachers have been short-termers. Furlough for them means the termination of their contract and they do not return.

If not enough candidates apply to teach in the schools, it becomes necessary for the school administration to recruit directly. This is not easy. Personal interviews are not possible. All business must be transacted by correspondence. When a teacher is hired he (or she) must then raise his support and travel expenses, and that will run into well over \$10,000 a year and may take a long time.

Teachers in a mission school must have more than academic qualifications. They must have [a salvation experience and] spiritual qualifications as well. Among these is a special sense of call to this particular form of Christian service. This is their contribution to missionary work. In that sense they are real missionaries. They are just as much a part of the missionary enterprise as the evangelist in the bazaar or the professor in the Bible school or the Bible translator in the jungle. That is true of houseparents as well. They too must have a definite sense of call.

3. Parents have their role to play. They begin by providing the right combination of discipline and love that makes for a strong family life and will continue to undergird the child long after he has gone away to school. A missionary in Japan expressed it well when he said:

As far as raising children abroad is concerned, whether it is an advantage or not depends on how happy the home is, because the home is so much more important abroad. In most circumstances, the child doesn't have as much to do outside the home, and therefore falls heavily back on the home. The parents really therefore have more responsibility than in the States.¹

¹ Harlan Cleveland, et al. *The Overseas Americans* (New York: McGraw-Hill, 1960), p. 57.

It is the parents' responsibility to prepare the child for boarding school. If they do a good job he should have no problem leaving home or adjusting to life in school. This assignment requires both wisdom and tact. If it is possible, a previous visit to the school should be arranged. This will do much to allay any fears the child may have and pave the way for a smooth matriculation.

Parting is hard, but not as hard as might be imagined. It is usually worse for the parents than for the child. Most parents take their children to school the first time they go; after that they usually travel in groups with one missionary escorting a dozen or more youngsters. It is best for the parents not to prolong their stay at the school. Overnight or a weekend is plenty. The child settles in more quickly and easily if the break is clean. Some parents are surprised when their child has to be summoned from the playground to say good-bye and receive a quick farewell kiss. Ian Hay, General Director of the Sudan Interior Mission, has this reassuring word:

As one who has been Principal of a school where hundreds of children of missionaries have received their education, starting from an age as low as five or six years, I can declare fervently that 99% of the children rapidly overcome their homesickness in the busy activities of school, and respond to happy, healthy companionship. They do not forget, or lose their love for their parents. ...God can, through these experiences, tie these families in closer bonds, not separate them.²

Parents can help keep family ties intact by communicating with their children on a regular basis. Most schools set aside an hour each week when all the children write home. It is imperative that the parents reciprocate by writing a weekly letter also. Birthdays should always be remembered with cards, gifts, money, etc. Vacation periods should be used to the greatest possible advantage. Most schools have fairly long vacations staggered throughout the year when the children can spend time at home. Wise parents will take advantage of these times, giving themselves as far as possible to the children, arranging for games, parties, picnics, camping and hunting trips, and other activities. It is not the amount of time they spend together but the quality of time that really counts. Better a month of close and precious fellowship than half a year of casual communication.

In the tropics the schools are usually located in the highlands where the climate is cool and invigorating. In that case the parents usually spend their summer vacation with the children at school. It would be an act of folly to expose the children to the heat and dust of the plains.

Two of the [most] difficult times for an MK are furlough and coming home for the last time to enter college. The father is expected to spend most of his furlough time doing deputation work. If he goes by himself the family is alone. If he takes the family with him the experience can be a nightmare—long trips

² James Romaine Beck, *Parental Preparation of Missionary Children for Boarding School* (Taipei, Taiwan: Mei Ya Publications, 1008), p. 31.

during the day, meetings every evening, being entertained in a different home every night, snatching a meal here and there, always on the go and seldom able to enjoy a quiet family time together.

Both housing and schooling are problems during furlough. The majority of missionary families have to find their own housing. Most of them receive a rental allowance but it is seldom sufficient to meet the minimum costs in an urban situation where vacant apartments are few and rents are high.

Most MKs come home for their college education. That separation is, in some respects, more difficult than the separation when he went to boarding school. Now for the first time he is entirely on his own, with no place to call home. Most of them spend the vacations with grandparents or other relatives. Sometimes a roommate issues an invitation to spend the holiday at his home. If he has to stay on campus, with the cafeteria closed and the dorm empty, he begins to realize what it costs to be an MK.

Money is also a problem. Coming from the mission field, he has not been able to save for college. Part-time jobs and babysitting—lucrative sources of income for American young people—are not available to them. Nor are their parents able to do more than give token financial help. Some missions now continue partial support through college. It doesn't pay all the bills, but it helps. Most MKs qualify for scholarships based on need. In one way or another their financial needs are met, but it is a life of faith and he has no guarantee that he will be able to meet next semester's bills.

During the summer vacation he may have to move off campus and find his own lodgings. It might be difficult for him to find employment without the usual leads that come through family connections. All told, the lot of the MK is an uncertain one until he finishes college, marries, and settles down in his own home.

Having discussed the problem from all angles, I can do no better than sum it up in the words of another:

Most missionaries do not neglect their children and are trying their best under various circumstances. But the failure to find a satisfactory solution to children's education probably causes more missionaries to leave the field than anything else. Even so, educating children should not be our primary goal in life as missionaries. If that were the case, we should not have left home in the first place. Children must learn to share in the mission of their parents. If we teach them that their education is more important than preaching the gospel in the field that Christ has led us to, then will they not consider the work of Christ a hindrance to their progress, and a resented competitor of secondary importance? We are never going to educate our children properly for Christ unless we are fully dedicated ourselves. Children must learn in a happy way that they are not the center of the universe, and that the central purpose of the

*lives of the missionary parents is not the satisfying of their every whim.*³

END OF SAMPLE

³ Joseph L. Cannon, *For Missionaries Only* (Grand Rapids: Baker Book House, 1969), pp. 81-82.