

Wisdom Booklet 41



WISDOM QUIZ

Matthew 6:25-26

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Behold the fowls of the air. . . ."



How well do you understand the concept of God's provision?

1 God has not promised to provide for the needs of unbelievers.

(Read Matthew 5:45.)

- The very character of God requires a commitment to provide for unbelievers, because love is perfected by doing good to those who hate us. Thus, God ". . . maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

God has promised that dedicated Christians will never go hungry.

(See Psalm 34:10 and 37:25.)

2 Taking "no thought" for our food and clothing means that we do not need to plan for the future.

(Read Proverbs 20:4.)

- The "thought" in this passage involves the worry and anxiety that comes from taking responsibility beyond what God intended. We desire guaranteed resources under our control. God wants us to pray and work for daily bread under His control.

Concern for future provision is a symptom of incorrect praying.

(See Philippians 4:6-7.)

True/False

☐ ☒
☐ ☒
☐ ☒
☐ ☒

3

God expects Christians to prepare for bad times by storing up food.

(Read Proverbs 3:5-6.)

- Survival cults thrive on fear of the future and on human reasoning. Freedom comes by daily discerning the will of God. God directed Joseph to store up food for a future famine, but He led Elijah to a wilderness where there were no provisions except the water God brought and the meat the ravens provided.

Christian workers do not need to store up for the future because those to whom they minister should provide for them.

(See I Corinthians 9:1-14.)

☐ ☒
☒ ☐

4

According to God's promise, no Christian should fear hunger.

(Read II Thessalonians 3:10.)

- If we consider how God feeds the birds, we observe that food is not always readily visible to them. Gathering food often requires diligence in searching and labor in securing. Sometimes the survival of a bird depends on the special skills which God gave to it.

Consequently, any Christian who refuses to work should fear hunger, because hunger is God's only remedy for slothfulness.

Lack of food in the life of a Godly Christian can indicate that God wants him to make a move.

(See I Corinthians 9:7.)

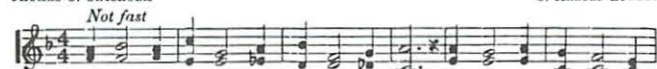
☐ ☒
☐ ☒

Total Correct _____

Living for Jesus

THOMAS O. CHISHOLM

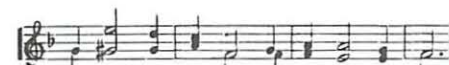
C. HAROLD LOWDEN



1. Liv-ing for Je-sus a life that is true, Striv-ing to please Him in
2. Liv-ing for Je-sus who died in my place, Bear-ing on Cal-v'ry my
3. Liv-ing for Je-sus wher-ev-er I am, Do-ing each du-ty in
4. Liv-ing for Je-sus through earth's lit-tle while, My dear-est treas-ure, the



all that I do; Yield-ing al-le-giance, glad-heart-ed and free,
sin and dis-grace; Such love con-strains me to an-swer His call.
His ho-ly name; Will-ing to suf-fer af-flic-tion and loss,
light of His smile; Seek-ing the lost ones He died to re-deem,



This is the path-way of bless-ing for me.
Fol-low His lead-ing and give Him my all.
Deem-ing each tri-al a part of my cross.
Bring-ing the wea-ry to find rest in Him.

WISDOM WORKSHEET ON MATTHEW 6:25–26



“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?”



“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?”

- Worry occurs when we assume responsibility God did not intend for us to have. God never intended His children to assume responsibility for basic resources.

It is our Heavenly Father's responsibility to provide the resources for our food and clothing, and it is our responsibility to be diligent in developing those resources.

- God confirms that He feeds the birds; however, that does not mean that they do not need to put forth effort to find and collect what He has provided.

Linguistics

Languages,
Grammar, Vocabulary,
Communication



THEREFORE

Greek: διὰ τοῦτο (dih-AH TOO-taw)

DEFINITION: Because of this.

INSIGHT: This phrase which is translated in English as “therefore” is an important connector. It relates all that is said to the previous thoughts, in this case, the impossibility of serving two masters. Because trying to serve two masters carries such severe consequences, we are to serve God and leave the responsibility for providing for our needs with Him.

TAKE THOUGHT

Greek: μεριμνάω (meh-rih-MNAH-oh)

DEFINITION: To be anxious; full of care, worry, or distracting thoughts; from μερίζω (meh-RID-zoe), which is “to divide; to be distracted in thought.”

Do Resource A.

LIFE

Greek: ψυχή (psoo-KAY)

DEFINITION: Soul, in the sense of physical life.

INSIGHT: ψυχή is the root from which we get “psyche.”

Do Resource B.

BODY

Greek: σώμα (SOE-mah)

DEFINITION: The body as a whole; the human instrument of a person's life.

BEHOLD

Greek: ἐμβλέπω (ehm-BLEH-poe)

DEFINITION: ἐν (ἐμ) is an intensifier when added to a verb, and βλέπω is “to see”; thus, to look at something intently and earnestly; to concentrate on and study with insight.

BETTER

Greek: διαφέρω (dih-ah-FEH-roē)

DEFINITION: διά means “through,” and φέρω means “to carry”; literally, to go beyond; to excel; to differ by way of excellence.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How were the pyramids a contrast to Christ's teachings on forethought?

The pyramids were awesome monuments to the Israelites when they were slaves in Egypt. The earliest pyramids were built during the Third Dynasty (ca. 2700 B.C.).

The rulers who built these royal tombs did so with the belief that what they stored inside would be available to them in the “afterlife.”



The Egyptian ruler Khufu (Cheops) watches his pyramid being built at Giza (ca. 2600 B.C.).

Riches of every kind were stored in secret chambers, but rather than helping their owners, they became booty for thieves who broke into the tombs.

How did a maid overcome armies and mountains by “taking no thought”?

During the second World War, Gladys Aylward trusted God day by day as she led hundreds of children over enemy-occupied mountains to the safety of the orphanages built by the Chiang Kai-sheks.



Generalissimo (1887–1975) and Madame Chiang Kai-shek

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How can the fowls of the air teach us to “take no thought for our lives”?

God designed birds so they could not “sow, reap, or gather into barns.” Thus, they are free to accomplish the purposes for which they were made—scattering seed, removing carrion, pollinating plants, and controlling insects and rodents.

If a turkey vulture could sow, reap, and store in barns, it would certainly not be motivated to remove decaying carcasses and eliminate the spread of disease.



Turkey vulture

How does God’s care of birds provide direction for our lives?

To remind us that we are “pilgrims and strangers” (see I Peter 2:11), God may dry up our source of provision as He did for Elijah.



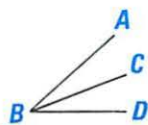
Canada goose

Do Resource D.

How do geometric axioms affirm that life is more than meat and drink?

When Jesus asked, “. . . Is not the life more than meat, and the body than raiment?” (Matthew 6:25) He used the same logic we use with geometric axioms.

Just as the whole angle is greater than any of its parts, so life is more than food and clothing.



Do Resource E.

Law

Government,
Economics, Logic



How do those in “survival cults” emphasize “taking thought for their own lives”?

Some Christians are buying property and storing up provisions for future shortages. This practice overlooks several important factors.

During troublesome times, people are often more open to the Gospel than they would be otherwise. If Christians are hiding in well-stocked shelters, how can they carry out Christ’s Great Commission to go into all the world and preach the Gospel?

Such stockpiling is based on fear. “The fear of man bringeth a snare . . .” (Proverbs 29:25). What we fear we tend to worship. By focusing on physical needs, we become prone to overlook spiritual realities.

To say that Joseph stored food for lean years overlooks the fact that he was serving Pharaoh and not simply storing up for himself. The food was to be distributed to everyone during those lean years.



Joseph did not stockpile food for himself.

How does “taking no thought for your life” relate to insurance?



If we try to insure future financial security, we are “taking thought for our lives.” If we share in the losses of others, we are following Scriptural principles.

Do Resource F.

Medicine

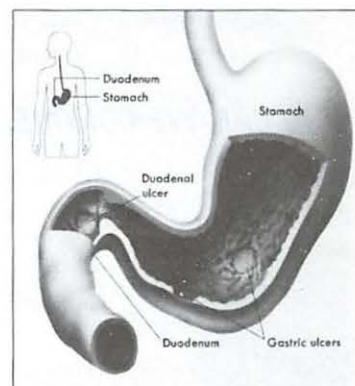
Health,
Nutrition, Behavior,
Counseling



How are ulcers caused by “taking thought for your life”?

Anxiety about our future needs results in an overproduction of hydrochloric acid and pepsin. Excessive amounts of these two digestive juices eat away the lining of the stomach or duodenum and cause ulcers.

An ulcer in the stomach is called a *gastric ulcer*. An ulcer in the duodenum is called a *duodenal ulcer*. Ulcers are painful and can cause internal bleeding and perforation of the stomach or duodenum.



The mucous lining in the stomach and duodenum protects these organs from digestive juices. However, anxiety will weaken this protective lining.

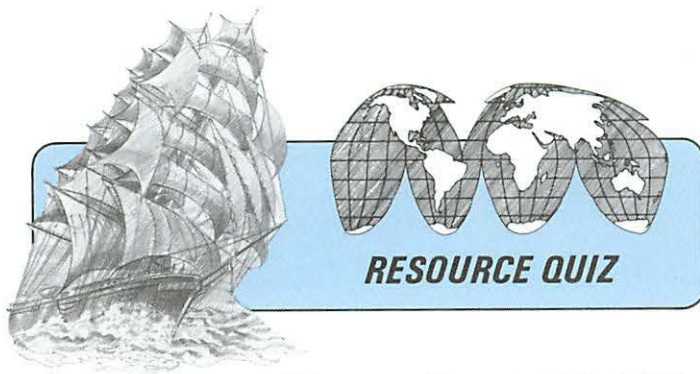
What are the consequences of hoarding food beyond its shelf life?

Spoiled food can cause botulism, salmonellosis, and *Staphylococcus* and *Clostridium perfringens* poisoning. These conditions range from painful to deadly reminders of God’s warning not to focus our efforts on storing up food for ourselves.



Swelling in a can is a sign of danger.

Do Resource G.



How many of these questions can you answer before studying the resources?

WHAT DOES "NO THOUGHT" MEAN?



- How does the illustration of thinking before building a tower relate to "taking no thought for your life"? 2107
- How do we know about what things to "take thought"? 2108
- Why are birds not designed to store up food? 2108
- What are the consequences of storing up food? 2108

HOW CAN WE CONQUER ANXIETY?



- How do thorns and attacking wolves illustrate worry? 2109
- How can anxiety become spiritual motivation? 2110
- How is a troubled heart like a hurricane? 2110
- How does a puffer fish demonstrate a right response to distress? 2111
- How is fretting like a volcano? 2111

HOW DID A MAID CONQUER ARMIES?



- How did a reproach become a missionary call? 2113
- How did Gladys get to China with no money? 2116
- How did God rescue Gladys from Russian police? 2118
- What did God teach Gladys through an angry boss? 2123
- Why did the government sponsor Gladys' work? 2125
- How did Gladys overcome an army and a mountain? 2134

WHAT DO BIRDS TEACH ABOUT WORRY?



- Why is the comment, "You eat like a bird" not complimentary? 2139
- How does God equip birds to labor for their food? 2141
- How does God feed us when food is scarce? 2142
- How do birds teach us to be pilgrims? 2143

HOW DOES GEOMETRY ILLUSTRATE LIFE?



- Can every math fact be proven? 2145
- How does an axiom differ from a postulate? 2146
- How can an equation illustrate life is more than meat? 2146
- When is a number not greater than any of its parts? 2146
- How does an *equal* sign illustrate the need for truth? 2147

WHAT IS THE PURPOSE OF INSURANCE?

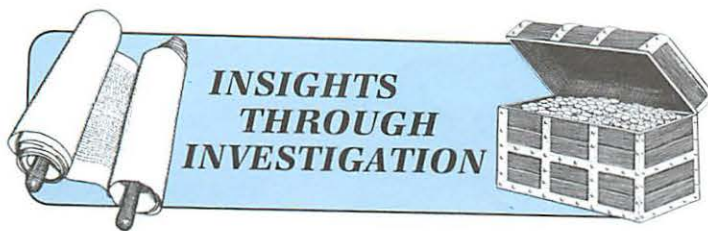


- What is the Scriptural purpose of insurance? 2151
- How long does the average widow benefit from insurance? 2153
- Why do most families lack adequate insurance? 2154
- How wise is having "whole life" insurance? 2154
- What is term insurance? 2155
- Why have insurance companies become rich? 2157

WHAT ARE THE DANGERS OF HOARDING?



- What causes botulism, and why is it fatal? 2158
- What signs indicate that canned goods are spoiled? 2159
- What is *Salmonella*? 2160
- What are the symptoms of *Staphylococcus* poisoning? 2161
- How can we determine the shelf life of foods? 2162



HOW DO THE GREEK WORDS FOR "TAKING NO THOUGHT" GIVE US FREEDOM AND DIRECTION?



Trans World Airlines

The construction of the 984-foot Eiffel Tower in Paris, France, required a tremendous amount of forethought. Jesus referred to this kind of planning in the context of counting the cost of discipleship. (See Luke 14:28.) How does Jesus' illustration of the tower relate to the command in Matthew 6:25 to "... take no thought for your life ...?"

What is the definition of the Greek words for "take no thought"?

In Matthew 6:25 we are instructed, "... take no thought for your life. ..." Notice the Greek words that Jesus used in this command.

διὰ	τοῦτο	λέγω	ὑμῖν,	μὴ μεριμνᾶτε
Because of	this	I say	to you,	be not careful
τῇ ψυχῇ ὑμῶν,				
as to your life,				

The Greek word μεριμνάω (meh-rih-MNAH-oh) is defined in *Strong's Exhaustive Concordance* as "to be anxious about." The word comes from μερίμνα (MEH-rih-mnah), which means "solicitude; care." This word, in turn, comes from the word μερίζω (meh-RID-zoe), which means "to divide, apportion, or disunite." The word μὴ makes μεριμνάω a negative command.

How is μεριμνάω used in other passages?

Each of the following three passages uses μεριμνάω, translated in English as "care" or "careful."

- "Be **careful** [μεριμνάω] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).
- "That there should be no schism in the body; but that the members should have the same **care** [μεριμνάω] one for another" (1 Corinthians 12:25).
- "... I have no man likeminded, who will naturally **care** [μεριμνάω] for your state" (Philippians 2:20).

What insights can we gain from these passages?

In the first verse we are commanded *not* to take thought, whereas in the second and the third verses we are commanded to *take* thought. Thus, the concept taught by Jesus goes further than just taking thought for the future.

It is significant that taking thought in the first verse focuses upon ourselves, whereas taking thought in the second and third verses involves attending to the needs of others.

Jesus' command to take no thought refers to the necessities of life: food, drink, and clothing. These are items God has promised to provide for those who serve Him.

Jesus was not referring to the forethought that is necessary in caring for one another and in planning ahead for things that need to be done. Thus, the difference in the command refers not to whether we think ahead, but rather to that about which we think.

If we take thought about things for which God is responsible, we will experience worry. The operational definition of worry is:

"Assuming responsibility
God never intended me to have."

How did Jesus confirm that “taking no thought” refers to worrying about God’s responsibilities?

God has assured us that He will take care of our necessities in life as we obey Him. David observed evidence of God’s care of His people, as he affirmed: “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread” (Psalm 37:25).

“... For your heavenly Father knoweth that ye have need of all these things” (Matthew 6:32).

τί what	φάγητε ye should eat	καὶ and	τί what	πίητε· ye should drink;
μηδὲ nor	τῷ σώματι ὑμῶν, as to your body		τί what	ἐνδύσθηθε. ye should put on.
οὐχὶ Not	ἡ ψυχὴ the life	πλεῖον more	ἐστὶν is	τῆς τροφῆς than the food
καὶ and	τὸ σῶμα the body	τοῦ than the	ἐνδύματος; raiment?	

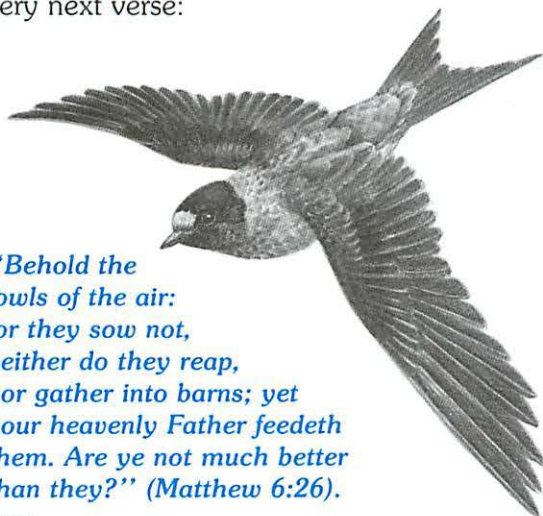
These necessities of life are identified in Matthew 6:25 as the items about which we are to take no future concern. As we seek to live for God and carry out His will, these things will be added unto us as a matter of course.

If we “take thought” for things that are God’s responsibility, not only will we suffer the physical, emotional, and spiritual consequences of worry and anxiety, but we will also fail to fulfill the vital purposes for which God made us.

We will tend to concentrate our thoughts and energies on storing up future provisions for ourselves and fail to be concerned about the spiritual and physical needs of others.

In order to emphasize this important point, Jesus gave a powerful illustration, as recorded in the very next verse:

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” (Matthew 6:26).



If the birds of the air had the ability to store up food in one place, they would not fulfill the purposes for which God created them.

God designed birds to carry out vital functions for our welfare. These purposes include the following:

- Removing carrion that would otherwise spread disease and death
- Controlling insects that are destructive to man, animals, and crops
- Maintaining a proper balance of rodents so they do not destroy crops and spread disease
- Scattering life-giving seeds of food-producing plants and trees
- Pollinating plants and trees so they can bear fruit

In each of these functions precise timing is required. If birds had the ability to store up food, they would experience the following consequences, as we would if we were to hoard food:

- At least 10 to 20 percent of stored food would be lost.
- Bacteria and disease would increase as food is concentrated in one area.
- The motivation to carry out work in other places would be diminished, as there would be no need to migrate (relocate).
- Conflicts would erupt in the process of hoarding food.
- The daily and seasonal God-given purposes in gathering food would be left unfulfilled.

Project

As a family discuss examples of how accomplishing God’s purposes in the lives of others will result in our being fed, while focusing on our future needs will hinder us from fulfilling God’s will.

Date completed _____ Evaluation _____



WHAT CONSEQUENCES FOLLOW "TAKING THOUGHT" FOR MATTERS OF GOD'S RESPONSIBILITY?



The pack rat illustrates the woes of people who worry about the future. It is never content with what it has, cannot get along with others, and exchanges valuable things for glittering objects which, in turn, bring destruction to its cluttered nest.

Paul instructs Christians to "be careful for nothing . . ." (Philippians 4:6). In spite of this clear command, most of us find ourselves worrying about things which are not our responsibility. This worry soon expands into the following sequence of destructive emotions. We become:

- ☐ 1. Anxious
- ☐ 2. Troubled
- ☐ 3. Distressed
- ☐ 4. Fretful
- ☐ 5. Dismayed

Scripture gives us precise warnings about each of these emotions as well as clear instruction about how to overcome them.

1 Be **ANXIOUS** for nothing.

God describes an anxious person as one who is full of cares. Thus, the word *careful* is used in the warning of Philippians 4:6:

"Be careful for nothing. . . ."

Martha was caught up in the cares of life and was gently reproved by the Lord in Luke 10:41.

" . . . Martha, Martha, thou art careful and troubled about many things."

The cares of this world have a very destructive influence on spiritual growth.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).



The Golden Home and High School Encyclopedia. © 1961 Western Publishing, Inc.

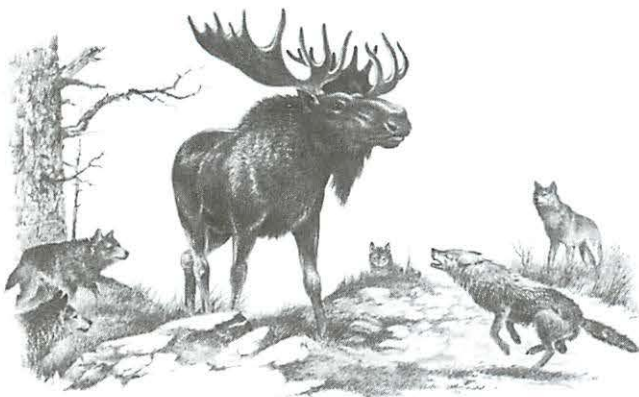
The cares of this world are as destructive to spiritual growth as thorns and thistles are to struggling seeds. Jesus said, *"And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14).*

Definition of "anxiety":

Anxiety is a state of uneasiness about future uncertainties. It is apprehension without a clearly defined cause.

The cause of anxiety, however, is defined in the Greek word for "cares." This word, μέριμνα (MEH-rim-nah), means "solicitude; care, with the idea of distraction." Thus, the more cares we have, the more distractions we will experience.

To be anxious is to turn away from God's priorities and to be sidetracked with concerns which are not our responsibility.



Hungry wolves nipping at the legs of a moose provide a graphic picture of how the cares of this life distract us from the course God has laid out for us. The etymology of the word *worry* reinforces the picture of attacking wolves. It means “to harass repeatedly by pulling, biting, and tearing, until able to seize by the throat and strangle.”

The Welsh origin of *care* is *cur*, which means “anxiety.” It is the root word for *curaw*, which means “to receive a blow or a beating; to throb.”

Thus, within the definition of *care* is pain in the mind, a sense of apprehension of evil, nagging uneasiness, and concern for personal safety and prosperity. Anxiety involves mental, physical, and emotional stress which requires sustained attention.

How to deal with anxiety:

A moose cannot walk away from attacking wolves. Neither can we ignore the cares of this life. We must take each care and use it as a motivation to talk with the Lord. Our communion with our Heavenly Father should include:

- Acknowledging our total dependence upon God for wisdom, protection, provision, and cleansing
- Being specific in making our needs known to our Heavenly Father
- Interceding for others who have similar needs
- Thanking God for answering our prayers according to His Word and recounting the many other benefits He has brought to our lives

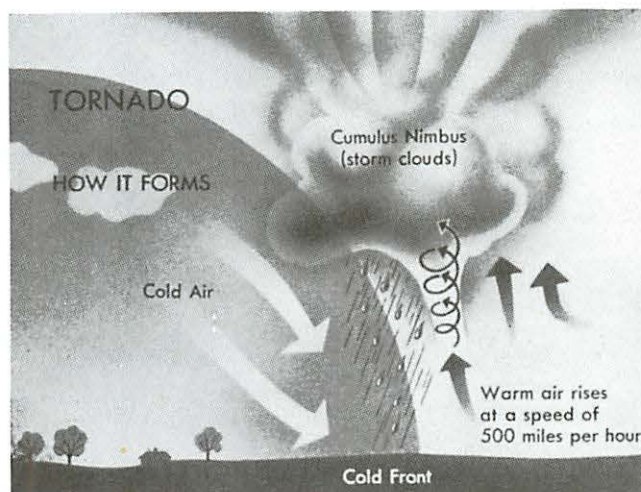
In this way you can turn each care into a springboard for prayer.

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” (Philippians 4:6).

2 Let not your heart be TROUBLED.

The consequence of failing to deal with anxieties is a troubled heart. A troubled heart results when we allow cares to build up inside us. These cares tend to produce the heat of frustration and anger in the same way a hot desert sun warms the sand.

Then when someone with a calm and cool spirit comes in contact with us, we tend to recoil and react. In nature these are precisely the factors which create a whirlwind.



A whirlwind is created when a cold front comes in contact with rising warm air.

Definition of “troubled”:

The Greek word for “troubled” is *ταράσσω* (tah-RAHS-soe), which means “to stir, agitate, or trouble.” Jesus uses this word and the phrase “let not your heart be troubled” twice in John 14. In verse 1 He tells us not to be troubled because of His existence and His promise of eternal life. In verse 27 He tells us not to be troubled because of the peace He gives.

Martha allowed mealtime cares to build up inside her heart. When she saw her sister’s calm spirit in learning at Jesus’ feet, she reacted to both Mary and the Lord by saying, “. . . Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me” (Luke 10:40).



Martha’s demand for help sprang from a troubled heart

Jesus’ response to Martha’s agitation contains not only a gentle reproof but also instruction for her and for us on how to deal with a troubled heart:

*"And Jesus answered and said unto her, Martha, Martha, thou art careful and **troubled** about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41-42).*

In this case the Greek word for "troubled" is *τurbázō* (tur-BAHD-zoe). It means "to make turbid; disturb, trouble." Related to this word is the Latin *turbulentus*, from which we get the word *turbulent*. In the etymology of the word *troubled* is the concept of stirring or whirling about, as in a whirlwind.

How to deal with a troubled heart:

Scripture points out that Martha was "... *cumbered about much serving* ..." (Luke 10:40). In the previous chapter is the account of Jesus' feeding the five thousand. Jesus commanded His disciples, "... *Give ye them to eat* ..." (Luke 9:13).

When they saw that they were unable to carry out this command with their own resources, Jesus multiplied the bread and the fish and gave it to them to serve. It never occurred to Martha that He could do the same for her. Instead she took the whole responsibility upon herself and became anxious about all the things she felt had to be done.

Jesus reminded her that only one thing was needful and that was what Mary had chosen to do: to use every opportunity and circumstance to commune with the Lord.

3 Be enlarged when DISTRESSED.

One who is distraught experiences more intense emotion than one who has anxiety or a troubled heart. Distress is an emotion which we are to avoid. Paul gives testimony that this can be done:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair" (II Corinthians 4:8).

Definition of "distress":

The Greek word for "distressed" [adjective form—distraught] is *στενοχωρέω* (steh-naw-koe-REH-oh), which means "to hem in closely." This word is derived from *στενοχωρία* (steh-naw-koe-RIH-ah), which means "narrowness of room." Such a condition causes anguish of soul, torment, and agony.

στενοχωρέω is translated "straitened" in II Corinthians 6:12. Here we discover an insight about distress: It can be caused by outward troubles or inward pressures. Because of the condition of his heart, Paul was able to avoid inward distress when outward troubles came.

The Corinthian Christians, however, experienced distress because they wrongly responded to Paul.

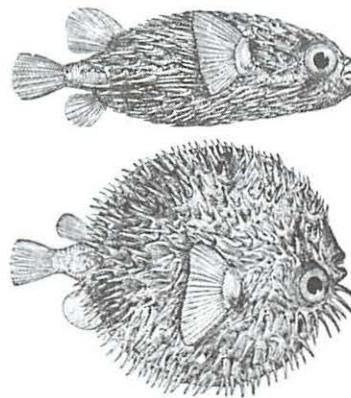
"Ye are not straitened in us, but ye are straitened in your own bowels [emotions]" (II Corinthians 6:12).

How to deal with distress:

The heart that is hemmed in and narrowed during a time of distress must be enlarged (see II Corinthians 6:13). This is accomplished by crying out to God and seeing our circumstances from His perspective. David confirmed the effectiveness of this instruction when he wrote:

"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer" (Psalm 4:1).

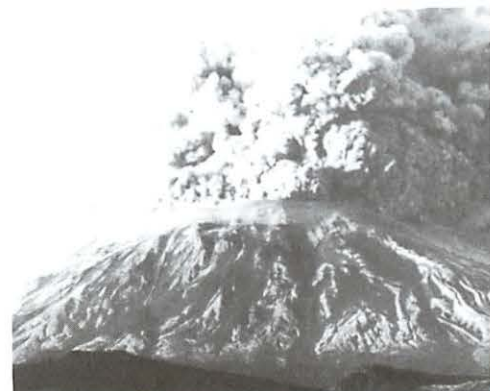
When the puffer fish (also called swellfish or globefish) is disturbed, it enlarges its stomach by inflating it with air or water and floats on its back on the water's surface until danger has passed—a graphic illustration of a Christian's submitting his needs to the Lord and resting in Him.



The puffer fish

4 FRET not thyself.

When distress is allowed to continue, it results in fretfulness. The etymology of the word *fret* is illustrated by a volcano.



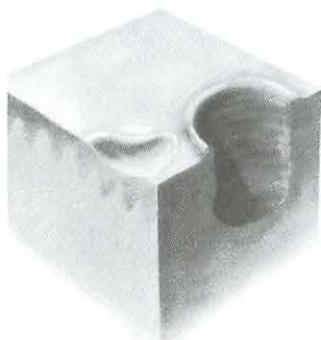
A volcanic eruption

Definition of "fretful":

The Hebrew word for "fret" means "to glow" or "to grow warm." Figuratively it means "to blaze with anger, zeal, or jealousy; to burn with displeasure; to become incensed and hot."

The Middle English root for "fret" is *freten* and means "to devour; to irritate." The Swedish word is *freta* and means "to corrode." The Saxon root is *freten* and means "to eat away; to gnaw at."

Each of these words describes a consequence of fretting—ulcers.



Cecil Textbook of Medicine. Courtesy, Dr. Marie-Louise Johnson. W.B. Saunders

An ulcer

Ongoing nervous tension produces excess gastric acid which eats into the mucous membrane (lining) of the stomach or duodenum, causing ulcers. These breaks in the membrane are painful and dangerous.

How to deal with fretting:

Fretting occurs when we view circumstances from our perspective. Ultimately, fretting is a reaction against God for the way He deals with us or others. We tend to fret because of the prosperity of evil-doers. (See Psalm 37:1–8.)

Often accompanying fretting is a secret desire to do what the wicked are doing and to be able to get away with it as they seem to be.

The answer, therefore, is to see the wicked from God's perspective and to learn how He will judge them in His timing. This judgment is defined in Psalm 73.

5 Be not DISMAYED.

When fretting has taken its course, dismay sets in. It paralyzes its victims and renders them ineffective in doing the work to which God has called them.

Definition of "dismay":

The Hebrew word for "dismay" means "to be prostrated; to be broken down by violence, confusion, or fear." Dismay beats down and discourages those who allow it to overcome them.

Dismay fills a person's heart with dread. It makes him afraid, causes a loss of courage, and paralyzes him with fear.

How to overcome dismay:

God's remedy for conquering dismay is courageous action based on the assurance that God is on our side.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).

The action God requires must be consistent with the principles of His Word, as explained in I Chronicles 22:13:

"Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed."

PROJECT

Jesus warned us not to be concerned for the necessities of our lives: "... what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on ..." (Matthew 6:25).

On the other hand, we are commanded to give much care to the spiritual welfare of other Christians, "that there should be no schism in the body; but that the members should have the same care one for another" (I Corinthians 12:25).

How much care do you have for your own physical needs, and how much care do you give to the spiritual needs of others? Evaluate yourself with this checklist.

Yourself Others

1. How many minutes did you spend this morning dressing and grooming yourself? ☐
2. How many minutes did you spend this morning praying for the spiritual welfare of others? ☐
3. How many minutes will you spend eating meals today? ☐
4. How many minutes will you spend studying Scripture you could use to help others grow spiritually? ☐

Total

☐☐

Date completed _____ Evaluation _____



HISTORY RESOURCE

HOW DID A HUMBLE MAID FACE ARMIES AND MOUNTAINS BY "TAKING NO THOUGHT"?



Gladys Aylward. One of the Undefeated. R. O. Latham. Edinburgh House Press

The biography of Gladys Aylward (1902–1970) is an incredible account of conquering extreme danger, cruel rejection, murderous armies, and forbidding elements in her efforts to save the lives of hundreds of orphans. Her heroism inspired both friends and enemies to follow Christ.

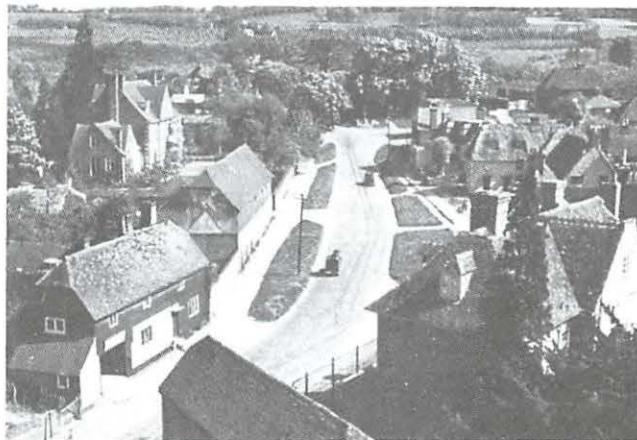
As a child, Gladys Aylward attended Sunday school in a London suburb called Edmonton. After reaching age fourteen, however, she rarely went to church at all. Having had very little formal education, she went to work as a household servant while still a teenager.

Her idea of a good time was smoking, dancing, and gambling with one of several boyfriends. One evening, though, she went to an evangelistic meeting in Kensington and accepted Christ as her Savior. The change in her life was quite dramatic. When she tried to explain to her friends, they did not understand. "Don't be silly, Glad," said one. "Let's go dancing or to the theater." Gladys Aylward would not go. She now wanted more than that from her life.

A little later the twenty-six-year-old parlour-maid read in a Christian magazine that China needed two hundred missionaries. She felt burdened by the

millions who had never heard of Christ, and she wanted to do something about it. She started talking to Christians she knew, encouraging them to consider missions in China.

When she mentioned it to her brother, he made a disparaging remark and then asked point-blank, "If the need is so great, why don't you go yourself?"



British Official Photograph

Born in the early years of the twentieth century, Gladys Aylward grew up in a London suburb much like this one with its many-chimneyed brick houses and back gardens filled with fruit trees.



Robert Hunt Library

The heroic work of Gladys Aylward came to the attention of Generalissimo Chiang Kai-shek (left) and Madame Chiang and caused them to have a significant part in the drama which unfolded in the war-torn country of China.

The Holy Spirit used that searching question to redirect Gladys' thinking. When it began to dawn on her that God was calling her to go, she applied to the China Inland Mission (CIM).

Eventually, Gladys quit her job to enroll in the CIM training school in London. She studied diligently, but after only three months she had to drop out of the program for lack of academic progress.

She could hardly hold back the tears as the principal explained that her age and educational background made it highly unlikely that she could ever learn the Chinese language well enough to be an effective missionary. "We feel," he went on gently, "that it would be a waste of everyone's time and money for you to continue. . . ."

It was the greatest disappointment Gladys had ever faced. Somehow she managed to say: "I know I have not done very well here, but I want to thank you for letting me come. I have learned to pray, which is something I never knew before."

"What will you do now, Miss Aylward?" the principal asked. Gladys was still convinced that God wanted her in China, but now she had no idea how she could get there. She told the principal that she did not want to go back to being just a parlourmaid.

He asked if she would be willing to work as housekeeper for an elderly missionary couple who had just returned from China and needed someone to look after them. Reluctantly she agreed, not knowing that her time with them in Bristol would be another important training ground.

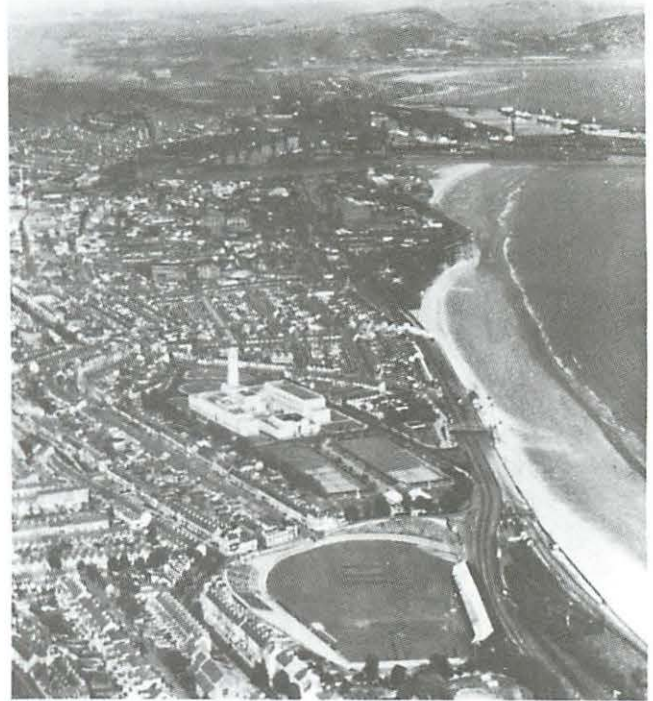
Gladys had heard about trusting God and depending totally on Him to supply needs, but old Dr. Fisher and his wife were the first people she ever knew who really lived by that kind of faith. They told her many stories of their lives in China.

"You can depend on God," they said. "He will never let you down. He will guide you, protect you, and provide for you." From their long years of experience they could testify that God always answers prayer. "Sometimes it is not in the way we expect," Mrs. Fisher would say, "but He **does** answer." Gladys was willing to believe that, but she asked, "What about me? How can I know if He wants me to go to China or to stay here in Britain?"

They encouraged her to wait patiently on the Lord, confident that He would make His will known in His own time. So she kept praying and waiting. She had the feeling, though, that she needed to be doing something.

About that time she learned about a need in nearby Swansea for a "Rescue Sister." Eager for an

opportunity to serve the Lord, Gladys took the job even though she was not quite sure whom she was supposed to rescue or from what. Every night she went down to the dock area to find young girls on dark street corners or in the taverns. She would take them back to the hostel. On Sunday evenings they would follow her two by two through the streets to the Gospel mission hall.



The port of Swansea, where Gladys Aylward did mission work before she went to China, is the second largest city in Wales.

It was satisfying work, but Gladys still could not get China out of her mind. Once she even made a trip to London to talk to several of the leading ministers there. Her question was, "How can I get to China? Can I get a job as a children's nurse with a family who is going out?"

Each of the pastors said basically the same thing. They wanted to know what she planned to do once she got to China. Gladys' simple answer, "I don't know, but God will show me," did not meet with their approval. They all urged her to forget about going overseas and to concentrate on her rescue work.

On the train back to Swansea that day, feeling very discouraged, Gladys pulled out her Bible. As she did, a new thought occurred to her. "Why not read it?" she asked herself. "I've never *really* read it before. I'll start with the first verse of the first book and read straight through."

She found it rather dull until she reached the story of Abram. Here was a man with whom she

could identify. Merely because he heard a call from God, he left the security of his home and family to go to an unknown place God would show him. Gladys wrote, "Here's a man who's done something out of nothing, because God said he could. . . ."

Continuing her rescue work and her Bible reading, she soon came to the story of Moses. She saw in him another who "on nothing did something." She noticed that God did not do everything for him. She said, "Moses had to do the going. Well, perhaps then, if I did my utmost to get to China, God would do the rest."

On the basis of what she had read, Gladys decided to get a job that would pay her enough to save up for her passage to China. This meant returning to London to work as a housemaid.

Even though she felt she had done the right thing, Gladys arrived at her new job quite discouraged. In reading through the Bible, she had reached the story of Nehemiah. She could understand his discouragement about the condition of Jerusalem. As she read the first chapter, she thought, "Here's a man who was a cupbearer, a household servant like me." Then she read the second chapter. "But he went—he went!" she said to herself. She stood up and said it again out loud. Suddenly the question came to her mind, "Is Nehemiah's God your God?"

"Yes, of course," she said aloud.

"Well, then, do what Nehemiah did!" came the reply.

"But I'm not Nehemiah," protested the little English woman.

"No, but I am God!"

That settled it for Gladys. She laid her Bible on the bed and emptied the coins from her purse on top. It was only two and a half pence, but it was all the money she had in the world. She simply said, "God, here's my Bible, my money, and me. Use us!"

At that moment another maid stuck her head in the door. It was obvious from the look on her face that she had heard Gladys' prayer. "Are you crazy or something?" she asked. "The mistress wants to see you."

Gladys went downstairs slowly. "It is my practice to pay for my employees' transportation when they first come to work for me," said the lady. "How much was your bus fare to get here?"

"It was two shillings and ninepence," said Gladys. The mistress gave her three shillings. Gladys was overjoyed as she thanked her and hurried back to her room. She had never expected to be reimbursed for her bus fare, much less to receive three-pence extra! It was only a tiny fraction of what she would need to get to China, but in her spirit she knew that God was already beginning to answer her prayer.

As soon as she had accumulated three pounds toward her goal, she started checking with shipping offices to see how much a ticket to China would cost her. When she discovered that she could go by rail for about half as much, Gladys decided she would travel overland through Europe, Russia, and Siberia.

There was one problem with her plan, however. Russia and China were fighting over the Chinese Eastern Railway, which ran through Manchuria to connect the Trans-Siberian Railway with China. The ticket agent tried to convince her she should go some other way, but Gladys insisted on paying three pounds toward her ticket. Whenever she had accumulated another pound she would stop by the ticket office and pay another installment.

Even though she was not sure what she would do in China once she got there, Gladys decided she needed to prepare herself to present the Gospel to people effectively. In her spare time she would go to Hyde Park or some London street corner. Standing up on a soap box, she would speak to the passing pedestrians about Christ. Usually the crowd was indifferent, but sometimes they would mock and jeer at the little parlourmaid.

One day while on a visit to her parents in Edmonton, she went to church to hear a missionary speak. After the service an old lady stopped her to talk about a friend of a friend who had just returned to the Orient. Her name was Mrs. Lawson, and she was seventy-three years old.

Mrs. Lawson, a missionary in China for many years, had come home to retire but was just not able to settle down. Finally, she went back to China. She had recently written that she was praying for a younger woman to come out and take up the work she could only begin.

Immediately Gladys said, "That's me!" She wrote to Mrs. Lawson right away, asking if she could come to China and join her. In the meantime Gladys realized that at the rate she was saving it was going to take three years to pay for her ticket.



China Inland Mission

This picture of Mrs. Lawson and her husband was made in the early 1900s. She continued serving in China for many years after his death.

Then two things happened. Gladys began looking for extra jobs on her days off. Sometimes on weekends she would work all day and all night serving at banquets and carrying trays at posh society parties. At the same time God started miraculously bringing in funds from totally unexpected sources. So instead of years it took only a few months.

One day when there was only a little left to pay on the ticket, Gladys received a letter. She saw immediately from the exotic stamps on the envelope that it was from China. Mrs. Lawson said if Gladys could make it as far as Tientsin, someone would meet her and escort her the rest of the way.

Gladys hastily secured a passport and finished paying for her fare. She had hardly any money left to purchase the things she would need to take with her, but God was faithful once again. One friend gave her

a suitcase, and another donated an old fur coat. Her parents helped most of all. They were very supportive of her desire to serve the Lord in China, even though they must have realized they would probably never see their daughter again.

Finally the big day came. Her family and many friends came to the station to see her off that October Saturday in 1932. As she boarded the train, the only money she had was ninepence in coin and two one-pound traveler's checks, which were sewn into her clothing for safekeeping. She soon used the ninepence to tip the porter who carried her baggage.

She was literally penniless (except for the traveler's checks which had to be saved for a true emergency). In her suitcase she had cans of corned beef, fish, and beans, tea, coffee, hard-boiled eggs, and various kinds of crackers. She carried another bundle containing her bedroll, a teakettle, and a small alcohol stove. More important than all this, however, was the faith she had in her heart that God would provide.

Crossing the Channel to The Hague, the couple sitting opposite Gladys began to ask her about where she was going. They were returning home after attending a Keswick convention. The three travelers enjoyed a wonderful time of Christian fellowship. The lady told Gladys, "I'm so glad God brought us together. I want to make a pact to pray for you every evening at nine o'clock. Please write your name here in the front of my Bible."

Arriving in the Netherlands, they went their separate ways. There were tears in the lady's eyes as she gave Gladys a hug. Her husband took her hand warmly and said, "God bless you!" Only after they were gone did Gladys realize he had put an English pound note in her hand. Her first thought was, "Didn't he know that where I'm going British money won't do me any good?" With a prayer of thanksgiving for God's provision and encouragement she put it carefully into her handbag.

At The Hague Gladys boarded another train and began her long trek across the continent. Ten days later Gladys was sitting in her corner seat watching the wild Siberian landscape as it slid past her window.

A man who spoke a little English boarded the train, and through his rough translations the other passengers began to learn about this strange British woman who said she was on her way to China. A little later the conductor came by and asked the man



The Big Red Train Ride, Eric Newby, St. Martin's Press © 1978

In the Ural Mountains of Russia, Gladys passed by this stone monument marking the boundary between Europe and Asia.

to explain to Gladys that since no trains were running through Manchuria she would not be able to use that portion of her ticket.

Gladys was tempted to worry. What the conductor said was not news to her because the ticket agent in London had told her the same thing, but now she was coming face to face with the reality of her situation.

That night she had trouble going to sleep, so she decided to reread the story of how God delivered the children of Israel from bondage in Egypt. She wrote in her journal: "Well, I opened my Bible and out dropped a piece of paper, and on it were these words, *'Be not ye afraid of them: remember the Lord'* (Nehemiah 4:14). This small piece of paper was given to me when I was in Bristol, and it proved too much for me, for I just cried.

"Here I was worrying about my journey," her account continued, "while God was helping me all the way. It made me realize that I am very weak; my courage is only borrowed from Him, but, oh, the peace that flooded my soul; and although I know that I may be held up at the border, I am at peace within, because I know that He never faileth. I would not, if I could, turn back now, because I believe that God is going to reveal Himself in a wonderful way."

At each stop the next day more and more soldiers boarded the train. When the train stopped at a town called Chita, all the other civilians got off. The

conductor tried to persuade Gladys to do the same, but she refused to budge, believing that every mile forward was another mile closer to China.

Now completely filled with troops, the train rumbled on through the snowy forest. Some time after dark it stopped at a tiny station. All the troops got off and lined up on the platform. Soon they marched away into the night. Suddenly the lights in her compartment went out. Gladys realized she was the only one left on the train.

Then she heard a noise she had never heard before and recognized it at once as rifle shots. With the sound came the realization that there was indeed a war going on, just as she had been told. She gathered up her things and stepped out into the freezing wind.

In a small hut she found the train crew warming themselves around a stove. They could speak no English, but after brewing her a cup of very strong coffee, they managed to make her understand that just ahead was the actual battlefield. The train would remain where it was until it was needed to transport the wounded to the hospital.

She gathered from their gestures that the only thing she could do was to walk back to Chita. So in the dead of night with the blowing snow stinging her face, and weighed down by her heavy suitcases and bedroll, little Gladys Aylward started out through the Siberian wilderness. Not far away wolves howled, but Gladys was not concerned, thinking they were dogs.

Finally, she stopped and made some coffee and ate two stale soda biscuits. Shivering, she lay down wrapped in her old fur coat and slept for a couple of hours. Up before dawn, she continued trudging down the seemingly endless railroad track, hoping that around each bend she would see the Chita station. It was after dark that evening when far ahead she saw the lights of the station.

Gladys wearily clambered up the steps to the platform and dropped her baggage in a heap. She spent that night right there, so cold and hungry she thought she might die. When the station officials came along, they looked at her, but no one offered to help.

The next day she was taken to a small, foul-smelling room and questioned. The man who served as the interpreter spoke English so badly that Gladys hardly understood anything she was asked. The questioning continued all the next day.

The officials seemed to think she had something to do with machines. They wanted her to stay and work in Russia.

Frightened by this suggestion, Gladys began to pray. Finally, they gave her a new visa and another ticket to the town where she was supposed to change to another train that would take her into China. When she arrived there, however, no one could understand what she wanted to do.

After another cold night on the station platform, she found a government office, but no one there could speak English either. Just as Gladys was about to burst into tears, God prompted her to take a photograph out of her handbag. The picture was of her brother who was a drummer in the British Army, and he was wearing his full dress uniform.

The Russians must have thought he was a high-ranking officer. Immediately they whisked Gladys away to a hotel to spend the night, and the next day they put her on a train to Vladivostok.

Coming out of the Vladivostok station, Gladys Aylward did not know what to do or where to go, but she saw a sign for the Intourist Hotel. After asking several people, she found the way to the hotel, where she had the first bath and most restful sleep she had had since leaving England.

When she had checked into the hotel, a pale man in uniform, apparently an agent of the government police, had examined her passport closely and kept it.

The next day she soon discovered that this man was going to accompany her wherever she went to inquire about getting to Harbin. She quickly concluded that the officials did not want to allow her to leave Russia.

One official told her she could not go to China because she had no money for a ticket. Gladys protested indignantly that she had already paid for her fare and that if the railroad people were honest they would get her to her destination. The official was unmoved.

She asked the government agent as they walked back to the hotel, "Why do you want to keep me here?"

"We need people like you in this country, people who can work with machines and train our workers," he replied.



Siberia Today. Frederick Moore. D. Appleton and Company

What Gladys saw of the city of Vladivostok made her even more anxious to leave Russia. The streets were unpaved and muddy, the buildings unpainted and shabby. All the people seemed weary and hungry, and a cold wind blew constantly.

"But I'm a missionary on my way to China. I know nothing about machines," said Gladys. However, she could see that the Russians had already made up their minds about her.

"China is far away," he said. "Stay here and we will take good care of you."

His last words struck Gladys as very sinister. When they reached the hotel, he went to his desk and Gladys hurried toward her room. She noticed a dark, attractively dressed girl following her. The girl whispered to Gladys in English: "I need to talk to you now. It's urgent."

"I don't understand," said Gladys, not sure if the dark girl was a friend or an enemy. "Who are you anyway?"

"It does not matter," the girl said quickly. "But you are in great danger. If you don't get out of this country right away, you will never get away."

"But I'm a British subject," claimed Gladys. "I have a passport."

"Where is it?" asked the dark girl.

"Why, it's right here," said Gladys, but as she opened her bag she remembered that the agent had never returned it to her. The girl understood from the look on her face.

"You must get it back from them and examine it closely," she warned.

"Of course," said Gladys, "but how can I get away?"

"Tonight," said the girl, "be dressed and have your bags packed. At midnight a man will knock on your door. You must follow him without saying anything. Do you understand?"

Gladys nodded, and the girl slipped away as quickly as she had appeared. Gladys went back to the police agent's desk in the lobby and told him she wanted her passport. He said it was still being examined, but he would bring it to her later that evening.

She said, "Thank you," and went to her cold room to have her supper of soda cakes and coffee. As she went over the events of the day in her mind, Gladys was not sure what to think about it all. Was the girl's plan really some kind of trick?

There was a knock on the door. Gladys opened it a little and saw the police agent. He was grinning and waving her passport just out of reach. Somehow Gladys managed to snatch it out of his hand and toss it over her head into the room, but the agent was too strong for her to keep him out. He forced the door wide open and stepped in.

Frightened by his manner, Gladys said, "Don't come in here. Get out! Get out at once!"

"I'm coming in, and you can't stop me," he laughed, looking first at Gladys, then at the bed, and back at her. At first she was petrified. Then she began to pray out loud, "God, protect me!"

When she did that, the man stopped. For a moment he looked puzzled, but then he began to laugh loudly. Suddenly he started cursing her in Russian and English. He lifted his hand as if to strike her, but something held him back. He slowly backed out of the room and slammed the door. Gladys quickly bolted it.

It was clear now that she had to get out of there. She picked up her passport and saw that one word had been altered. Under "Profession" instead of "Missionary" it now read "Machinist." Gladys began packing. She was ready long before midnight.

When the knock finally came, it was so soft Gladys barely heard it. She opened the door enough to peek out, half expecting the police agent again. She could hardly see the stranger's face because it was so dark in the hallway, but he motioned to her to come. She quickly gathered her things and followed him downstairs.

As they went past the reception desk, Gladys was grateful the clerk was asleep in his chair by the stove and the police agent was nowhere to be seen. Then they were out in the cold night air, and she had to concentrate on keeping up with the man as he led her down the dark side streets toward the docks.

Suddenly another figure stepped out of the shadows. With great relief, Gladys realized it was the girl who had talked to her at the hotel. Gladys was so happy to see a familiar, friendly face that she almost forgot about her fear that this was some kind of trap.

As the man silently disappeared into the night, the girl whispered, "I'm glad you came." Gladys nodded. "Do you see that ship over there?" the girl asked, pointing to a dark shape beyond the crates and cranes. "It's a Japanese ship. It sails for Japan at dawn, and you must be on it!"

"Japan?" cried Gladys. "But I don't have any money."

The girl showed Gladys the small wooden hut where she would find the captain of the ship. She told her to go in and plead with him to take her to Japan. Gladys agreed to try, but before she went in she wanted to thank the girl.

"How can I thank you for helping me?" said Gladys. "I have no money to give you. . . ." She thought about giving the girl some clothing, but she realized that she was already wearing almost every garment she possessed because it was so cold. Then she had an idea. Quickly pulling off her gloves, she said, "Here, take these. I only wish I could do more."

"Thank you," the girl said quietly as she turned to walk away.

Gladys went into the hut. A Japanese captain was sitting behind a desk. To her relief he spoke excellent English and after a few brief questions seemed to understand her situation exactly. The captain said she could get on board. All she had to do was sign a few papers.

It seemed that everything was working out fine, but when Gladys went out to get on board the ship some Russian soldiers spotted her. Just as she was going up the gangway, they grabbed her. The Japanese sailors could not do anything because she was still on Russian soil, and they could not risk causing any problems.

Gladys struggled to free herself but could only manage to throw her suitcase and bundle onto the

ship. Then God reminded her of the pound note the Dutch couple had given her. Quickly she pulled it out and said confidently, "Here, I want to buy myself off."

The soldiers took the note, and as they stared at it trying to figure out what it was, they relaxed their grip a little. It was enough for the little woman to get away. She ran up the gangway just in time to jump on board as the ship pulled away from the dock.



Through Russia's Back Door, Richard E. Lauterbach, Harper & Brothers Publishers

The harbor of Vladivostok, through which Gladys left on the Japanese ship, is four miles long and a mile wide. It freezes over in winter, but icebreakers keep it open.

Gladys stood by the rail of the Japanese steamer as it slipped out into the open sea. She knew God had miraculously protected her these last few days. She also had faith that He would protect and guide her during this unscheduled part of her journey.

When they reached a port on the western coast of Japan, a young Englishman who was the representative of the British consul came on board. He wanted to help Gladys but at first was not sure how to go about it. He seemed quite relieved when she mentioned going to Kobe, and he lost no time in getting her tickets.

Once in Kobe, Gladys did not know where to go. The Japanese captain had told her she could catch a boat for China there. Gladys decided it was time to cash one of her traveler's checks. Then as she stood in front of the train station wondering what she

should do next, an assertive little rickshaw man pulled up.

Almost as if he had been sent by someone to meet her, he piled the small foreigner and all her baggage into his two-wheeled cart. He sped off through the narrow winding streets of Kobe. Gladys wondered where he might be taking her, but she was so fascinated by all the sights that she forgot to worry about that. She saw crowds of neatly dressed people, tiny shops and huge bazaars selling all kinds of food, and hundreds of signs and banners.



Gladys was fascinated by the narrow Japanese streets she saw on her rickshaw ride in Kobe.

She was particularly interested in the signs. Just as she was wondering how anyone could make any sense out of the complicated Japanese characters, her eye was attracted to one sign she could read. It had a cross on it and said "Kobe Mission Hall." Confident that God had guided her to this building, she asked the rickshaw man to stop there.

The kind Japanese man she met inside spoke no English, but he came out and directed the rickshaw man to take her somewhere else. It turned out to be the home of the Dyers, English missionaries who were in charge of the mission. They were delighted to have a visitor.

After hearing how she came to be in Japan, Mr. Dyer said that the travel people should get her to Tientsin since she had paid for tickets to there. The next morning he went and talked to them about it. He returned with a steamship ticket. Three days later from the deck of the steamer from *Kobe to Tientsin*, Gladys had her first sight of China. It was little more than a purple smudge on the horizon across the muddy yellow sea, but she thanked God again for bringing her safely this far.

She had expected Mrs. Lawson to meet her at Tientsin, but the missionaries explained that it would take several weeks of hard travel to get to the remote mountain town where she lived. Then Gladys understood why Mrs. Lawson sent an escort rather than coming herself.

The first part of the journey was by train and the next part by bus. Gladys wrote: "It is really a marvel to me that they can get a bus, such as it is, to go in some of the places, for the narrow paths wind up and down mountains, and round and round mountains through rivers and brooks—nothing seems to deter the drivers. The bus rocked from side to side and I felt as if it was falling to pieces. I was very thankful when we stopped at Tsinchow for the night."

The last two days they traveled by mule through the mountains. They crossed three mountain ranges, and they forded so many streams that Gladys lost count. About midafternoon the second day as they rounded a bend in the trail, the mule driver stopped and pointed out their destination. There, perched precariously on the side of a steep mountain, was the ancient walled town of Yangcheng. A short time later they arrived at the gate of the town.



The Small Women: Allen Burgess, Evans Brothers Limited

Pictured here is one of the main gates into Yangcheng, the ancient walled city where Gladys Aylward worked for a number of years. The man with the big trumpet is the town crier.

Instead of going through the gate, they headed for one of the many houses and inns that had been built along the main trail outside the wall. As the weary mules clopped noisily into the courtyard of one of the rambling two-story houses, a white-haired woman with very blue eyes came out. Without any word of greeting, she looked at Gladys and asked, "Who are you?"

"I'm Gladys Aylward. Are you Mrs. Lawson?"

She nodded and then said abruptly, "Well, aren't you coming in?"

Gladys was so glad to have completed her five-week trek across Europe and Asia that Mrs. Lawson's rather cool welcome did not bother her, but she was not prepared for what happened a little later that evening. Having downed a bowl of steaming dough strips and millet, Gladys went outside to get her things.

The sun was setting in a blaze of color behind the western mountains, and Gladys decided to stroll down the street to get a better view. As she left the courtyard, a group of little children who had been watching her through the doorway scattered down the street screaming.

Some older children stuck their heads over a wall and mocked her with singsong voices. Further on two women picked up pieces of dried mud and tossed them in her direction. Gladys went right back and told Mrs. Lawson what they had done.

The older woman replied in a very matter-of-fact tone, "Oh, just be grateful they didn't throw stones! It happens to me every time I go out. To the people here we're *lao yang kwei*, 'foreign devils.' You may as well get used to it."

Jeannie Lawson had chosen this area in which to work precisely because it was a part of China where the Gospel had not penetrated. She had come out to China as a single girl of twenty-one and then married another missionary. Their first-born child had died of black fever, and their other children were long since grown. Now seventy-four, Mrs. Lawson had been a widow for many years.

She knew that God had called her to the mountains of Shansi to bring the light of His Word to these heathens. When they spit on her, threw mud and filth at her, and slammed doors in her face, she endured it all without any bitterness, knowing that God's love would ultimately win their hearts. Gladys would learn much from her.

Mrs. Lawson had only recently come to Yangcheng. She had been able to rent the dilapidated old building where the two were living now for about thirty cents a year. The rent was cheap because everybody in town thought the place was haunted and would never consider living there.

Not long after Gladys arrived, Mrs. Lawson decided they should turn the old house into an inn. It would be not a money-making venture but a means of spreading the Gospel.

Yangcheng was a stopping-place on a busy trade route. Every night the little city was filled with mule trains. The muleteers were the communication system for the region, like walking newspapers. If the two missionary women could get them to stay in their inn so they could tell them about Jesus, these men would spread the message all over the province.



Pictureque China, Ernst Boerschmann, Brenden's Publishers

Loaded with all kinds of goods, mule trains like this one constantly passed through Yangcheng on their way from Hopeh to Honan and back again.

They hired an old Chinese man to serve as the cook and began cleaning and fixing up the building. They stocked the kitchen with a good supply of millet and wheat. When everything was ready, they hung out a sign. In black and gold Chinese characters it said, "The Inn of the Sixth Happiness."

Plenty of caravans went past their door and the mule drivers read the sign, but none came in. Mrs. Lawson decided follow the same strategy the local innkeepers used. The Chinese landlord would stand at the gate to his inn. When a mule train came by, he would grab the lead mule and drag him into the courtyard. The rest of the animals would automatically follow. Once this was accomplished, it was too much trouble to get the mules moving again, and the muleteers would give up and agree to stay there.



National Archives

A city girl who had never worked with animals, Gladys was a little dismayed by her assignment. When she asked if the mules would bite, Mrs. Lawson replied, "Not if you grab the right part."

Gladys was given the job of grabbing the lead mule and pulling him into the courtyard. The next evening she was out at the street. She watched a couple of mule trains go by before she got up her courage. As the next line of mules came plodding down the narrow street, she breathed a prayer and jumped out and grabbed the first mule. He turned out to be a gentle old mule that was glad to get off the road for a rest. The mule driver and his helpers, however, were so scared of the "foreign devils" that they ran back out into the street yelling.

In ten minutes the men returned hesitantly. Their mules were not about to go anywhere until morning, so the muleteers decided they would have to make the best of things. They found that the food was quite good and the sleeping room with its long, low, brick bed along one wall was very clean.

They were frightened again when the old white-haired "foreign devil" stood up and said she was going to tell them a story. When she went on to say that there was no extra charge for this service, they relaxed a bit. "The story I'm going to tell you tonight," began Mrs. Lawson, "is about a Man who lived a long time ago in the land of Palestine. . . ."

The Inn of the Sixth Happiness was soon well known among the caravans that made their way back and forth across the barren mountains. Their courtyard was filled with mules every night, and forty to fifty men heard the Gospel. After Gladys learned enough Chinese, she helped with the storytelling, but at first it was her job to feed and water the mules and clean the mud from their flanks while the men

listened to Mrs. Lawson. The lessons in humility and faith Gladys learned during this time were preparing her for a bigger test soon to come.

On Sundays the two women usually went out to one of the small villages around Yangcheng to tell the people about Jesus and give out tracts. Things had gotten better in Yangcheng; they were no longer pelted with dirt clods every time they went out. In these outlying hamlets, though, the people had never seen a foreigner, so the missionaries were almost always greeted with jeers and threats.



The Small Woman, Alan Burgess, Evers Brothers Limited

Gladys learned a great deal from Jeannie Lawson in the eight months they worked together in Yangcheng and the surrounding villages.

Often Gladys wanted to turn right around and go home. Mrs. Lawson, however, knew that once the people saw that the “foreign devils” were not about to leave, their curiosity would win out. Soon a crowd would gather to listen to her stories about Jesus. The village women were full of questions. They were especially fascinated by the foreigners’ large, unbound feet because in that region foot-binding was almost universally practiced.

Over the eight months they lived together, Gladys became rather accustomed to Mrs. Lawson’s occasional outbursts of anger. Usually she was able to stay out of the older woman’s way until things cooled off. One hot summer day Mrs. Lawson asked Gladys if she was ready to go for a walk. They usually took a stroll every afternoon, but this time Gladys was working on her Chinese and did not want to interrupt her study.

For some reason this upset Mrs. Lawson. Her harsh words hurt Gladys, who just listened quietly. When she tried to explain calmly why she wanted to stay home, Mrs. Lawson became even angrier. Before Gladys could say anything else, Mrs. Lawson was telling her to leave— not just to leave the room, but to leave town! In her fury she began to throw things at Gladys.

Gladys took refuge in the kitchen downstairs. The old cook suggested it might be best if she did leave for while. “The old one will soon realize how much she needs you,” he said. “She will send for you in a day or two, you’ll see.”

Gladys said, “Perhaps you’re right.” Just then her battered suitcase came flying out the door and skidded across the cobblestones in the courtyard. It was followed by a shower of Gladys’ clothes and other things. Finally, the old woman stomped into her own room and slammed the door. Quickly Gladys and the cook gathered up her things. He made arrangements with a friend, a mule driver, to take Gladys to Tsechow, where she would stay with the missionaries until she could return.

Gladys was in tears. She kept thinking, “What if I can’t go back? Here I am a foreigner who can barely speak Chinese in the middle of China. I don’t have enough money to get to the coast, much less to go all the way to England. Besides, I don’t want to go back to England. Oh, what should I do?”

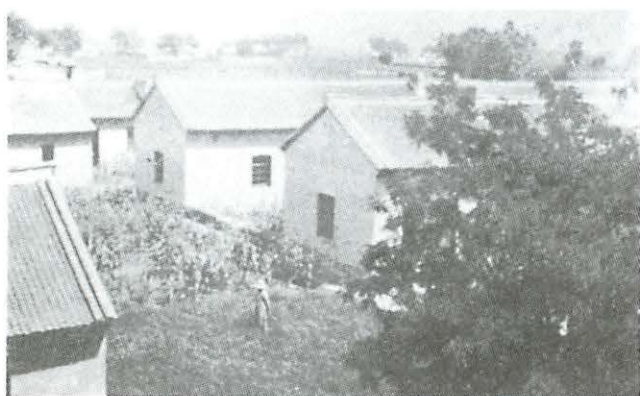
She had been at Tsechow only three days when a message reached her after being passed from one muleteer to another. It was not a message from Mrs. Lawson asking her to come back but rather a disturbing rumor that the old woman had had some kind of accident and was about to die.

Gladys left as soon as a man with a mule could be hired to take her. The garbled message had indicated that Mrs. Lawson was not in Yangcheng, so Gladys did not waste any time going there. Instead they left the main trail and started going from one mountain village to another, asking if anyone had seen the old, white-haired foreigner.

Near dark on the fourth day they at last found someone who knew the answer to their question. He said Mrs. Lawson was at an inn inside the walls of the village they were about to enter. Arriving at the inn, Gladys saw Mrs. Lawson as soon as she entered the courtyard. She was lying on the ground near a wall. She was covered with coal dust and dried blood. Gladys was afraid she was dead.

"Jeannie! Jeannie!" she called as she ran across the courtyard. The old woman turned her head slightly and whispered, "Is that you, Gladys? Thank God you've come." As she washed Mrs. Lawson's wounds and tried to make her more comfortable, Gladys learned that she had fallen from the second floor balcony, which had no railing, onto a pile of coal.

The Chinese did not know what to do for her, so they had just moved her off the coal heap and left her there to die. She was delirious and apparently had some kind of spinal injury. For the next six weeks Gladys scarcely left Mrs. Lawson's side, but her condition did not improve. Finally, Gladys decided that she had to get her to the hospital at Luan even though she was not at all sure the elderly missionary could survive the six-day journey.



Surgery Speaks to China, Paul E. Adolph, China Inland Mission

Mrs. Lawson spent a month at this mission hospital in Luan, but her condition did not improve.

They made it to the hospital, but the English doctor there could offer Gladys no hope. He said Mrs. Lawson would only get worse. After four weeks there she asked Gladys to take her home, which she willingly and lovingly did.

They found that the old cook had been operating the inn quite successfully in their absence. Mrs. Lawson was much happier there even though she was now almost totally paralyzed. Gladys was surprised at the number of people who came to see her; she had not suspected they had so many friends in Yangcheng. Then one day in November Jeannie Lawson died. Gladys felt so alone. Now more than ever she would have to depend on the Lord's protection.

Mrs. Lawson's death forced Gladys to face up to her precarious financial situation. Having come to



The Small Women, Alan Burgess, Evans Brothers Limited

After Mrs. Lawson's death, Gladys and some of their converts gathered around the coffin for a memorial service. When it came time for the formal photograph, the muleteers who were staying in the inn (back row) as well as children from the neighborhood (in front) wanted to be included in the picture.

China without the sponsorship of any mission board, she was not receiving any money from England. Mrs. Lawson had had a small private income which paid for the rent and the cook's salary with a little bit left over to buy their food. Now that was gone.

The inn brought in barely enough to cover its operating costs, and they could not raise the rates because these were set by law. Yet Gladys was as firmly convinced as ever that God had called her to China. She was not about to abandon the work in Yangcheng unless she had to. So she waited. When God's provision came, it was in such an unexpected fashion that she almost did not recognize it as His way of taking care of her.

One day the cook came running in and breathlessly informed Gladys that the Mandarin was coming to see her. The Mandarin was the local magistrate who ruled over the city and all the surrounding region. He was quite a powerful individual and commanded much respect from the common people. In fact, the cook was so overawed by the thought of the Mandarin coming to their inn that he ran away to hide as soon as he had given Gladys the message.

Gladys had no idea why the Mandarin was coming, but she did not have time to worry about it. She breathed a quick prayer for guidance and hurried downstairs. By the time she reached the courtyard, the Mandarin's retinue of minor officials

had begun filing through the gate. The Mandarin himself arrived in a sedan chair carried by two servants.

As he stepped out wearing his magnificent wide-sleeved gown, Gladys was impressed, too. She bowed deeply. When the Mandarin continued to look at her in silence, she decided she was supposed to bow again. At last, the Mandarin spoke. "I have come to ask your advice," he said.

"Oh?" was all Gladys could think of to say.

"As you know," he went on, "the ancient custom of foot-binding has been practiced in this region for many centuries."

Gladys was pleased to realize that she was having no trouble understanding his elegant, flowery Chinese. He was explaining that he had received an official decree from the central government stating that foot-binding was now an illegal practice and that he would be held personally responsible for making sure the custom was discontinued in his district.

Finally, Gladys had something to contribute to the conversation. "That's a good decree," she said. "These poor women with bound feet can hardly walk."



This nineteenth-century photograph shows a Chinese woman's foot that has been bound compared to an English woman's shoe.

"But you do not understand," said the Mandarin. "I need someone to go around to inspect the feet of the girls and women. It would have to be a woman, but all the Chinese women in this province have bound feet. They are too crippled to walk across the mountains from village to village."

It did not take very long before Gladys realized the Mandarin was thinking that she was the perfect one to do this work. It also became clear that he was not just asking if she would take the position but instead was telling her what he expected her to do. As the most powerful man in Yangcheng, he was not accustomed to anyone's refusing to obey his instructions.

The wages were to be one measure of millet and about three cents a day. The government would supply a mule as her means of transportation to the outlying villages as well as two soldiers to accompany her. As Gladys' mind began to race trying to come up with reasons that she was not the one he was looking for, it suddenly dawned on her that perhaps this was God's answer to her prayers.

So she politely explained to the Mandarin that she had come to China for the purpose of spreading the Gospel of Christ. "You must understand," she said with more confidence in her voice than she felt in her heart, "that if I accept this position, I will try to convert the people to Christ wherever I go."

To her surprise the Mandarin simply said, "I understand." After ordering her to begin her official duties at once and to report her progress to him personally, the Mandarin climbed back into his sedan chair and left the Inn of the Sixth Happiness with his entourage trailing behind him.

Gladys could hardly believe what God had done! Not only would her position as official foot inspector for the district of Yangcheng provide her with a regular income, but also she would have two soldiers to guard her and a mule to carry her over the mountains.

Even more importantly, she now had government authorization to go into every town and village and call the people together for meetings as well as to go into their homes. At the same time as she was helping to stamp out a cruel heathen custom, she could also teach them about the One Who made the lame to walk.

When Gladys first went out into the mountains, she had expected to be faced with much opposition to the new decree. At the first stop, Gladys and the two soldiers called on the village elder to inform him of the new law. The town crier was dispatched to call everyone together. Then the soldiers loudly proclaimed the government's decree, taking special delight in threatening to arrest any father who refused to allow his daughter's feet to be unbound. Next they announced that the Foot Inspector would make her inspection.

Not quite sure what to do, Gladys walked into the first house. At a glance she could see that the three-year-old girl's feet were tightly bound. Trying to sound authoritative, Gladys said, "Unbind her feet!" The mother took the child on her lap, and the grandmother and two neighbor women began to unwind the strips of cloth from the tiny feet.

When they were through, Gladys very gently straightened out the toes which had been pressed against the soles of her feet. The girl watched Gladys with wide eyes and then began to giggle. All of a sudden the women started chattering. They said it really was a good law and complained about how much trouble they had had with their own feet.



My Days of Strength. An American Woman Doctor's Forty Years in China. Anne Fearn, Harper and Brothers Publishers

Gladys was mainly concerned about the infants and younger girls because their feet were more likely to recover, but older girls and women were also relieved to have their feet unbound as shown in this hospital scene in another part of China.

The news about what Gladys had done quickly spread all over the town, and all she had to do from then on was to go house to house for the smiling mothers to show her the unbound feet of their little daughters. Everyone was very friendly.

That evening the people gathered at the house where she was staying, and she taught them Gospel choruses and told them stories about Jesus.

Almost exactly the same sequence of events was repeated in every village she visited. She became known throughout the region as the storyteller, and the people looked forward to her visits. Before long, individuals here and there had committed themselves to Christ, and little local churches began to spring up.

Gladys reported this development in a letter: "Most of the time I am wandering from village to village, and now the people all over this huge

mountainous province know me and are my friends. There are many converts."

Whenever she returned from one of her week-long journeys out to inspect feet in the villages, she would almost always pay a visit to the Mandarin of Yangcheng. She reported on the progress she was making in directing the people to give up foot-binding, and they often talked of many other things. The Mandarin came to have a profound respect for the small English woman and her Christian teachings.



The Small Woman, Alan Burgess, Evans Brothers Limited

Gladys Aylward in 1933

Another man in town who thought highly of her was the warden of the Yangcheng prison. Gladys was not aware of his opinion until one day when a government messenger arrived at the inn. He was frantically waving a scarlet piece of paper and talking so fast Gladys could not understand what he wanted.

Finally, she discerned that the paper was an official summons. The authorities wanted her to come to the prison immediately because there was a disturbance. She thought it made no sense at all for them to ask her to come; it was a men's prison so it could have nothing to do with inspecting feet. The messenger pleaded and threatened until she reluctantly agreed to go with him.

As soon as they arrived inside the town gate, they were walking along the outside wall of the prison. It was a high wall so they could not see over it, but Gladys could hear yelling, screaming, and fighting. "So," thought Gladys, "there is a riot going on!"

She still did not understand why they had sent for her. She went inside and talked to the warden.

He said, "There's a riot in the prison. The inmates are killing each other."

"I know," said Gladys, "but what do you want with me? Why don't you send in the soldiers to stop it?"

"Oh, but those convicts are thieves and murderers," explained the warden. "We don't have very many soldiers, and they are afraid to go in there. You must go in and stop the killing!"

"Me?" cried Gladys. "What could I do? They would just kill me, too!"

"But," said the warden desperately, "you have been going around teaching that you have the living God inside you. How could they kill you? You've told everybody about how your God protects you. Is it not true?"

At that moment she knew that faith meant that she should "take no thought" for her life. She prayed for strength and then told the warden she would go in. They opened a huge iron-barred door and pushed her into a long, dark tunnel which opened out into the courtyard where the prisoners were rioting.

She heard the door clang shut behind her. Ahead in the bright sunshine she could see the inmates racing back and forth. The din of their fighting was almost deafening. Slowly Gladys walked toward the opening. Even before she got to the end of the tunnel she saw several bodies. There was blood everywhere.

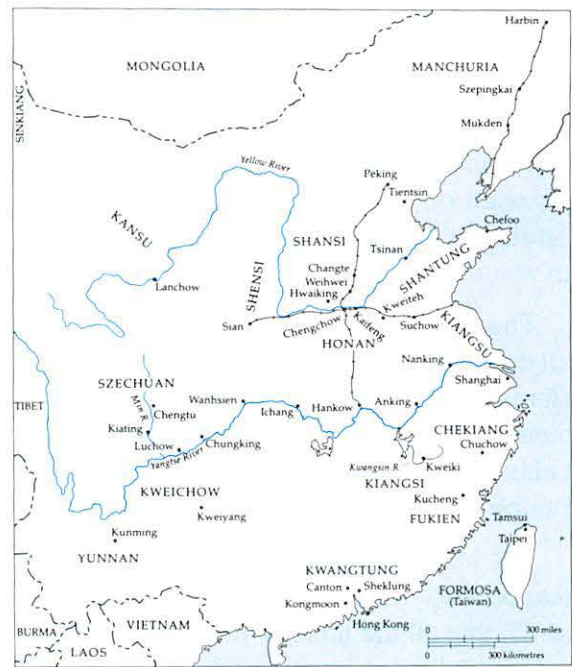
For a full thirty seconds after she stepped out into the courtyard no one paid any attention to Gladys. Then a man with a meat cleaver in his hand stopped short and just stared while the man he was chasing ran right past her. Without even thinking, Gladys took two steps toward him and demanded that he give her the bloody chopper.

He started toward her with a wild look in his eyes. Then he stopped again and meekly held out the cleaver. As Gladys took it, she realized that all fifty or sixty convicts in the prison yard were looking straight at her. Into the stunned silence she shouted, "All of you, come over here and line up!"

As the prisoners obeyed, she began to scold them as a mother would a group of naughty children. Almost as soon as order was restored, the warden and his officers came into the courtyard to take over. Gladys, however, had seen enough and talked to the prisoners enough to find out how miserable conditions were in the prison.

She immediately began to use her new-found influence with the warden to try to get him to make some improvements, such as giving the men meaningful work to do instead of letting them languish in their cells year after year. This was the beginning of a ministry to prisoners which would continue for many years.

It was a beginning in another sense, too. As she was leaving the jail after quelling the riot, one of the prisoners said to her, "Thank you, Ai-weh-deh, thank you." She had to ask someone later what *Ai-weh-deh* meant. She found out it could best be translated "Virtuous One." In time this became her Chinese name.



This map of China in the early part of the 1900s shows Shansi Province, where Gladys Aylward worked. The province was bounded (roughly) by the Great Wall on the north and the Yellow River on the west and south.

In a letter home, Gladys wrote, "This is indeed my country and these are my people. I live now completely as a Chinese woman. I wear their clothes, eat their food, speak their language—even their dialect—and I am thinking like they do." Gladys wanted so much to identify with the people with whom she worked that she became a naturalized Chinese citizen in 1936.

One day when Gladys was on her way to report to the Mandarin about her most recent trip through the mountains, she came across a woman sitting by the road with a child. The woman was dirty and unkempt, and the child looked sick. The little

one had skinny legs and a swollen belly and wore only rags. It was so sickly she could not even tell if it was a boy or a girl.

As soon as she began talking to the woman, Gladys realized that she was not the child's mother. The missionary wondered if she were a child dealer, a kind of outcast who bought and sold children. As if to confirm her suspicions, the woman then offered to sell the child for two dollars.

Gladys did not have that much money, and she did not really want to buy a child anyway. The whole situation just made her angry. It was still bothering her when she arrived to see the Mandarin an hour or so later.

After going through the usual formalities, she bluntly confronted him with a question: "What do you do about child-sellers in this district?" She could tell her question made him uncomfortable, so she boldly went on to tell him about her experience in the street. "It's wrong," she said firmly, "and I want to know what you're going to do about it."

The Mandarin made an excuse, something about the woman being part of a lawless gang. Then he sternly cautioned Gladys not to interfere. It was an order, not a suggestion. She calmly informed him that although she wanted to obey Chinese law, she had to be true to the principles of God's Word.

The Mandarin later told her that her response on that occasion had caused him to respect her even more. During all the time he had been in office, no one—especially not a woman—had ever dared to speak to him the way she did that day.

Gladys turned and walked out of the *yamen* (government administration building). The woman was still there on the street with the poor little child. When she saw Gladys coming, she called out that she would sell the child for fifty cents.

"I don't have fifty cents," Gladys replied.

"But you do want the child, don't you?" wheedled the woman.

Gladys hesitated. What would she do with a child? How could she take care of it when she barely made enough to feed herself? The woman pressed her, "How much would you give for the child?"

Gladys felt in the pocket of her coat. She had only a few copper coins, worth about nine cents. She took it out and said, "This is all I have."

The woman held out her hand for the money and said, "She's yours." She stood up and hurried off down the street, leaving Gladys staring down at the four- or five-year-old who came to be known as Ninepence. Within a few months Ninepence became a happy, healthy child who brought a special joy to the Inn of the Sixth Happiness.



The Small Woman, Alan Burgess, Evans Brothers Limited

Ninepence eventually married and had a son, shown here with "Grandmother" Gladys.

One day Ninepence came in and asked Gladys if supper was ready. Then she said, "If I were willing to eat less, would you be willing to eat less so we could give those two 'lesses' to a boy who doesn't have anything?" When Gladys said yes, she ran to bring in an orphan boy she had met in the street. He had supper with them and stayed for the next ten years. His nickname was "Less."



The Small Woman, Alan Burgess, Evans Brothers Limited

An orphan boy who was reared by Miss Alyward was nicknamed "Less" to reflect the sacrifices made to shelter and clothe him.

As God brought other orphan children into Ai-weh-deh's pathway, the family grew from one to two and then to five children. Somehow God always supplied their needs, but what is more amazing is

that over the next few years Gladys took responsibility for several hundred children and found that He was as faithful to supply for the many as for the few.

Another example of how her “family” grew during those years is the story of Mrs. Ching. On one of her foot-inspection tours, Gladys came to Yuan Tsun, a village with a bad reputation. Gladys was anticipating more resistance than usual to the government decree against foot-binding.

It was already late in the day when they entered the town, but Gladys insisted on starting work immediately. She was afraid if the people had much advance notice they would try to hide all the little girls. So she and the two soldiers started going from house to house.

At the fourth house no one came to the door. Finally after several stern warnings by the soldiers, the door opened and a small, frightened face peered out. Gladys boldly pushed her way in and insisted that the woman bring out the little girls she was hiding.

The woman sullenly brought a four-year-old girl out of the back room. Gladys cried at the sight of her. The tiny feet had been bound so she could not even stand up, and her little eyes were full of tears. Gladys picked her up off the floor and quickly unwrapped her feet.

As the missionary gently massaged her feet, the little girl looked up with grateful eyes and asked, “What about Jade Lily, Precious Pearl, Glorious Ruby, and Crystal?”

“Don’t worry,” said Gladys softly. “They will come, too.” She ordered the woman to bring out the other children. At first the woman lied and said there were not any others, but when the soldiers threatened to search the house, she brought four more little ones out of the back room.

Gladys unbound their feet and hugged each girl. Her official work was done, but somehow she felt that she could not leave the five little girls with this woman who obviously was not their mother. She sent the soldiers to bring her things from the inn and settled down to spend the night there in the house.

Later, after everyone was asleep, Gladys awoke and heard the woman crying. She went over and sat beside her. When she asked what was wrong, Mrs. Ching replied, “I am afraid my master will kill me when he comes back.”

“I will deal with him,” said Gladys. “I have been sent by the government, and my two soldiers will see that he does you no harm.”

“But you don’t understand,” sobbed the woman. “He is wicked and cruel. He bought me, and then he bought the little girls. He was planning to sell them as soon as their feet were ready.”

Gladys said, “I know Someone who can take away all your fear. His name is Jesus Christ. Would you like for me to tell you about Him?” The woman stopped crying, and there in the darkness surrounded by the sleeping children Gladys told her the story of God’s love. To this woman who had been kept as a slave, the Good News seemed too wonderful to be true.

Gladys spent two more days in Yuan Tsun. Each evening she returned to spend the night with the five girls and Mrs. Ching, who was still terrified of what her master would do when he came back. At dawn on the third morning, Gladys awoke everyone and announced that she was taking them to Yangcheng to live with her in the Inn of the Sixth

Happiness, where she had other children. The girls literally jumped for joy on their unbound feet.

“But what about Mrs. Ching?” asked one little girl. They did not love the woman who had been so cruel to them, but they understood what would happen when the master returned.

“She will come with us,” said Gladys. So with the two soldiers leading the way, they set out over the mountains for home. When they arrived at the inn, all of Gladys’ two dozen children came running out to greet her and get a hug. Mrs. Ching watched in quiet amazement at the love she saw.

Mrs. Ching came to Gladys and asked, “When are you going to take me to prison?”

小
婦
人

Gladys’ Chinese name, Ai-weh-deh, meant “Virtuous One.” She earned the respect of the people by her ministry to them.

"Prison?" exclaimed Gladys. She was appalled to learn that Mrs. Ching had thought all along that they were taking her to Yangcheng to put her in jail. "No, this is to be your home," she told her.

"You mean you will let me live here with you?" asked Mrs. Ching incredulously. "After I have been cruel to the children and rude to you, Ai-weh-deh, you still want me?"

"Yes, I want you," said Gladys, "because God wants you." Later a mule train arrived at the inn. After everyone had been fed, they all gathered in the big room downstairs. Gladys told them stories about Jesus. Mrs. Ching heard again about a God Who loved her enough to send His own Son to die for her.

That night after the children were asleep, she and Gladys were alone in the missionary's little upstairs room. Suddenly, Mrs. Ching burst into tears. She was weeping about how sinful she had been. She asked Gladys to pray. Together they knelt, and Gladys helped her confess her sins to the Lord and ask His forgiveness.

God not only saved Mrs. Ching's soul, but He also provided enough money for them to purchase her freedom from her cruel master. She loved to tell others how the Lord had changed her life and given her joy. "My heart," she would say, "was bound up tight with sin, just as I bound up the feet of the little girls. Now I am free and my heart can grow big with happiness."

As Gladys worked with the simple Chinese people, her willingness to live frugally was the key to her success in reaching them.

A Chinese Christian once wrote a letter to Gladys' mother. It said, "When your precious daughter came to China, my wife first saw her, and then I talked with her, and found that she is a missionary we need in China. She won't mind the bitternesses, difficulties and poverties, but preaches the Gospel in all the places in the south of Shansi.

"Most foreigners come to China not purely for preaching the Gospel, and most of them are very comfortable, and therefore very few people in China believe Jesus Christ. Because the people see that it is not the same what saying in the Bible they have it compared."

These were happy, peaceful, busy years for Gladys. God was always faithful in meeting her needs and in allowing her ministry to bear fruit.

Then in 1937 came the war. Yangcheng heard little news from the outside world. The people knew only that the Japanese were pushing down into China from Manchuria and that the central government was battling the Communists in the south. They did not imagine that anyone would be interested in attacking such a remote place as Yangcheng.



The Japanese began their invasion of China at the Marco Polo Bridge near Peking on July 7, 1937. This Chinese soldier was standing guard there just before the attack.

So one spring morning in 1938 when little silver planes buzzed up the valley over Yangcheng, everybody hurried outside to watch. Most of the village people had never even seen an airplane before. They were still shouting greetings and waving their arms when the Japanese planes began to drop their bombs.

At the time of the attack Gladys was in a prayer meeting with several of the Chinese Christians in an upstairs room in the inn. They heard the scream of a bomb coming in very close by, and then the floor tilted sideways, dumping them into the room below. They were covered with beams, roof tiles, debris, and dust.

When Gladys regained consciousness, she felt a great weight pressing down on her back. It seemed an eternity before her fellow Christians finally dug her out, but other than a few cuts and bruises she was not hurt. She immediately helped to free the old cook and the others who were still pinned under the debris. As she surveyed the damage, Gladys was grateful to see that only one corner of the inn had been smashed.

Gladys dug through the rubble until she found her first aid kit, which contained only a few simple

medications and plenty of cotton. She tore her bed sheets into strips to use for bandages and hurried up the street to the East Gate.

What she saw there almost made her turn back. Inside the walls of the city there was unbelievable devastation. Hundreds were killed or injured. The main street was almost completely blocked, and she could hear the screams of those still trapped in the debris.

Many onlookers were milling around the gate as if in shock. Gladys immediately began giving orders. "Get to work, all of you. There's someone buried over there; dig him out." She commanded one group of men to begin clearing the street. She told others to carry the dead outside the walls, and she sent two or three other men to fetch pails of hot water for the wounded.

Then she started down the street, stopping to treat each injured person she saw. She had bandaged the wounds of a dozen people before she had gone ten yards. Late that afternoon, she looked up from her work and realized that with all the wounded she had still gone only about three-fourths of the way to the center of town.

She stopped long enough to confer with the Mandarin, the prison warden, and a few other leaders. They tried to organize their rescue efforts in order to save as many lives as possible. It was agreed that they would use the Buddhist temple, which was still standing, as a hospital for the injured.

There Gladys continued treating wounds, splinting broken limbs, and comforting the dying as best she could. Somehow the news filtered through that the Japanese were about to capture Tsechow and would almost certainly head for Yangcheng after that.

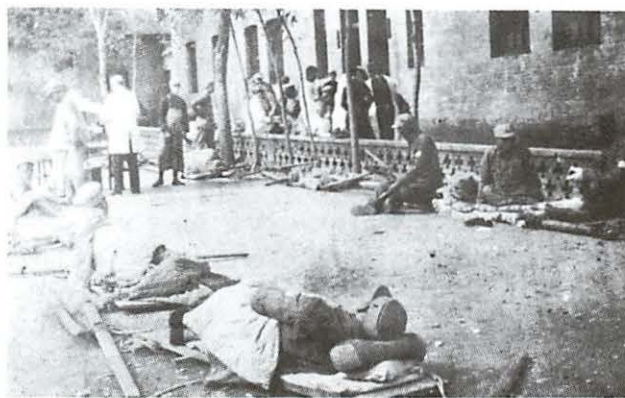
When the Japanese troops marched into the mountain city five days after the bombing, it was totally deserted. Everyone had fled to the smaller villages in the surrounding mountains. Gladys and the children had escaped to a tiny hamlet of eight houses. It was perched so high on the side of a mountain that the Japanese never found it.

Later she found it necessary to parcel the children out to Christian homes in various villages throughout the district. She was needed in Yangcheng, but it was too dangerous for the children to stay there with her.

Yangcheng changed hands four times following this attack. Each invading army would loot the

town, and each time the citizens would return to their plundered homes. Like everyone else, Gladys had nothing left except the few possessions she could carry with her.

Since there was now very little mule traffic along the trail through Yangcheng, the Inn of the Sixth Happiness became a sort of first aid station. Often as many as forty wounded soldiers were there for Gladys to treat. It did not matter if they were Chinese or Japanese; she always did her best to bandage their wounds and give them something to eat and drink until they were taken away to their various camps.



Surgery Speaks to China, Paul E. Adolph, China Inland Mission

Gladys had no medical training and very little in the way of medical supplies, but she knew how to clean and dress battle wounds. Many of the wounded would have died without the care she gave.

During the times when the city had to be evacuated, Gladys would carry on her medical work wherever she was. There were always refugees who needed medical help. In addition, she continued to evangelize the villages in spite of the danger involved. She was no longer the Foot Inspector, but she earned the right to be heard by the way she gave herself to the people.

Since there was practically no communication with the outside world, Gladys did not find out until 1941 that there was also a war going on in Europe.

In a letter that somehow reached England that year she wrote: "Sometimes when the fighting is on, we live in caves in the hills for weeks, sometimes in the villages. Now many of us are living in a hut in a field. We get food when we can. Today we had millet and maize and for vegetables, spring weeds. I ate three basinfuls.

"Yet," the letter went on, "I am well—better, and more happy than when I worked as a parlour-maid in Belgrave Square, and had everything I could

wish for. . . Do not wish me out of this or in any way seek to get me out, for I will not be got out while this trial is on. They are my people; God has given them to me, and I will live or die with them, for Him and His glory."

During these years God was not only faithful to supply physical necessities, but He also encouraged Gladys Aylward by allowing the seeds she had sown for years to finally bear fruit.

One day she was in a cave out in the hills taking care of a crowd of refugees. She had not seen the Mandarin in many weeks, but somehow he managed to find her. "Ai-weh-deh," he said after they had conversed for a few minutes, "I have something I want to tell you." As he spoke, Gladys thought of how she and the Mandarin had come to have a great deal of respect for each other over the years.

"I have watched you ever since you came here," the dignified ruler went on to say. "You have done much good here. You befriended even the worst criminals in our prison. You cared for the sick. You have taken in the homeless children. You love all our people and tell them about your God."

"Mandarin," she replied, "I am only doing what my God has asked me to do."

"I understand that now, Ai-weh-deh, and I have come to tell you that I want to become a Christian and worship the God you worship," he said. "Will you grant it?"

"God will grant it," said Gladys with tearful eyes and a heart full of praise to the God who had miraculously brought the Confucian scholar to faith.

After that Gladys left Yangcheng for several months and went to live at the mission station in Tsechow. At that time the city was in the hands of the Japanese, but when Gladys found out that the missionaries there needed her help, she chose to stay rather than fleeing to a safer area.

That decision had some painful and long-lasting consequences. One night Gladys was awakened by a disturbance in the women's courtyard of the mission compound, which was separate from the area where the men slept. When she came out of her room, she realized that a group of Japanese soldiers had sneaked in the main gate and were now in the courtyard. It was obvious they were planning to attack the women.



Gladys (front row, far right) worked with David and Jean Davis at the Tsechow mission for several months during the war. The other men are elders of the local church.

They had already begun breaking down doors, and the women were screaming. Without any thought for her own safety, Gladys ran into the courtyard to try to stop them. A Japanese soldier saw her coming and swung the butt of his rifle right at her head. It nearly knocked her out, but she was aware as she fell to the ground that he was continuing to hit her with the rifle. Other soldiers came over and kicked her mercilessly until at last she was unconscious.

The commotion had awakened the mission director, David Davis. He came running into the courtyard. Shocked by what he saw, he could only stare. What could one unarmed man do to stop the lust of thirty vicious soldiers? Then God prompted him to tell the women to cry out to Him for protection. "Pray!" Mr. Davis shouted in Chinese. "Pray, all of you."

The angry Japanese commander turned toward him and pointed his revolver directly at his head. Mr. Davis watched as the commander pulled the trigger, but there was only a click, then several more clicks as he repeatedly tried to fire the gun. In frustration the officer grabbed the pistol by the barrel and hit the missionary across the mouth with the handle, knocking him to the ground.

As Mr. Davis struggled to get up, the blood ran down his face and dripped onto his shirt. Again he yelled, "Pray!" All the women and girls were down on their knees praying out loud for God to intervene. The Japanese soldiers just stopped and stared. They did not seem to know what to do until the officer started shouting orders at them. Then they sullenly filed out of the courtyard.

The women carried Gladys back to her room and bathed her face with cold water until she became conscious. The next day she was bruised and very sore. For months she would suffer excruciating pain from her internal injuries, but she refused to let it interfere with her work.

Although Tsechow was a much larger city than Yangcheng, the work here was much the same. The mission compound was filled with refugees and some two hundred orphans, with more coming each day as conditions worsened. Gladys spent most of her time tending to the wounded and trying to find food in the war-torn city.

A Chinese general who had heard of her work once inquired how she managed to feed so many hungry mouths when food of any kind was so scarce. "What do you do when the Japanese occupy the city?" he asked.

Gladys replied, "We accept food from whoever will give it, including the Japanese. We've always managed because God provides."

The general asked if she had heard about the orphanages Madame Chiang Kai-shek had opened in various places all over China for war orphans. He even suggested that Gladys write to her to see if she could help in some way.



Madame Chiang Kai-shek (pictured here with her husband, the famed generalissimo) established numerous orphanages and schools to help the so-called "warphans" of the 1930s and 1940s.

After praying about it, Gladys decided to send a letter. Madame Chiang wrote back saying that if Gladys could bring the children to Shensi, they could enter one of her orphanages. She also promised to help Gladys with some money if she could send someone to receive it.

Although it would not be easy to send the orphans on such a long journey, Gladys accepted this alternative as God's provision. One of the Chinese Christians who had been helping Gladys for several years set out with about half of the children. He was to pick up the money Madame Chiang had promised and be back in Tsechow within a month.

Gladys received word that the children had arrived safely at the orphanage and the man had started back. He never returned, however, and they later learned that he had been captured by the Japanese.

Eventually, things became so dangerous in Tsechow, which by this time had been retaken by the Chinese, that Gladys decided to send the rest of the children to Yangcheng in hopes they would be safe there for awhile.

During this time Gladys continued to visit the villages where little clusters of believers tenaciously clung to their faith in the midst of adversity. Often she traveled through enemy-occupied territory. She began to pass along information about Japanese troop movements and positions to the Chinese. Little Ai-weh-deh soon became their most valuable source of military intelligence. Even though she was not an actual spy, her activities eventually put her life in great danger.

When the Japanese were on the verge of retaking Tsechow, the Chinese general who knew Gladys sent her a message urging her to come and retreat with his troops. She adamantly refused. She had lived under the Japanese occupation before, and she could do it again.

Later that evening the general sent a letter with an even stronger appeal for her to get out of the city while she could. The missionary hurriedly turned the letter over and scribbled an adamant reply: "Christians never retreat!"

She went to bed with a vague feeling of uneasiness. She had just dozed off when she was awakened by pebbles hitting the windowpane. She opened the door and found the same soldier who had brought the letter earlier. He said, "Ai-weh-deh, please come with me. The Chinese forces are leaving the city at once."

Gladys allowed a bit of sleepy irritation to creep into her voice as she told him once more that she had no intentions of retreating with the army. "Why must you bother me at this time of night, anyway?" she asked.

The orderly ignored her question. "Even if you won't leave with us, you must get out of the city. The Japanese have put a price on your head." "What?" cried Gladys. She could hardly believe her ears, but the young man drew a paper out of his pocket. It was a small handbill.

As Gladys took it over to the flickering lamp to read it, he said, "They have put them up in the outlying villages. Tomorrow they will be all over Tsechow." The leaflet simply said, "A reward of one hundred dollars will be paid by the Japanese Army for information leading to the capture, alive, of the following. . . ." Then three names were listed: the Mandarin of Tsechow, a prominent businessman, and "Ai-weh-deh." Gladys stared out the window into the darkness. Quietly the orderly said, "You must leave by morning."

"Thank you for bringing me the news," murmured Gladys. As he left, her mind was in turmoil. Obviously, someone who knew of her espionage activities had betrayed her to the Japanese. She knew from what they had done to others that they would show her no mercy. She was not one to shrink from danger, but was it God's plan for her to wait meekly for the enemy to come and find her?

So many thoughts were whirling through her mind that she could not even pray. She picked up her Bible and opened it at random. Her eye fell on a line of Chinese characters that said: "*Flee, get you far off, dwell deep . . . [for the] king of Babylon hath taken counsel against you, and hath conceived a purpose against you*" (Jeremiah 49:30).

Believing God had spoken to her, she knew she had to get away to the mountains as soon as it was light. She spent the remaining hours of darkness destroying letters and papers that the Japanese might use against her or Mr. Davis. At sunrise she went downstairs. She showed the handbill to a Chinese elder. He confirmed what the Lord had told her through His Word. "You must go right away," he said.

At the front gate, she found that a detachment of Japanese troops was already marching down the road. She did not dare go out that way. She ran for the back gate. As she dashed through it and into the cemetery beyond, she realized that she was in full view of the soldiers marching down the road.

It was too late to turn back. They were already shooting at her. Just beyond the graveyard was the shallow moat that surrounded the city. Before she reached it, however, she felt something hit her back

with such force that it knocked her to the ground. At first there was no pain, but then a burning sensation tore across her shoulders.

Gladys realized that the bullet had just grazed her, but other shots were kicking up the dust all around her. She quickly unfastened her padded coat and crawled out of it. As the soldiers sprayed it with bullets, she managed to get herself into the moat. Slithering out on the other side, she hid herself in the middle of a wheat field until darkness came and she could make it to the rocky security of the mountains.

Two days later when she walked into the ruins of the Inn of the Sixth Happiness where the one hundred orphans had been living, she had reached a decision. She would take the children to the orphanage herself, and they would walk out of Shansi to safety. She was afraid that if she stayed, the Japanese might take the children or her friends hostage in order to compel her to surrender.

The children were delighted to see her. They eagerly crowded around, shouting her Chinese name in greeting. After she had finally quieted them, she told them they must all get ready to take a long walk over the mountains in the morning. They clapped and cheered. It sounded like fun.



The Small Women, Alan Burgess, Evans Brothers Limited

When she arrived at Yangcheng, Gladys told the children to get ready to take a long walk over the mountains. She had no money or food to take but trusted that God would provide.

As usual there was very little food on hand in the inn. They had been living on what was given them from one day to the next. Of course, Gladys had no money to buy supplies for the journey either. She went to see her old friend, the Mandarin.

He listened solemnly as she told him of her decision to take the children to Sian. "But Ai-weh-deh," he said, "I have heard that the Japanese have taken all the mountain passes and have already reached the Yellow River. It will be very dangerous for you to cross their territory."

"We will take the trails that the Japanese know nothing about," she said.

"Do you have food for the journey or money to buy some along the way?" he asked.

"Neither," replied Gladys.

"You amaze me, Ai-weh-deh," the Mandarin almost laughed. "You take on an impossible task as if it were nothing."

The missionary smiled. "You've heard me say it before many times, 'God will provide.' Now you believe that, too?"

"Yes," he said, "and let me be His agent on this occasion. I can supply you with enough millet for the first couple of days of your journey. Also, I will send along two of my men to carry it for you." Gladys thanked him, and they said farewell. She was very tired as she slowly walked back to the inn. Dawn came all too soon.

The children were so excited that it was difficult to establish any kind of order. There were about twenty-five teenagers in the group, who could remain calm and helpful, but the rest of the children were mostly between four and eight years old, as noisy and full of energy as any bunch of youngsters. Gladys was the only adult, except for the two men who would carry the grain the Mandarin had sent.

They started off down the trail. The little ones played tag and ran ahead. In vain Gladys tried to convince them to save their energy for the long walk. By the end of the day, three or four of them were clinging to Gladys, asking if they could please go back to Yangcheng now.

They stopped by a stream and boiled some millet in the big iron pot Gladys was carrying. By the time the children were all fed there was hardly any left for Gladys. In fact, it was almost always that way from then on.

After eating, the children seemed refreshed, but they were worn out again by the time they reached the little village where Gladys thought they might spend the night. She did not know where they would sleep since no family, no matter how hospitable, could provide lodging for a hundred dirty, boisterous children.

As they trooped past the Buddhist temple, an old priest came out to watch them go by. He asked Gladys who they were and where they were going. By the expression on his face as she answered his questions, Gladys could perceive that he thought she was a little bit crazy.

"But where are all these little ones going to spend the night?" he asked incredulously.

"I'm looking for a place," said Gladys.

"Then you can sleep here in the temple," he offered flatly. There was plenty of space in the old building. As they marched up the steps to go inside, Gladys marveled at how God had provided a roof over their heads for this first night.



The danger of death increased daily as Japanese troops invaded China.

The second day passed much like the first, but that night the travelers were a long way from any town. They spent the night huddled behind some rocks to get out of the cold mountain wind.

The next afternoon a man riding by on a mule said that if they would follow him to his village he would give them a place to sleep. As the children later crowded into the man's courtyard, Gladys was grateful not just for the shelter, but for the fact that they were one day closer to the Yellow River. She knew they still had ten or twelve more days of walking to get there.

The next day the two men the Mandarin had sent left to return to Yangcheng. The millet was almost gone, but their host donated another basket and even furnished a man to carry it.

They slept outdoors that night and the next. The food was all gone now, and the mountains stretched out bleak and barren before them. Somehow they managed to keep going. A couple of days later they stopped earlier than usual. It was not dark yet, but everyone was just too exhausted to go any farther.

Suddenly two of the older boys who had been up on the ridge looking around came scrambling down, yelling something about soldiers coming. Gladys panicked and was just about to order the children to run away and hide when the squadron came into view. With a flood of relief, she thanked God that they were Nationalist Chinese troops!

The children recognized the uniforms as soon as she did, and they ran toward the soldiers, shouting and waving. Above their shouts Gladys heard the terrifying sound of airplane engines. There was no need for her to command the children to take cover. They all knew from experience what to do when planes came over.

As they flew over, Gladys could clearly see the rising sun insignia of the Japanese on the wings, but the machine gun attack she expected never came. The aircraft droned on down the valley and out of sight. The children and the soldiers emerged from their hiding places laughing and talking.

Before Gladys could even finish telling the officer in charge that they needed food, almost every soldier was digging into his backpack for something to share with the children. The soldiers decided to camp there for the night and invited the orphans to join them for dinner. What a feast it was! Even Gladys had enough to eat.

It was another five days of slow, painful hiking up and down the steep, rocky slopes before they caught sight of the Yellow River gleaming in the distance. "Look," yelled Gladys, trying to encourage her weary brood, "there's the village of Yuan Chu. They will give us food there, and we can cross the river."

When they straggled into the town a few hours later, however, they found it completely deserted. From an old man they learned that everyone had been evacuated because Japanese troops were expected to occupy the area right away. After asking him which road to take to the ferry, Gladys called the tired boys and girls to follow her to the river so they could get on the boat and go across.

In less than an hour they were standing on the river bank looking across the mile-wide expanse of water. There was not a boat in sight anywhere on the river. "Perhaps we're just a little late today. Surely one will come in the morning," said Gladys hopefully. They camped there on the sandy shore.

The next morning Gladys kept watching the shimmering surface of the water for any sign of movement. While the smaller children played in the shallow water at the edge of the great river, Gladys

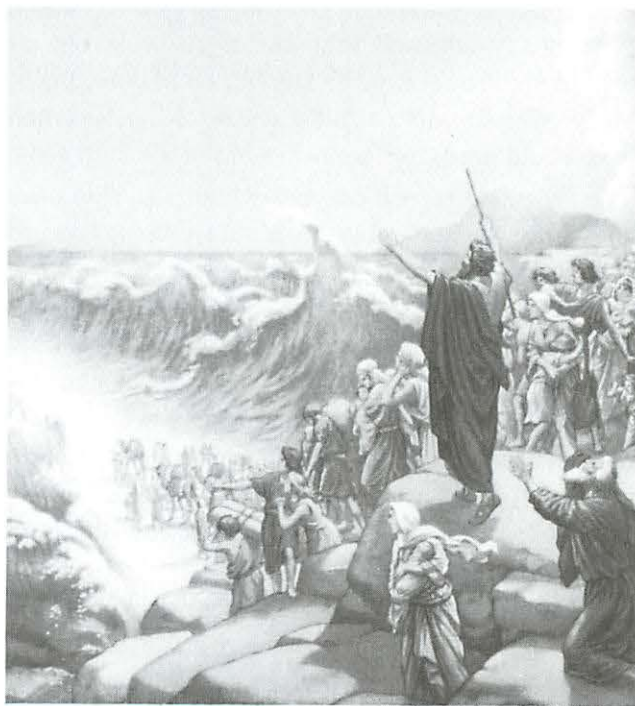
sent the older boys back to the village to look for food. They were able to scavenge a few pitiful scraps from the abandoned houses. It was only enough to feed the youngest in the group. Everyone else went hungry.

They spent another miserable night on the riverbank. The next day brought no boat, and the children were constantly whining about being hungry. They were tired of playing in the water. Gladys told them stories to comfort them, and they sang choruses. As the sun sank behind the mountains to the west, Gladys felt a wave of despair wash over her.

The sun rose bright and hot the next morning. One of the teenage girls came to Gladys and said: "Ai-weh-deh, do you remember telling us how Moses took the children of Israel to the edge of the Red Sea, and how God commanded the water to open and the Israelites crossed in safety?"

"Yes," answered Gladys.

"Then why doesn't God open the waters of the Yellow River for us to cross?"



Bible Art Series, Standard Publishing, Cincinnati

The account of Moses leading the children of Israel through the Red Sea was Gladys' favorite Bible story, and she had told it to the children many times.

Gladys looked lovingly into the dark eyes and smiled at their innocence. "I am not Moses, Sualan," she said quietly.

"But God is still God, Ai-weh-deh. You have told us so a hundred times. If He is God, He can open the river for us."

Gladys wondered how she could explain about faith and miracles to one so trusting. "Sualan," she suggested, "let's kneel down here and pray, just you and me. Perhaps God will answer us soon."

Their answer came that very day when a Chinese soldier thought he heard children singing and came to investigate. He asked Gladys, "What are you doing here with all these children? Everyone was evacuated days ago. This place will soon be a battlefield."

"All of China is a battlefield," she said wearily. "We are waiting for a boat to take us across the river so we can go to Madame Chiang's orphanage at Sian."

"But the boats are no longer running; the river is officially closed to all boat traffic," the officer explained. Looking closely at her face, he said, "You're a foreigner, aren't you?" Then he asked many questions about how they had walked over the mountains from Yangcheng. At last, he said he could get a boat. He put his fingers to his lips and whistled shrilly.

Two tiny figures on the far side of the river sprang into action. They got into a boat and began rowing toward the children. It took three trips to get everyone across, but once the whole group had assembled again they set off for a village about three miles away.

Though thousands of refugees had passed this way, the people in the village willingly shared food with the orphans. They did not spend the night there, however, because Gladys wanted to be as far away as possible before the Japanese reached the river. That meant spending yet another night in the open fields, but the children did not mind now that their stomachs were full and they were finally across the river.

The town they came to the next day had a refugee center set up in an old temple. There they were fed soup from steaming cauldrons and told that there was a train that would take them part of the way to Sian. Gladys had to explain to the children what a train was, because most of them did not have any idea. Her demonstration, complete with sound effects, had them clapping and cheering.

The next morning they were at the bombed-out train station early. When the train came rolling in, whistling and clanking and screeching, the children were so frightened that they scattered in a dozen different directions. Once the engine and the old wooden cars came to a stop, they sheepishly crept out of their hiding places.

Gladys got them all on the train, and about an hour later it pulled out of the station. They spent the next four days and nights on that train, stopping frequently, sometimes for several hours. Eventually they reached a place where a railroad bridge had been blown up. The train could go no further.

Climbing down from the car, Gladys looked up at the high mountain peaks that loomed in front of them. Wary from weeks of travel and lack of food, she wondered if she had enough strength to keep going herself, much less to lead her bedraggled army of orphans to the other side. Sian was still many days away, but it was their only hope.



Picturesque China, Ernst Boerschmann, Brentano's Publishers

The steep mountains of Shensi were almost too much for Gladys and her weary children.

For three or four awful days Gladys and the children struggled to get over those cruel mountains. It was worse than anything they had been through yet. Providentially, they were able to get food from villagers along the way, except for the last day.

Upon reaching the town on the other side where they had been told they could catch the train for Sian, Gladys was greeted with some incredible news. The rail lines were intact, but no trains were running. The Japanese had occupied the opposite side of the river and would sometimes fire across at the trains going by. It was just too risky.

Gladys was so frustrated and disappointed that she became impatient with the railroad officials. Two men took her aside and began asking her more questions. She was beginning to get angry when one of them finally said, "I think we can help you."

He went on to explain that there was one train that was allowed through. It was the coal train that left before dawn. It did not carry any passengers because often the Japanese would shoot at it. They formulated a plan: the sleeping children would be

put on top of the piles of coal in each car. By the time the sun came up and they awakened, the train would be past the most dangerous part.

The plan worked smoothly, and God protected them once again. Not a single Japanese shot was fired at the train that morning. Gladys expected the children to be frightened when they woke up and saw where they were, but they were not.

They were too busy laughing at each other. The fine coal dust had settled on everyone's skin, making them appear black!

At the next town they got off the coal train. They remained there at the refugee center for several days until a regular train left for Sian. When they arrived, Gladys suffered the biggest disappointment of the whole trip when she discovered that the gates of the city were locked and barred. Sian was filled to overflowing with refugees, and no one was allowed to enter!

Exhausted and sick, Gladys did not know what to do. How could she go back and tell the waiting children that they could not get into the orphanage? When she got back, the children had news for her instead. Someone had told them that in Fufeng, a nearby city, there was another orphanage where the first group of children Gladys had sent from Tsechow were now living.

They made the short trip to Fufeng the next day. Gladys rejoiced to see her children receiving not only good food but also new clothes and shoes. How faithful God had been!



The Small Woman, Alan Burgess, Evans Brothers Limited

These two boys were smiling because they had some new clothes and plenty of food to eat, having made the month-long journey from Yangcheng to Sian with Gladys Aylward.

After a difficult recovery from the deadly illness caused by her bullet wound and many other injuries, Gladys continued her ministry with orphans, refugees, prisoners, and others in China.

In later years, she visited England to share the blessings God had wrought in her life. She said, "I had gone to China with very little except youthful determination. I came back, middle-aged, with absolutely nothing but the knowledge that God had never failed me. Maybe I would find many things strange and difficult; but if God had work for me here, he would supply all that was necessary and lead me a step at a time."

In addition to speaking in churches about her work, she ministered to the many Chinese people in Great Britain. She also collected cast-off clothing for the refugee camps in Hong Kong and Nationalist China.

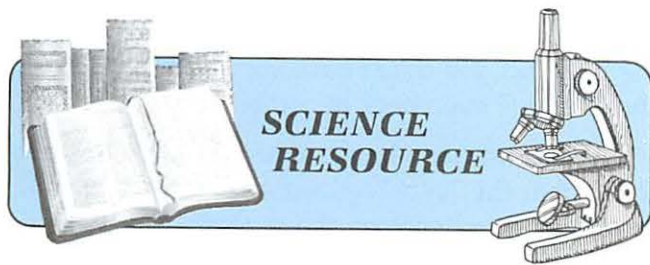
Eventually, Ai-weh-deh returned to her work in China, where she began a mission for refugees in Hong Kong and an orphanage in Taiwan. The autobiography she wrote shortly before she died in 1970 ended with these words: "My heart is filled with praise that one so insignificant, uneducated and ordinary in every way could be used to His glory and for the blessing of His people in poor persecuted China."

PROJECT

How does the life of Gladys Aylward demonstrate the great freedom and powerful courage that comes by serving one Master?

1. How did the needs of others ignite the faith that directed her life?
2. How did God take her from man's classroom to His classroom of apprenticeship?
3. How did the serving tasks in her apprenticeship prepare her for successful ministry?
4. How did she find precise direction in difficult situations by the testimonies of Scripture?
5. How did God use unexpected people to give her protection and direction?
6. How did her servant's spirit bring her authority to benefit her people? (Compare to Joseph.)
7. How did she combine gentleness with authority?
8. How did she face danger by crying out to God?
9. How did she conquer fear by focusing on God's purpose for her life?
10. How did returning good for evil in apprenticeship prepare her for future ministry?

Date completed _____ Evaluation _____



SCIENCE RESOURCE

HOW DOES GOD FEED THE FOWLS OF THE AIR WITHOUT THEIR SOWING, REAPING, OR GATHERING INTO BARN?



Birds: Their Life, Their Ways, Their World. Dr. Christopher Perrins, Reader's Digest Association, Inc.

Estimates of the total number of birds in the world range upwards of one hundred billion. These birds require provisions of more than twelve-and-a-half million tons of food a day.

To say that a person “eats like a bird” is not exactly a compliment. Many birds have such incredible appetites that they eat more than their body weight in food each day. In fact, a woodcock hatchling consumes three to four times its weight in food each day, and its parents, weighing less than a half pound each, eat as many as fifty worms for themselves.

Biologists have found that a single duck may eat more than 28,000 bulrush seeds, 8,000 sedge seeds, and 35,000 primrose willow seeds per day. Others have eaten as many as 185 blue mussels, 217 webworms, or 250 tent caterpillars in a single meal. A tiny hummingbird, on the other hand, burns up so much energy just staying warm that it consumes nectar at a rate equivalent to a 170-pound man's eating 300 quarter-pound hamburgers at every meal—breakfast, lunch, and dinner.

With the fowls of the air having such huge appetites it is a wonder that God can feed them. He does, though, and He demonstrates His infinite power by doing so without their sowing, reaping, or

gathering into barns. If God, our Heavenly Father, can feed the fowls of the air, surely He can feed those He calls His own children.

1 **Through the tireless efforts of parents**

The fowls of the air illustrate a remarkable dependency of young nestlings upon their parents. While some leave the nest as soon as they hatch, those that are blind, featherless, and completely helpless remain in the nest. Without the tireless efforts of their parents, not a single one could survive.

Ornithologists divide birds into two categories: *precocial* and *altricial*. Precocial birds are ones that leave the nest as soon as they hatch. Because they must fend for themselves, they are extremely vulnerable to predators and experience a high mortality rate within the first few days of their lives.

Altricial young, on the other hand, remain in the nest and are cared for by their parents until they can fly on their own. They depend on their parents for everything—warmth, shelter, and food. Since some birds may increase their size as much as fifty times in just three weeks, the task of providing food requires the tireless efforts of both parents.



Leonard Lee Rue II

Parents of altricial young are stimulated to gather food by the open mouths of their young. Nestlings that open their mouths the widest get the most food. This observation from nature provides a thought-provoking challenge in conjunction with the message of Psalm 81:10: “... Open thy mouth wide, and I will fill it.”

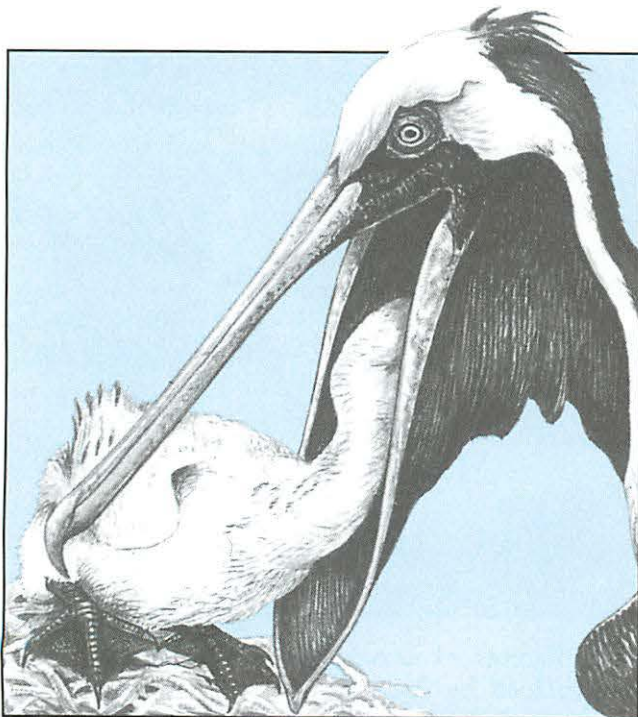
Some parents feed their young as often as once a minute, making a thousand visits a day to their nests. Each meal consists of a single tiny morsel.

Swifts, however, tend to feed their young less often. They collect insects in their throats until they have gathered enough for a full meal. Only then do they return to their nests.

While their young remain in the nest, parents make subtle changes in the food they bring home. Most newborns are fed caterpillars exclusively. Only after they have matured somewhat do parents add seeds and hard-shelled insects to the hatchlings' diets. The parents of altricial young also shred food into small pieces so their young do not choke.

Just before the young grow their first real feathers, parents feed them an unusually large number of spiders. Presumably these spiders provide essential substances not found in other foods.

Many birds feed partially digested food to their young. These parents eat a meal themselves and then regurgitate it after returning to their nests. Most fish eaters, for example, remove up to 70 percent of the excess water from the fish they catch before feeding it to their young. Predigesting food also releases nutrients which immature digestive systems cannot obtain on their own.



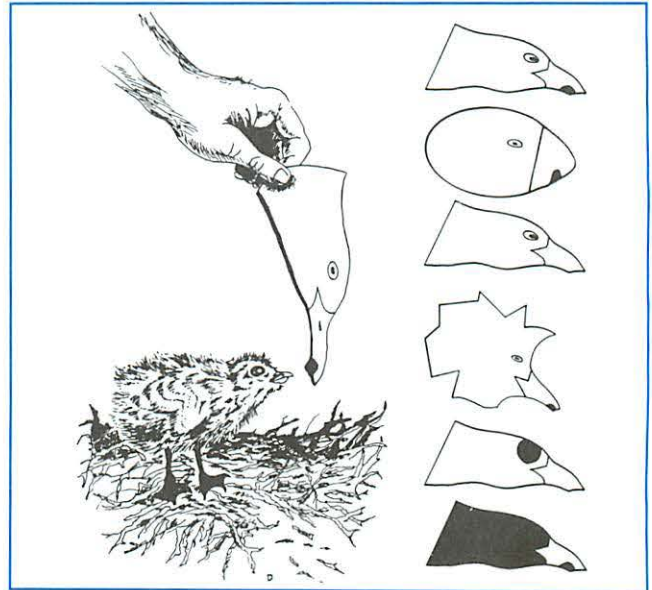
Birds: Their Life, Their Ways, Their World, Dr. Christopher Perrins, Reader's Digest Association, Inc.

Pelicans feed their young by allowing them to eat predigested food right out of the parents' mouths.

Rarely do parents have to force-feed their chicks. Chicks hatch with insatiable appetites that demand attention. Herring gull chicks, for example, peck relentlessly at their parents' bills until they feed

them. In fact, the chicks have such a strong hunger that they will even peck at cardboard cutouts.

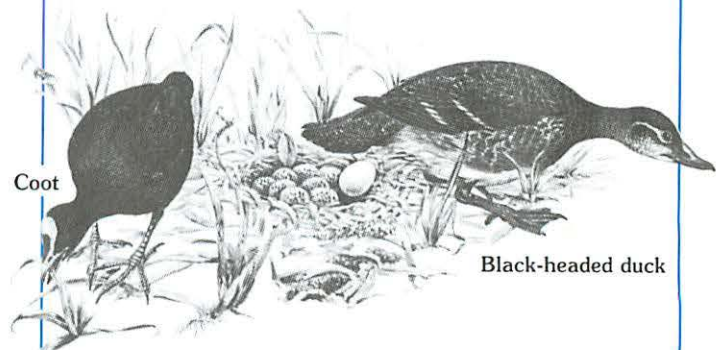
Scientists who have studied this urge to peck found that the hatchlings were prompted to seek food by the red spot on the parent's bill. Without a red spot to guide them to the source of food, the chicks resigned themselves to starvation and eventually died.



All but one of the above cutouts prompted young herring gulls to peck. Can you tell which one failed?

SOME BIRDS ALLOW OTHERS TO FEED THEIR YOUNG.

Some birds lay their eggs in the nests of strangers. In such cases, the abandoned chick adopts whoever feeds it as its parent.



Coot

Black-headed duck

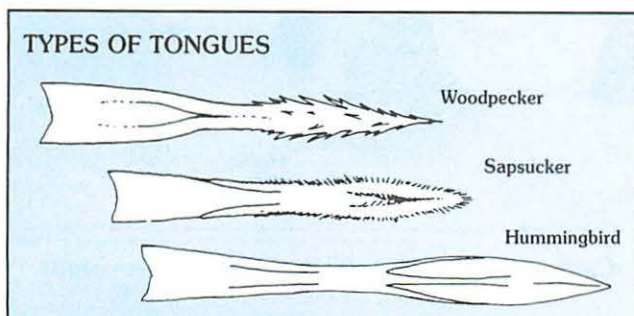
Black-headed ducks lay their eggs in the nests of coots and abdicate all parental responsibility. Young cuckoos and cowbirds that have been abandoned often turn against their adopted nest mates and kill them.

Birds: Their Life, Their Ways, Their World, Dr. Christopher Perrins, Reader's Digest Association, Inc.

2 Through the diligent use of God-given abilities

God, our Heavenly Father, not only provides food, He also provides the means by which His children can obtain the most nutrition from it. Scientists have found that there are as many different kinds of bills as there are kinds of birds, and as many different kinds of feet as there are bills. Each unique structure allows a bird to take advantage of a different aspect of God's provisions.

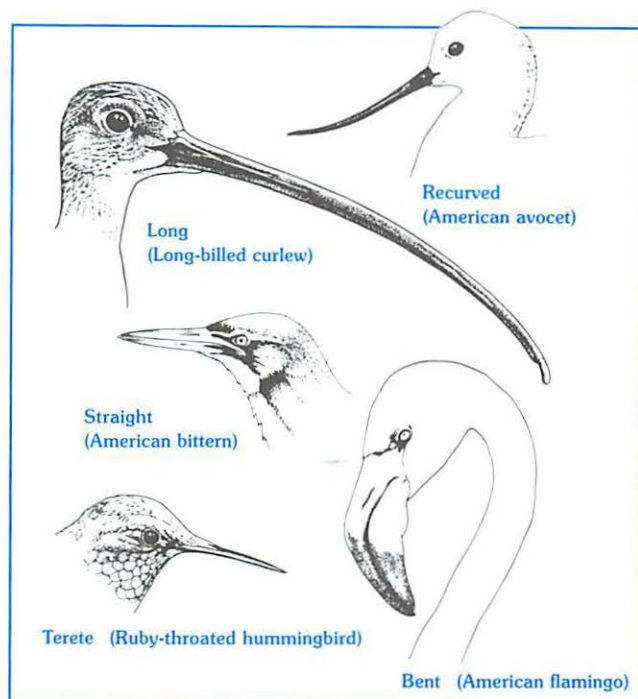
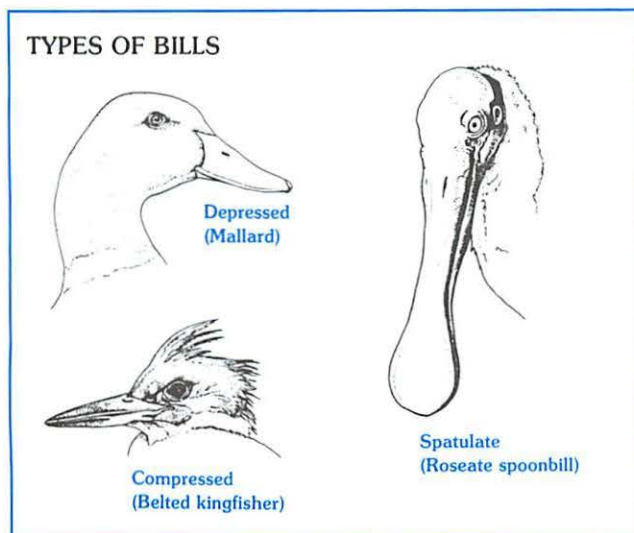
Some bills are short and stubby and belong to birds that feed on seeds. Other bills are long and narrow and equip birds to catch fish. Between these extremes are thousands of unique features God uses to feed each bird according to its own needs.



The Audubon Society Encyclopedia of North American Birds, John K. Terres, Alfred A. Knapp

Even the tongues of birds vary. A woodpecker's tongue has barbs for pulling insects out of holes in bark. Sapsuckers have absorbent tongues for gathering sap. Hummingbirds have tongues with sides that roll up to form a nectar-trapping tube.

Fruit eaters have sharp bills for piercing the skins of oranges and other thick-skinned fruits. Woodpeckers use their chisel-like bills to bore holes in trees. Most ducks have flat, shovel-shaped bills with serrated edges that act as filters to trap seeds and plants as they work water in and out of their mouths.

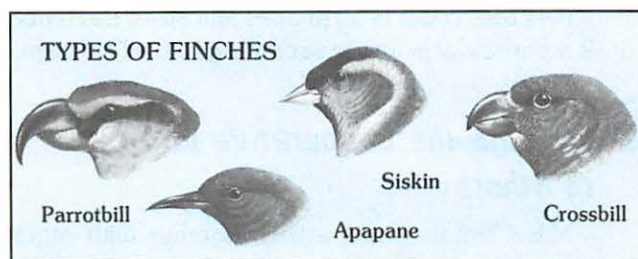


The Audubon Society Encyclopedia of North American Birds, John K. Terres, Alfred A. Knapp

Bills come in all shapes and sizes. Each one is designed to make the most of a different portion of God's provisions.

God created swifts and swallows with gaping beaks that allow them to catch gnats and other small, flying insects. These birds fly with their mouths open, catching insects on their sticky tongues.

The structure of the finch's beak limits the size of the seeds it can eat. To crack a seed the finch must be able to fit it into a groove that lines its upper mandible. Seeds that are too large or too small slip out rather than crack. In order to allow finches a range of choices, God created the groove slightly wider in the back than in the front. This provision allows the finch to crush smaller seeds with the tip of its beak and larger seeds with the rear of its beak.

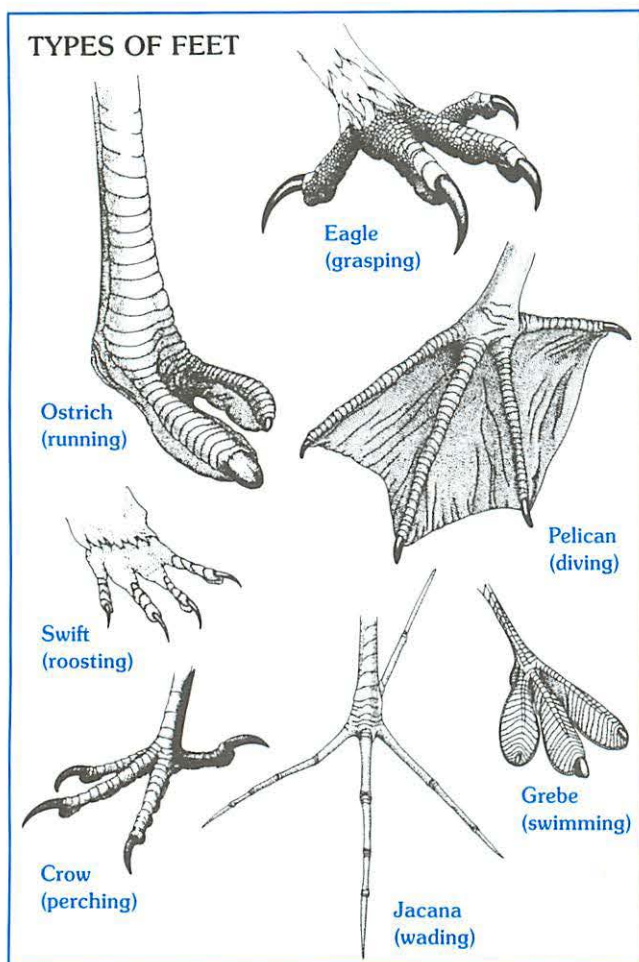


The Encyclopedia of Birds, Dr. Christopher Pennock, Equinox (Oxford), Ltd.

Seeds too small to fit into the front of a finch's beak or too large to fit in the back cannot be eaten.

Woodpeckers, treecreepers, and nuthatches have specially designed feet and claws which allow them to climb up and down the trunks of trees looking for insects. They can grip the bark from any angle and investigate cracks and crevices that other birds cannot reach.

Swimmers and divers have strong legs and webbed feet. The loon's legs are placed far back on its body to give it maximum efficiency in swimming and diving. The penguin's wings are actually paddles which allow it greater speed in swimming. Waders that walk on lily pads or across muddy river bottoms have long toes on which to spread their weight so they do not sink.



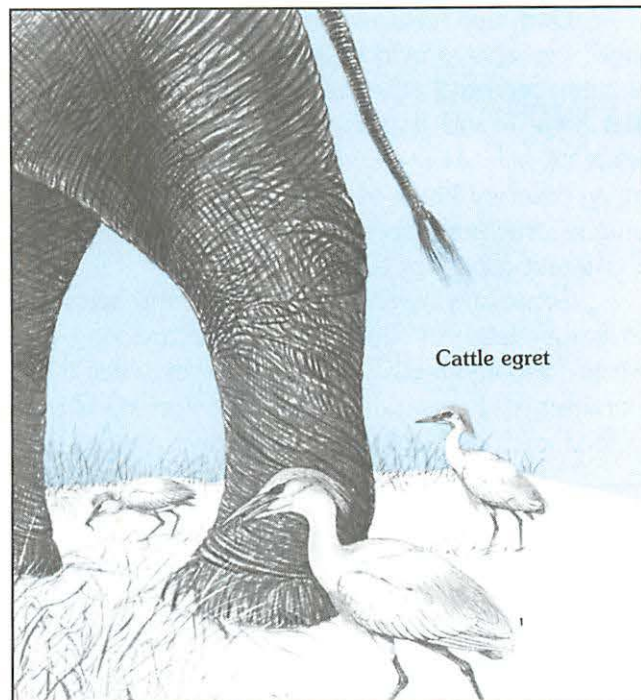
Feet also come in all shapes and sizes. Each one fulfills a particular purpose according to God's design.

3 Through the cooperative efforts of others

Many times a bird works together with other animals or birds to the benefit of all concerned. Zoologists call this relationship *symbiosis* (sim-bye-OH-sis). Symbiosis means "a state of living together" and is derived from the Greek words σύν (SOON), meaning "together," and βίος (BIH-oss), meaning "life."

For example, ant birds follow large swarms of army ants, feeding on the insects the ants uncover as they march along. Cattle egrets, likewise, live with

herds of zebras, antelope, and other animals, feeding on the insects they stir up as they walk.



Cattle egrets rely on others for God's provisions.

A unique and multifaceted symbiotic relationship is exhibited by the honey guide of Africa. This bird eats beeswax but is unable to digest the wax or even tear apart beehives on its own. It must rely on the cooperation of others before it can enjoy and benefit from God's provisions.

Inside the stomach of the honey guide is a special kind of bacteria which breaks down beeswax and converts it into useful food. Without this bacteria, the honey guide would starve.

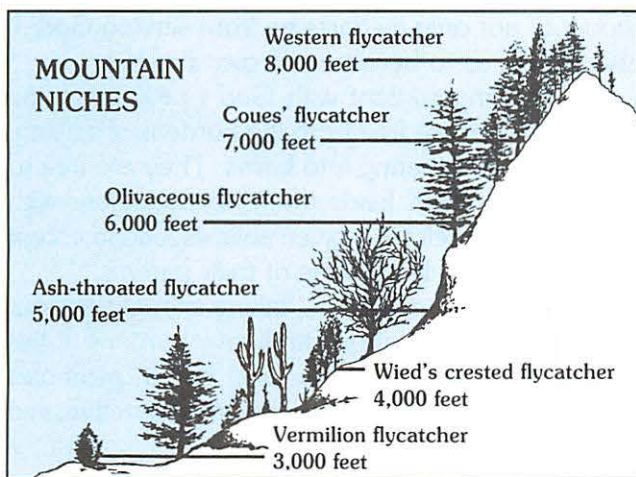


By cooperating with each other, both the honey guide and its neighbors are able to take advantage of provisions that would benefit neither alone.

When honey guides locate a beehive, they make loud noises to attract other animals, or even people. Neighbors of the honey guide quickly learn how it announces the location of a beehive.

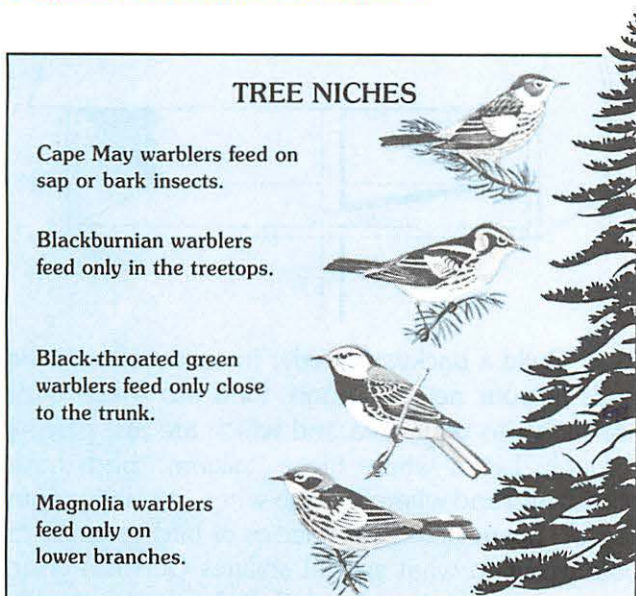
Keeping about fifteen to twenty feet ahead of a prospective helper, it leads it to the honey. After the helper has torn apart the hive, the honey guide feasts on the leftover beeswax.

Birds also cooperate with one another by staying within their own appointed territories. Zoologists refer to the environment in which an animal lives as its *niche*. The word *niche* comes from the Latin word *nidus*, meaning "nest." By staying in its own niche, each kind of bird has access to what God has provided especially for it.



After Library of Nature, Birds

God separates the niches of some birds with boundaries determined by altitude.



The Audubon Society Encyclopedia of North American Birds, John R. Terres, Alfred A. Knopf

God separates warblers' niches so precisely that He establishes boundaries within the individual branches of trees.

Various kinds of shore birds also live in different niches along the coast. Widgeons, for example, graze on golf courses near many west coast cities, while canvasbacks feed in nearby bays. Brants stay in beds of eelgrass so they do not disrupt scoters that dive for mussels in the rougher waters along the beach. Mergansers, on the other hand, avoid competition by confining themselves to rivers.

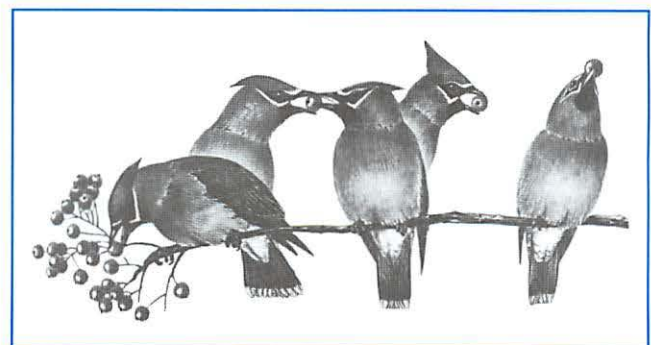
Few, if any, of these ducks compete with their neighbors for God's provisions. Instead they divide the environment among themselves so each species takes advantage of a different niche.

Even though more than one-fifth of the world's birds rely on the provision of nectar from plants and flowers, they do not compete with one another. God created different kinds of flowers for the different species of nectar-consuming birds. Each kind of bird goes about its own business, collecting from one type of flower while its neighbors collect from another.

4 Through resources hidden in distant lands

Changing seasons bring about dramatically changing resources for the fowls of the air. These changes require some fowls to migrate long distances to receive the food God has reserved for them. Such migratory birds become "pilgrims and strangers" in foreign lands.

Bohemian waxwings, for example, make their summer home in Scandinavia, where they feed almost exclusively on the fruit of the rowan tree. However, the berries do not last all winter. Each fall, the waxwings run out of berries and must cross the North Sea to England in search of other food. To refuse to leave their summer home would lead to their starvation.



Birds: Their Life, Their Ways, Their World, Dr. Christopher Pennock, Reader's Digest Association, Inc.

Cedar waxwings freely share the fruit of God's provisions with one another. When one type of food runs out, they willingly leave their homes in search of new resources.

The vast majority of birds faces these same seasonal changes every year. They must either migrate to new feeding grounds or alter their regular diets. This is especially hard for birds which vigorously defend their territories in the spring. They must give up the very nesting areas and feeding grounds they called home only a few months earlier.

MIGRATION FLYWAYS



Bobolink



Willow warbler

Birds: Their Life, Their Ways, Their World, Dr. Christopher Pennie, Reader's Digest Association, Inc.

Many birds migrate thousands of miles in order to take advantage of God's changing provisions. Some make the trip as quickly as possible, moving from their summer feeding grounds to their winter grounds in a matter of days. Others migrate more reluctantly, searching for food only when forced to do so by bad weather or hunger.

How did a few reluctant "pilgrims" bring about the death of thousands?

Lured by the free provisions of well-meaning bird-watchers, thousands of orioles began wintering near feeding stations in the New England and Great Lakes areas in the early 1970s. They found it easier to enjoy the provisions of a backyard feeder than to make the long and arduous flight to the tropics.



Baltimore oriole

Orioles normally fly south each winter to avoid freezing temperatures and to search for God's provisions. Those that refuse to migrate go hungry.

As parents passed on their habits to their young, the number of "welfare orioles" began to grow. During the bitter winters of 1977 and 1978, almost all of these birds vanished. The weather was so extreme those years that most of the orioles froze. They died because they became attached to their summer homes, relying on the easy life offered by the world rather than searching for the distant resources God had reserved for them.

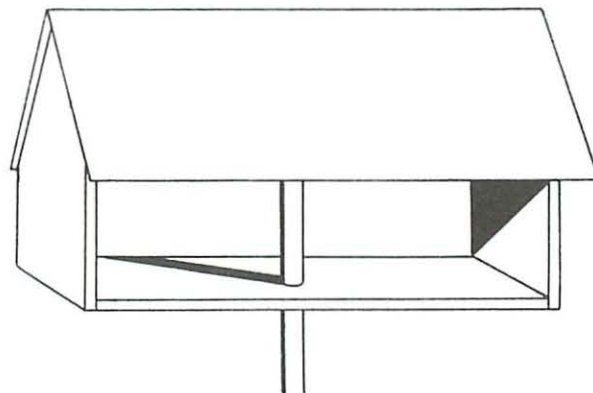
PROJECT

How does "taking thought for our lives" cause us to try to serve two masters?

When Jesus said, "take no thought for your life," He was again cautioning us about the impossibility of serving two masters. "Taking thought" not only distracts us from serving God; it also tempts us to become our own masters.

By being content with God's provisions, the fowls of the air are free from the burdens of sowing, reaping, and gathering into barns. They are free to follow where God leads them, to cooperate with others, to use their God-given abilities, and to accept gratefully the tireless efforts of their parents.

On the other hand, "taking thought for our lives" causes us to labor with heavy burdens. It ties us down to homes, fields, and barns, promotes competition, makes us defensive and protective, and encourages independence.

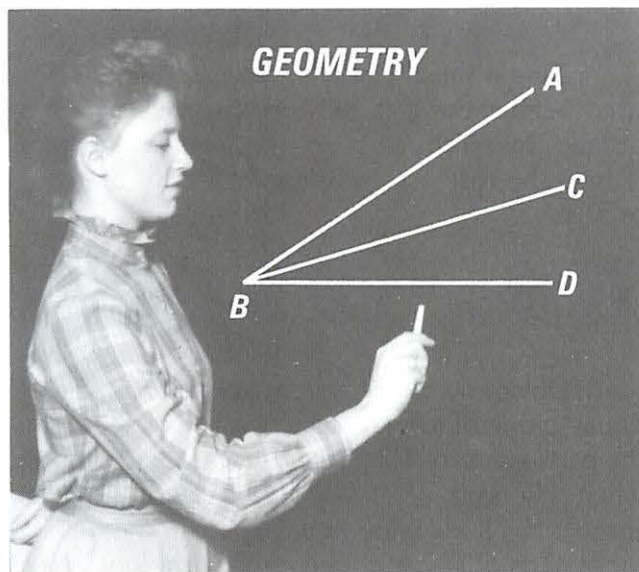


Build a backyard feeder in order to study the birds in your neighborhood. Find out which birds are native to your area and which are just passing through. Learn where these "pilgrim" birds have come from and where they go when they leave your feeder. Learn how each species of bird cares for its young. Learn what special abilities God has given each species. Learn what niche each bird occupies. Relate your observations to spiritual analogies.

Date completed _____ Evaluation _____



HOW DO GEOMETRIC AXIOMS ILLUSTRATE THE TRUTH THAT LIFE IS MORE THAN MEAT AND DRINK?



Any angle is equal to the sum of its parts. A line segment is equal to the sum of its parts. Even an apple is equal to the sum of its parts.

While many theories of geometry appear to be confirmed with mathematical proofs, the proofs themselves are actually based on undefined terms and assumptions. Mathematicians call these unproven assumptions *axioms* and *postulates*.

The word *axiom* actually comes from the Greek word ἄξιος (AH-ksih-oss), meaning “worthy of reward or honor.” An axiom is a general statement considered to be true because it is self-evident. It is accepted as common sense even though it may be impossible to prove. Axioms include such assumptions as:

- Any thing is equal to itself.
- Any things equal to the same quantity are equal to each other.
- If equals are added to equals, the sums are equal.

A *postulate* is like an axiom, in that it cannot be proven. Postulates, however, are more specific

than axioms. Postulates include such “obvious” statements as:

- Only one straight line can be drawn between two points.
- The shortest path between two points is a straight line.
- A figure can be moved without changing its size or shape.

The authority for confirming an axiom or a postulate lies not in a mathematical proof. All mathematical proofs are based upon assumptions that are unproven. Axioms and postulates are accepted and used simply because they are “worthy” statements. The real authority for confirming them lies in the authority of God’s design in creation.



Mathematicians such as Euclid do not create truth. They simply discover how it relates to other observable phenomena as God enables them. Euclid’s work in geometry provides the basis of most textbooks in that field even to the present day.

1 God has established that the whole is greater than any of its parts.

One of mathematics’ major assumptions is “The whole is greater than any of its parts.” This statement seems logical, but it cannot be proven. Mathematicians simply accept it on faith. God’s Word, however, established it as true when Jesus said, “. . . Is not the life more than meat, and the body than raiment?” (Matthew 6:25).

“Life” represents the whole, and “meat” represents only one of many parts which make up the whole. This statement could be written as:

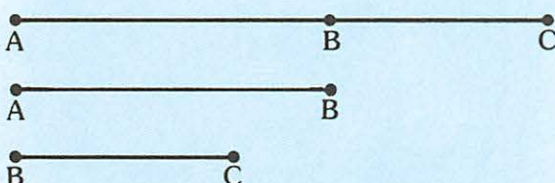
$$\text{Life} = \text{Meat} + (\text{Drink}) + (\text{Breath of Life}) \\ + (\text{Spirit}) + (\text{Mind}) + (?)$$

If life is more than meat, then some other parts must be added to make up the sum total of “life.”

On the other hand, if “body” is more than “raiment,” there must be some other parts to complete the “body.”

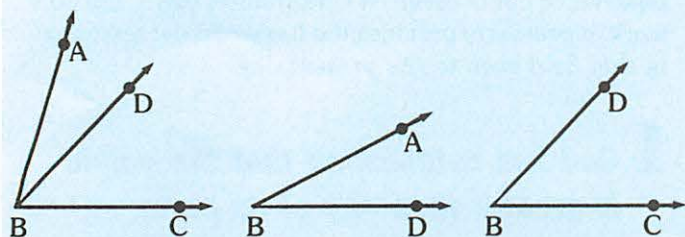
$$\text{Body} = \text{Raiment} + (\text{Bone}) + (\text{Sinew}) \\ + (\text{Flesh}) + (\text{Blood}) + (?)$$

These two ideas can be illustrated in a number of different ways. For example, a line segment from point A to point C may be made up of segments \overline{AB} and \overline{BC} . We know that \overline{AC} is greater than either \overline{AB} or \overline{BC} by itself.



The whole segment, \overline{AC} , is greater than either of its parts.

Angles also illustrate the same truth. $\angle ABC$ is greater than $\angle ABD$ or $\angle DBC$.



The whole angle, $\angle ABC$, is greater than either of its parts.

Numbers follow the same pattern. Consider the number ten. It can be the sum of many different

numbers; yet, it is always greater than any of the “parts” which make up the total sum. For example:

$$10 = 1 + 2 + 3 + 4$$

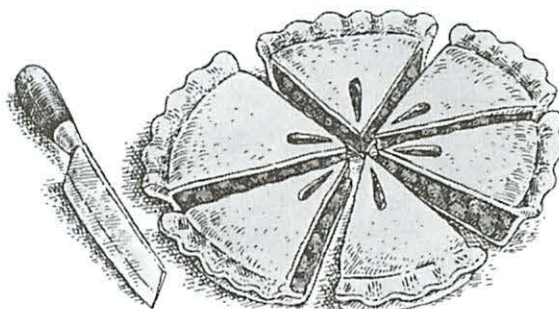
Ten is greater than one. It is also greater than two, three, and four. It is greater than any of its parts. Suppose, however, that you use different numbers. Consider:

$$10 = 9 + 1$$

Nine is much closer to ten than the numbers used before, but it is still less than ten. The only instance in which ten is not greater than any of its parts is the case in which the other parts are equal to zero.

$$10 = 10 + 0 + 0 + 0 + 0$$

Obviously this is a very special case. Ten is equal to one of its parts only because all the rest of the parts are zero. This is exactly what Jesus implied when He said, “. . . *Is not the life more than meat? . . .*” If life were equal to meat, then all the other parts of life would be zeros. If the body were equal to raiment, then all the other members that make up the body would count for nothing. They would all be zeros.



A whole pie is greater than any of its pieces. While the truth of this axiom is apparent to any child, it cannot be proven mathematically.

2 God has established that the whole is equal to the sum of its parts.

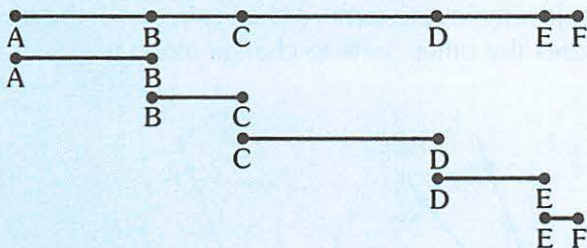
Not only is the whole greater than any of its parts, but God also established that the whole is equal to the sum of its parts. In Ezekiel 37:11 God said, “. . . *Son of man, these bones are the whole house of Israel. . . .*” The parts equaled the whole.

While mathematicians cannot prove this axiom, the authority of God's ways assures us that the principle is true.



Each skeleton contains more than two hundred bones. If even one bone were missing, the house of Israel would be incomplete.

For example, consider a line segment again. \overline{AF} is made up of smaller segments: \overline{AB} , \overline{BC} , \overline{CD} , \overline{DE} , and \overline{EF} . Not only is \overline{AF} greater than any of the parts that make it up, but it is also equal to the sum total of its parts. Adding the parts together produces the whole. If any part is missing, the whole is not complete.

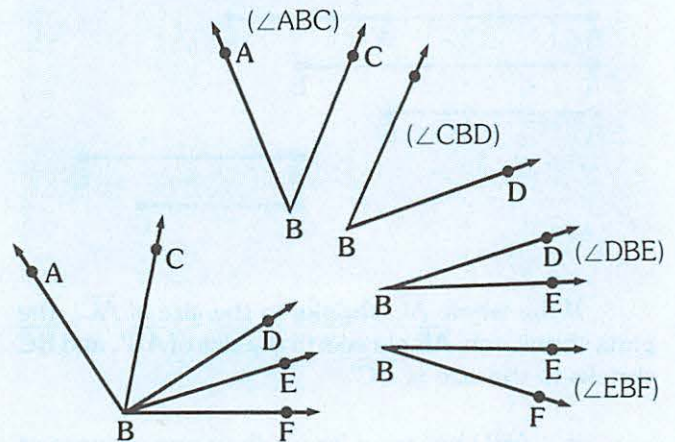


The whole \overline{AF} is equal to the sum of its parts:
 $\overline{AB} + \overline{BC} + \overline{CD} + \overline{DE} + \overline{EF} = \overline{AF}$



Removing \overline{CD} from the whole makes \overline{AF} much shorter.

Consider $\angle ABF$. It is made up of $\angle ABC$, $\angle CBD$, $\angle DBE$, and $\angle EBF$. The measures of these angles add up to precisely the same measure as that of $\angle ABF$. The whole is equal to the sum of its parts. If any angle is missing, the total comes up short.



$$\angle ABF = \angle ABC + \angle CBD + \angle DBE + \angle EBF$$

Any angle is equal to the sum of its parts.

Numbers also follow the same principle. In fact, this principle is one of the basic axioms of algebra. Without the principle of equality, it would be impossible to solve an algebraic expression. For example, if

$$X = 10 + 20 + 30$$

"X" is not only greater than ten, twenty, or thirty; it is also equal to the sum of its parts. "X" equals sixty.

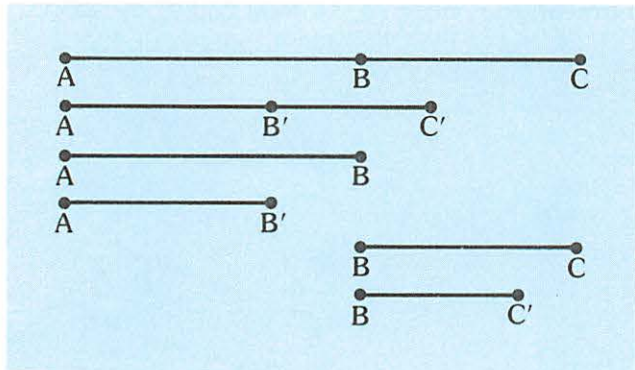
The equal sign of an algebraic expression may appear to be trivial, but it symbolizes an important truth. If any part on either side of the sign is missing, the expression is no longer true. The absence of any part makes the equal sign a liar, and the truth of the statement is no longer preserved.

3 God has established that the parts must change as the whole changes.

When God chooses to increase the whole, He must also increase the parts in order to maintain His own design. He must either add new parts or increase the size of one or more of the parts that already exist.

In geometry if a line segment becomes longer, the parts that make it up must also become longer or

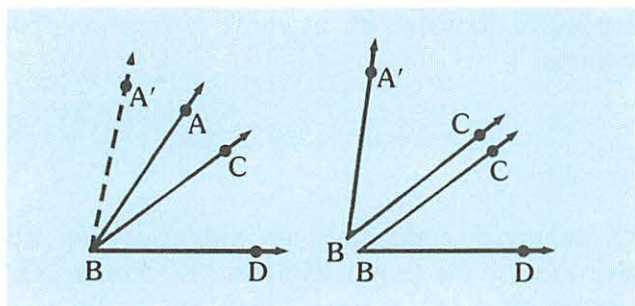
new segments must be added so the sum of the parts is always equal to the whole. Likewise, if a line segment becomes shorter, the size of the parts also decreases and some may disappear altogether.



If the whole \overline{AC} shrinks to the size of $\overline{AC'}$, the parts shrink, too. \overline{AB} shrinks to the size of $\overline{AB'}$, and \overline{BC} shrinks to the size of $\overline{B'C'}$.

If $\angle ABD$ becomes larger, then one or more of the angles that make up its parts must also be increased in size. If the parts do not change, then another part must be added in order to maintain the equality of God's design.

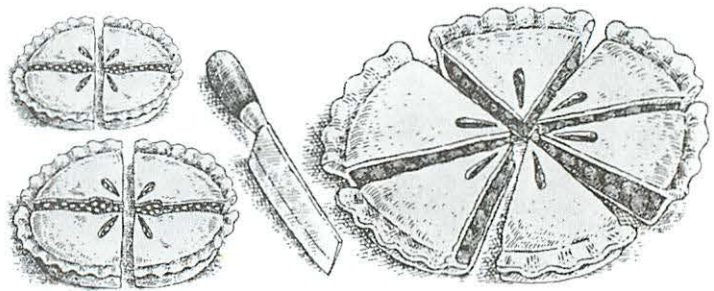
On the other hand, if an angle becomes smaller, its parts must also shrink or one of the parts may be removed altogether.



If $\angle ABD$ is enlarged to the size of $\angle A'BD$, then one or both of the angles combined to form it must also increase.

In algebra, if a number is added to one side of an equation, it must also be added to the other side in order to maintain the truth of the equal sign. If a number is taken away, the exact same amount must be subtracted from the other side as well. Failure to maintain the same increase or decrease on both sides of the equal sign violates God's principles.

$$\begin{array}{l} X = 24 \\ X + 4 = 24 + 4 \\ \text{or } X - 4 = 24 - 4 \end{array}$$

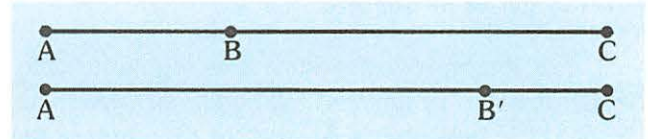


When you have a bigger pie, the size of each of the pieces also increases. You can cut a bigger pie into more pieces as well.

4 God has established that when the whole does not change, a decrease in one part increases the others.

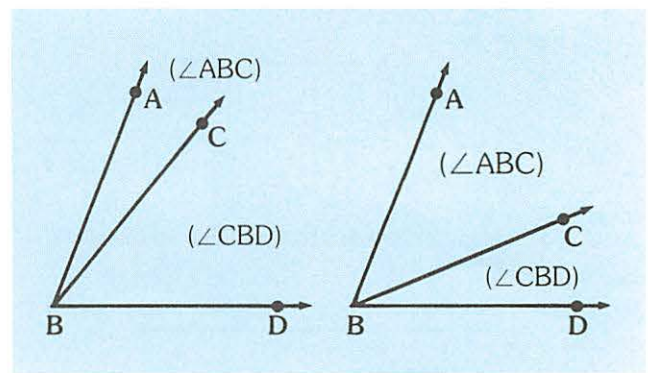
Because the whole is equal to the sum of its parts, the size of any one part affects the size of every other part. Making one part bigger makes other parts smaller, and making one part smaller makes other parts bigger.

For example, in \overline{AC} , making \overline{AB} longer automatically makes \overline{BC} shorter. On the other hand, making \overline{AB} shorter increases the length of \overline{BC} . Regardless of changes in the parts, the whole remains the same.



When \overline{AC} remains the same, an increase in one part decreases the others. As \overline{AB} increases, \overline{BC} decreases.

The same principle applies to angles. $\angle ABC$ increases in size as $\angle CBD$ decreases. Because the whole remains the same, a change in one of the parts causes the other parts to change along with it.



When $\angle ABD$ remains the same, an increase in one part decreases the others. As $\angle ABC$ increases, $\angle CBD$ decreases.

The same axiom works in algebra as well. If one side of an equation is unchanged, a change in any member of the other side requires a corresponding change in the other members of that side. If

$$X = 3 + 4 + 5$$

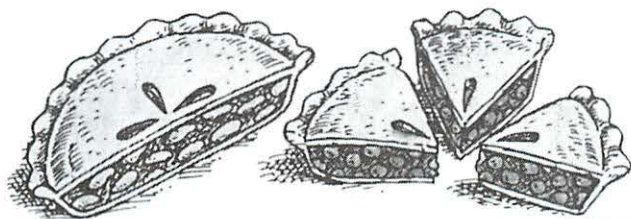
and the three becomes a six, then the four or the five must also change to maintain the equality.

$$X = 6 + ? + ?$$

The other parts must make the sum total twelve. Any combination that maintains the equality is possible as long as the sum totals twelve.

$$X = 6 + 4 + 2$$

$$X = 6 + 1 + 5$$



If one person cuts a bigger piece of pie for himself, then the other pieces must be smaller.

PROJECTS

1 When God created Adam, He formed each one of his members from the dust of the ground and joined them together with amazing detail and wisdom. However, all these parts did not make up Adam's life. One thing was still missing. What was it? (See Genesis 2:7.) Then what did God add to Adam's life? (See Genesis 2:18–25.) Express your answers in equation form. Adam = dust + breath, Eve

2 Study the coming together of the dry bones in Ezekiel 37. Write an equation expressing the number of parts that were needed for the bones to become living people.



Creation completed



Ezekiel prophesying

3 Solomon asked God to grant him “a wise and understanding heart.” God was so pleased with this request that He granted him an increase not only in his understanding but also in other parts of his life.

Read I Kings 3:5–14; I Kings 4:22–34; and II Chronicles 9:13–31 to determine how God added to Solomon's life. Express your findings with a geometric diagram or an equation.



King Solomon



Receiving the Queen of Sheba

4 Solomon's father, David, gave testimony to the fact that increase of life and blessing is God's responsibility:

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

“Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all” (I Chronicles 29:11–12).

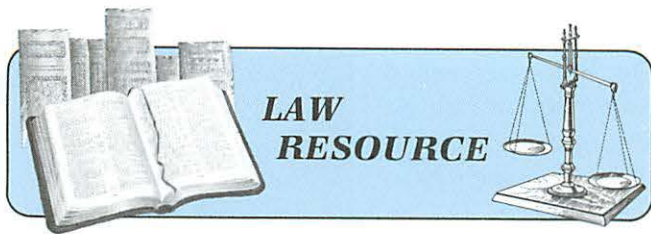
Review several chapters of Proverbs to note at least three ways God promises to grant increase to the whole of life by increasing specific parts of life when His principles are followed.

- _____
- _____
- _____

Then list three ways God promises to decrease the whole of life by decreasing specific parts when we ignore His principles.

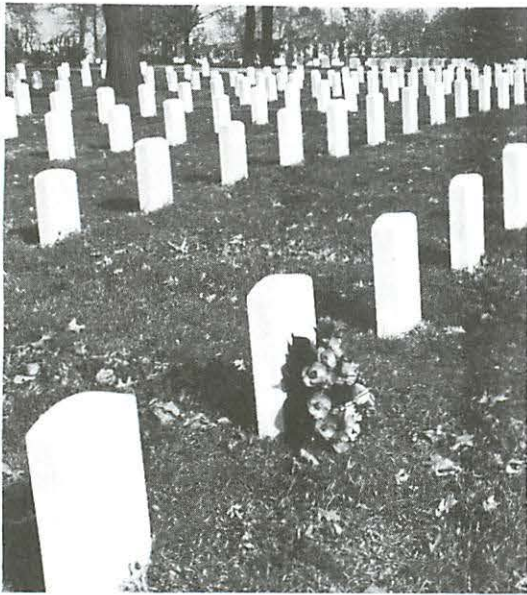
- _____
- _____
- _____

Date completed _____ Evaluation _____



LAW RESOURCE

HOW DOES THE INSTRUCTION TO "TAKE NO THOUGHT FOR YOUR LIFE" RELATE TO INSURANCE?



H. Armstrong Roberts

Some people have argued that having insurance indicates a lack of trust in God; others say that not having insurance is presuming upon the future.

The Lord's instructions in the last ten verses of Matthew 6 make it clear that God does not want us to be anxious about our daily necessities or about the future. *"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself . . ." (Matthew 6:34).*

This principle is balanced by His teaching about counting the cost of being a disciple. (See Luke 14:28–30.) Using the object lesson of a building left unfinished for lack of funds, He urges His followers to prepare wisely for what lies ahead. We are to plan for the future but not to worry about it.

One aspect of wise planning is to avoid presuming upon the future. *"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:13–14).*

CASE STUDY 1

An airline pilot came to see a Christian financial counselor because of money problems. Even though he made a high salary, he was having trouble making ends meet.

The counselor reviewed the man's expense records and found that over \$600 was spent every month for disability insurance. In fact, the pilot had so much coverage that if he were to lose his license, his income would double.

What advice should the counselor give this pilot, and why?

- ☐ A. The pilot should keep all his disability coverage because the Bible teaches that we should not presume upon the future.
- ☐ B. The pilot should drop all his policies because carrying insurance demonstrates a lack of faith and is, therefore, contrary to Scripture.
- ☐ C. The pilot should reduce the amount of disability because his current level of coverage is a violation of the principle of insurance.
- ☐ D. The pilot should cancel his disability policy and put the same amount of money into life insurance because the risky nature of his occupation makes death benefits proportionately more profitable than disability payments.

ANALYSIS: The financial adviser asked the pilot, "If you were to lose your license tomorrow, would you be willing to just sit around and twiddle your thumbs for the rest of your life?"

"That's absurd," he replied.

"Yes," said the counselor, "but not as absurd as thinking that you will need twice as much to live on just because you can no longer fly airplanes!" His point was that the amount of this man's disability coverage was in violation of the principle of insurance.

The counselor agreed that the pilot might need some income from a disability policy to cover a transition period to a different vocation. However, he felt that the man was using insurance unwisely in this case because the high monthly premiums were consuming funds needed for other purposes and keeping him from giving to the Lord's work.

What do you think?

In light of Scripture, what is the primary purpose of insurance?

- ☐ A. To decrease the risk of fire, illness, death, burglary, etc.
- ☒ B. To lessen one person's loss by spreading it among all members of the community
- ☐ C. To prevent a family from suffering any unforeseen financial setback
- ☐ D. To make money for the policyholder or beneficiaries

From a Biblical perspective, what is the best reason for having life insurance?

- ☐ A. To protect dependents from all losses
- ☐ B. To serve as an investment producing a long-term profit
- ☐ C. To serve as an involuntary savings plan
- ☒ D. To replace a portion of the income of a breadwinner who dies
- ☐ E. To relieve the church of the burden of supporting widows and orphans

1 The wise use of insurance results from planning, not insecurity or covetousness.

Does it demonstrate lack of faith for a Christian farmer who is trusting God to supply his needs to plow and plant his fields? Similarly, having insurance does not necessarily indicate a lack of faith. In itself, insurance is neither good nor bad, but relying on an insurance company instead of the Lord is very foolish.

Although God may lead some families not to purchase insurance, the principle that every Christian father needs to keep in mind is this: *"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel"* (I Timothy 5:8).

A man's responsibility to provide for his dependents does not end with his death. In the more agrarian economies of the past, the head of a household accumulated assets in a farm or family business. This inheritance then provided for his survivors. In our day insurance benefits can be an effective tool for achieving the same purpose.

Insurance coverage is in harmony with Paul's admonition to *"bear ye one another's burdens, and so fulfil the law of Christ"* (Galatians 6:2). The basic principle of helping others by sharing their loss is also illustrated by the collection Paul gathered for the church at Jerusalem. He said, *"... That now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality"* (II Corinthians 8:14).

It is still God's plan for believers to come to each other's aid when needs arise. If a family cannot afford insurance coverage, the church should be willing to help bear their financial burden. On the

other hand, a man who can realistically afford insurance should use that means to provide for his family. All believers, however, must be careful to always look to God as the ultimate basis of their security.



Taking out an insurance policy certainly does not reduce the chances that the contingency (illness, theft, accident, etc.) will actually occur.

Insurance should never be purchased out of a sense of fear. A man whose goal is to have enough insurance to insulate himself and his family from any possible financial loss will always think he needs more coverage. This attitude leads to dependence on man rather than trust in God.

To view insurance as a way of making a profit is also unwise. For example, a man who has so much coverage that his family would be better off financially if he died probably needs to adjust his financial priorities. Furthermore, because a "cash value" policy is actually not cost-effective as an investment or savings plan, buying insurance for that purpose alone is impractical.

Insurance, especially life insurance, should be purchased to meet specific financial objectives which have been carefully evaluated in the light of Scriptural principles.

CASE STUDY 2

Mr. Kelly was considering a life insurance policy. He had calculated how much he could afford and had compared several policies to be sure he was getting the best coverage for the cost.

The insurance salesman suggested adding an accidental-death-benefit rider to the policy—a provision called *double indemnity*. He explained that the rider would double the face value of the policy if Mr. Kelly died in an accident.

“For only a few cents a day,” said the agent, “you could double the amount your wife would receive should you die in an accident. Did you know that accidents are the leading cause of death for men in your age group?”

Should Mr. Kelly buy the extra coverage?

ANALYSIS: The first thing Mr. Kelly should do is evaluate the coverage in terms of his objectives. If his goal is to replace part of his income rather than make a profit, he will not be interested in double indemnity. The cause of death has no effect on how much income needs to be replaced.



Only 22 percent of deaths in the twenty-five to forty-four age group are from accidents.

Although accidents are the leading cause of death among men Mr. Kelly's age, the agent may have been appealing to fear to sell this rider. The fact is that only 6 percent of policyholders die in accidents. From this perspective the accidental-death benefit begins to resemble gambling, and the insurance company is much more likely to win than Mr. Kelly's widow.

If he truly needs additional coverage, he should find out the actual cost of the rider. “A few cents a day” might mean seventy-five cents per day, in which case the rider would cost \$273.75 annually. For that amount he could probably purchase significantly more regular coverage.



Taking advantage of some travelers' fear of flying, many insurance companies offer inexpensive flight insurance at counters and vending machines in airports. Is this a wise purchase?

2 *Biblical principles should determine the amount of life insurance carried.*

Wrong motives result in improper priorities, which in turn lead to unwise decisions regarding how much insurance to purchase. For example, the desire to eliminate all risk has motivated many families to carry medical, home, and car insurance with very low deductibles.

Consequently, their coverage is quite expensive. Since they have enough assets to “self-insure” the initial cost of a loss, it would probably be better stewardship to carry higher deductibles so their premiums would be smaller. This would be more consistent with the principle of using insurance to provide, not to protect or to profit.

As Christian financial adviser Mr. Larry Burkett counsels, “Insurance should be used to provide only what you are unable to provide. Insurance is very expensive at best, and at worst, shifts dependence away from God.”

Applying the “no risk” concept to life insurance would logically lead to policyholders' having more coverage than is needed. However, insurance experts, even critics of the industry, agree that most Americans are underinsured. In 1984 the median amount of coverage for all insured adults was a mere \$15,000, even counting group policies.

One of the major insurance companies reports that the average amount of the ordinary whole-life policy it sells is under \$50,000. Surveys also indicate that it is not only people in the lower income ranges who lack adequate coverage. In fact, the higher the income bracket, the more likely a family needs more insurance protection.

Insurance terms

Beneficiary—the one(s) who will receive the payment if the insured person dies (to be specified by the policyholder).

Benefits—payments made by the insurance company.

Coverage—the amount and extent of risk for which a policy will pay benefits.

Deductible—amount of loss the policyholder must pay before the company will begin paying benefits (a lower deductible means higher premiums, and vice versa).

Disability—condition of a person who cannot work because of injury or illness; also refers to a kind of health insurance designed to replace a disabled person's income.

Policy—a written contract in which one or more persons (usually a company) agree to pay a specified amount to another person if a particular loss or injury occurs within a stated time period.

Premium—the payment made for an insurance policy.

Rider—a document that changes the provisions of a policy either by specifying certain conditions that will (or will not) be covered or by increasing (or reducing) benefits.

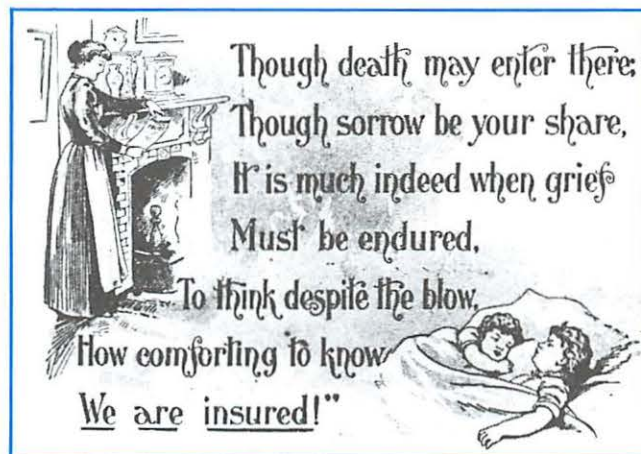
A statistic which illustrates the consequences of this situation is the sad fact that one-fourth of all widows use up their entire life insurance benefit within two months of receiving the payment. The key to making a wise decision about how much life insurance to purchase is the principle found in Proverbs 27:23–27: A man should be able to make an accurate assessment of his own finances.

Using an arbitrary rule of thumb like “five times your annual income” often yields an amount that is too high or too low. Also, it is best not to rely on an insurance agent to make this evaluation because, in most cases, he is trained to sell—not to give sound financial counsel.

A magazine reporter individually asked nine different agents how much life insurance she should carry. One salesman suggested the five-times-your-annual-income approach. Another randomly chose the figure of \$100,000. The next man gave a figure three times that much. The other six salesmen, however, simply threw the question back to her, “How much do you think you need?”

The question a single person needs to answer is “How much coverage will I need for funeral and burial expenses and for the settling and distribution of my estate so my family will not be liable for all these things?”

The question a married man should seek to answer in making a financial assessment is **not** “How much is my life worth?” or “How much do I want my wife to profit from my death?” but rather “How much income would my wife need to take care of herself and the children if I were to die tomorrow?”



Prudential Insurance Co.

A life insurance advertisement from the early years of this century reveals how companies have sometimes encouraged a customer to try to insulate his family from any financial loss.

The first step in analyzing life insurance needs is to get an idea of how much your family will need. To determine this amount, subtract from your annual income any other sources of income the family would still have after your death. These could include a home business, company pension benefits, and Social Security survivors' benefits.

Now divide the annual income needed by the yearly rate of return which the entire face value of your insurance policy could be expected to earn if your wife were to invest the entire lump sum. (See *Men's Manual*, Volume II, page 253, regarding wise investments.) For example, if you determined that your family would need \$11,000 per year in addition to Social Security payments, and if you assume an 8 percent rate of return, you would need to have a minimum of \$137,500 coverage.

The final step in answering the question of how much life insurance to carry is to figure out how much you can afford. Once again priorities come into play. A father who follows Scriptural financial principles will avoid taking on premiums so high that he cannot tithe or meet the basic needs of his family.

According to one Christian financial adviser, the typical family can afford no more than 5 percent of their *net spendable income* on insurance. (Net spendable income is what is left after tithe and taxes have been deducted.) He admits, however, that most families with young children have so many other needs for these dollars that the amount they can actually spend on insurance is normally closer to one percent.

Thus, many times the amount of coverage is a compromise between the estimated need and what is realistically affordable.

What do you think?

What is the main reason most American families lack adequate life insurance coverage?

- ☐ A. They have the wrong kind of policy.
- ☐ B. They cannot afford more coverage.
- ☐ C. They have underestimated their needs.
- ☐ D. They do not think insurance is very important.

3 Proper priorities should dictate the type of policy selected.

There are three basic types of life insurance, and each is designed to serve a different function. Most families have inadequate life insurance coverage generally not due to budget limitations, but rather because they have purchased the wrong type of policy.

• Whole life

As the name implies, this is a type of insurance designed to cover the policyholder throughout his entire life. It involves three components: the *death benefit* (the amount the company promises to pay the beneficiary), the *premiums* (the amount paid by the policyholder), and the *cash value* (the amount the policyholder receives if he chooses to cash in his policy). Certain policies also pay dividends to the policyholder.

The premiums on whole life policies generally stay the same. These policies do not have to be renewed; they remain in effect as long as the premiums are paid. Because of this feature, whole life policies are sometimes referred to as *permanent insurance*.

The selling point for whole life insurance is its cash value, which builds up over the years premiums are paid (similar to a savings account). If the policyholder chooses, he can waive the death benefit and collect his cash. If he has been paying on the policy just a few years, however, the cash value will be low to nonexistent.

On the other hand, a policy which has been in effect for ten to fifteen years will yield the entire amount of premiums paid plus interest. If the policyholder dies, his beneficiaries receive only the face value of the policy, not the face value plus the cash buildup.

The owner of the policy also has the option to borrow against his cash value, often at very low interest rates. In this way, according to the sales pitch, a person is able to "use" his money and keep his insurance protection, too. For someone who has purposed not to go into debt, this feature is not an advantage.

Using a whole life policy as a means of saving produces only a 2 to 6 percent return, which is normally much less than could be obtained by other means. In order to obtain even this much return, the policy must be kept in force for a number of years. A policy cashed in during the early years may actually have a negative rate of return.



Reprinted by permission, Risk and Insurance, Fifth Edition by James L. Athearn and S. Travis Prochett. ©1984 by West Publishing Company.

To explain to a customer the price of a whole life policy, many agents use the traditional "net cost" approach. This method, illegal in thirty-six states, is deceptive in that it fails to take into account the "time value of money" (what the customer could have earned had he invested in something else).



A young family's need for death benefit protection is often greatest just at the time when they are least able to pay the expensive premiums for a whole life policy.

• Term

Life insurance purchased for a specific period of time is called **term insurance**. The time period involved may be as short as one year or as long as fifteen years. Most term policies are renewable, which means that the company will renew them without the policyholder's having to prove he is still insurable. Some policies are also convertible, in which case they can be changed over to whole life policies up to a certain age limit.

Because term insurance does not accrue any cash value, it is considered to be "pure" protection. Usually the amount of the death benefit remains the same throughout the term, and the premiums rise slightly each year.

While term insurance lacks the built-in savings feature of whole life policies, the premiums are much less expensive. For the same amount of whole life protection, the term policyholder would pay as much as five to ten times more. Although term premiums increase, they do not become as expensive as whole life premiums for many years. Usually by that time a man's need for life insurance protection has decreased significantly as he has accumulated other assets and his children have become self-supporting.

• Universal life

Universal life insurance is the first new product the industry has developed in many years. Generally considered similar more to whole life insurance than to term insurance, it is often marketed as a way to gain the advantages of both. By the mid-1980s, approximately 40 percent of all new life insurance policies sold were of this type.

A universal life policy builds cash value based on the amount of premiums plus interest earned on short-term investments. The policyholder is allowed much flexibility in the amount he wants to pay in premiums. The amount of the death benefit can also be changed fairly easily.

If a policyholder desires to pay the minimum premium, he will probably obtain only death benefit protection (as with term insurance). By paying higher amounts, he can expect to earn some interest on his investment. As with a whole life policy, he can borrow against the cash value, withdraw the full amount (thus sacrificing his insurance protection), or make a partial withdrawal.

The cash value is reduced by two factors: the company's expenses and the cost of the death benefit. Most policies guarantee an interest rate of approximately 4 to 5 percent but usually pay considerably more, often as high as 12 percent. This rate of return, however, is subject to fluctuations in the economy.

SUMMARY OF FEATURES OF THE THREE TYPES OF LIFE INSURANCE				
Policy type	Face value	Premiums	Dividends	Cash value
Whole life	fixed	high and remain at same level	sometimes	rises at set rate
Term	fixed	low at first, increase annually	usually none	none
Universal life	can vary within limits	fairly high but can vary	usually none	grows at a varying rate

A few companies specialize in selling term insurance, but agents generally are reluctant to recommend it. They frequently use arguments like "Whole life is like buying your own home, but with term you are just renting." Term premium payments, however, are not wasted just because they do not have investment value; like rent, they are one means of providing for dependents.

Typically, insurance companies do not make very much money on term policies, so they provide much better incentives for their agents to sell whole life or universal life policies. For example, it is not unusual for an agent to receive 100 percent of the first year's premium on a whole life policy he sells. Selling a term policy may bring only 70 percent of a much smaller premium. Thus, it is not surprising that agents recommend whole life or universal life nine times out of ten.

As a result, many families end up buying some kind of whole life policy rather than term insurance. Swayed by its cash-value "advantages," they settle for less protection than they really need because the salesman says it is a good investment. Yet, if the priority is to meet the Scriptural requirement to provide for his family, a man with limited funds available for purchasing insurance should probably choose term rather than whole life insurance.



Reprinted by permission, Risk and Insurance, Fifth Edition by James L. Athearn and S. Travis Pichett, ©1994 by West Publishing Company

Comparison-shopping for life insurance is very difficult because the buyer must consider not only premium rates (which may rise in subsequent years) but also the cash equity and dividends (if any).

CASE STUDY 3

Dr. James Magner, a research scientist, decided to purchase a whole life insurance policy. Being an intelligent consumer, he figured it would be a good idea to make comparisons first. He started by talking to his sister-in-law, an insurance agent.

Then he tried to compare the policy she suggested with a similar one recommended by a different company; however, he found that there was no easy way to compare the costs or benefits.

What should he have done at that point?

- ☐ A. Buy from his sister-in-law because he felt he could trust her.
- ☐ B. Buy from the second company because the salesman said his company's policy was better.
- ☐ C. Obtain recommendations from several other companies to be sure he was getting the best coverage for the money.
- ☐ D. None of the above.

ANALYSIS: In 1985, Americans spent over a trillion dollars on new life insurance, but fully 80 percent of those buyers made no attempt to compare the rates or policies of a second company before buying. So Dr. Magner was definitely in the minority when he tried to comparison shop.

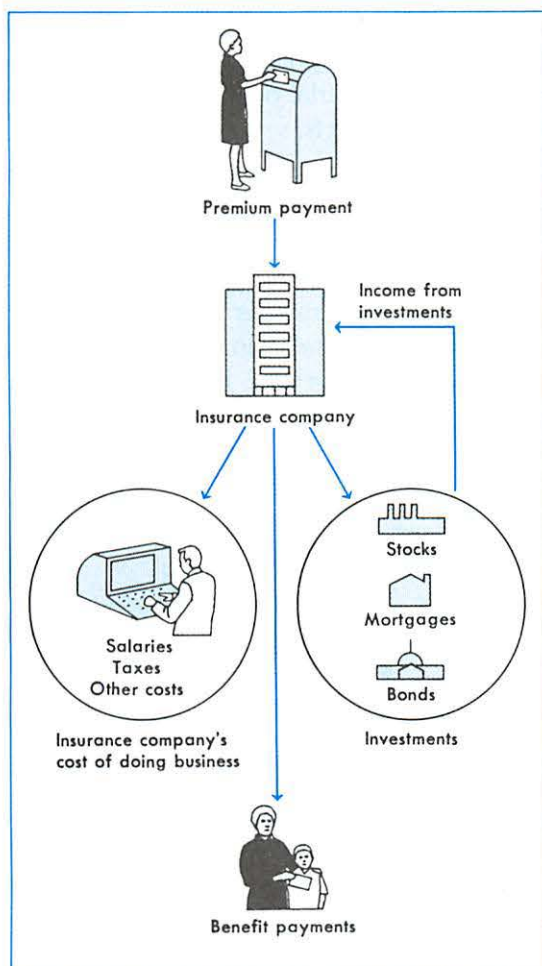
His ultimate decision, however, was typical of the decision made by about 50 percent of those who buy life insurance: he bought from someone he knew. Even if he had taken the time to talk to other agents, they would likely have recommended whole life policies, too, and their pricing information would have probably only confused him further.

Dr. Magner's sister-in-law sold him a variable life policy, which is a kind of whole life insurance. The annual premium was \$1,424 for about \$100,000 coverage. Neither she nor the other agent told him he could get the same coverage with a term policy costing about one-fifth as much. He then could have put the difference into savings programs with a much higher rate of return, or he could have doubled or tripled his coverage and still had money left over.

What do you think?

What is one of the main reasons for the accumulation of over \$600 billion in assets by life insurance companies in recent years?

- ☐ A. The companies figure out ways to avoid paying death benefits when policyholders die.
- ☐ B. Even though they pay almost every death claim, they delay doing so and earn millions in interest while beneficiaries are waiting for their money.
- ☐ C. Out of every dollar of income they receive, they actually pay only fourteen cents in the form of death benefits.
- ☐ D. Most of their income is derived from investments rather than from premiums.



This diagram shows what happens to the policyholder's premium dollars, but it does not indicate how few will actually be returned to him or his beneficiaries.

For over a century the life insurance industry has become rich by selling whole life policies. Each year insurance firms collect billions of dollars in premiums, and by investing that money, earn additional millions. Yet, the average death benefit paid on all types of life insurance policies is a paltry \$5,068—hardly enough to pay burial expenses.

For every dollar of income they receive, the insurance companies pay on the average only fourteen cents in death benefits. An additional eighteen cents goes to policyholders who elect to cash in their whole life policies. Policyholders receive nine cents in other benefits (mostly dividends).

The companies keep the other fifty-nine cents as profit, for agents' salaries, and for other expenses. Critics charge that these expenses are much higher than they should be. The system of agents' making personal visits to sell insurance is notoriously inefficient; yet, agents receive from 25 to 100 percent of the first year's premium on policies they sell.

Companies sometimes actually lose money because so many people (one in four) drop their policies after two years or less. Profits are not affected by such losses, however, because they are passed on to the customer in the form of higher premiums.

If people could compare the cost, coverage, and rate of return on various policies, they would obviously be able to make better decisions about how much and what kind of insurance to purchase. The industry deliberately makes the various stipulations so complicated that even insurance experts despair of being able to make meaningful comparisons.

The most important factor which Christians should remember is that insurance is based on the Scriptural principle of sharing the loss, not building personal assets. Insurance should not replace trust in God or the responsibility of the church to care for the widow and the fatherless. Its monthly premiums should be as low as possible to allow families to maintain and use God-given assets as He directs.

PROJECT

Discuss how attitudes which violate the teaching of Jesus in Matthew 6:25–34 can result in a family's being overinsured or underinsured. Reevaluate your family's life insurance needs and current coverage in light of Scripture.

Date completed _____ Evaluation _____



MEDICINE RESOURCE

HOW DOES GOD CHASTEN THOSE WHO "TAKE THOUGHT" TO HOARD FOOD FOR THE FUTURE?



The abandoned dwellings of a once-flourishing civilization in Mesa Verde, Colorado, give silent evidence of what archaeologists now believe were *Salmonella* outbreaks among the Anasazi Indians.

The songs of victory over pursuing Egyptian armies had hardly faded when the triumphant Israelites began to take thought for their future food and drink. They murmured against Moses and against God, and God was grieved that they so soon forgot His supernatural works and "... waited not for his counsel" (Psalm 106:13).



Food with a "shelf life"

Therefore, God designed their daily food to have a specific "shelf life." The people were to gather only what they could eat on any given day and not try to hoard for the future. Some refused to listen and the next morning discovered that their food had worms and a stinking odor. Anyone

who ate it suffered the consequences. (See Exodus 16:16–29.)

The "shelf life" of God's provision, however, was doubled on the sixth day in order to allow the people a day of rest. Those who tried to gather food on the day of rest found none, and those who gathered more than they could use for the day of rest labored in vain. Thus, God designed "shelf life" to fulfill His purposes in keeping our focus on Him for daily provisions.

Today serious consequences continue to exist for those who hoard provisions beyond their intended seasons.

1 The Bane of Botulinum

The word *ptomaine*, as in *ptomaine poisoning*, comes from the Greek word πτώμα (PTOE-mah), which means "a fallen body or corpse." This is also the origin of the word *ptosis*, which refers to a falling or sagging organ—especially an eyelid. *Ptomaine poisoning* is a general term given to several bacterial poisons which come from decaying food products.

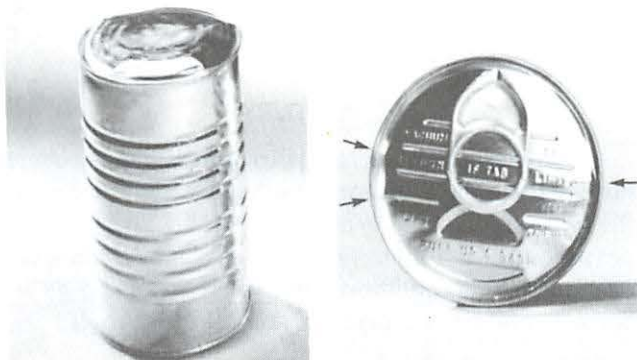
One of the most dangerous poisons is from a bacterium called *Clostridium botulinum*. As *C. botulinum*-contaminated food spoils, a lethal toxin is produced by the bacteria. In fact, the toxin is so poisonous that one cupful is enough to kill all the people on the face of the earth. The bacteria itself are harmless; however, the toxin they produce remains poisonous even after the bacteria are dead.



C. botulinum is shaped like a rod. It produces a deadly poison which paralyzes its victims. The light-colored spheres inside some of the bacteria are spores.

C. botulinum grows best in the absence of oxygen; therefore, it multiplies quite rapidly in contaminated foods which have been sealed. This condition makes it especially prevalent in canned goods such as meats, vegetables, fish, and sausage.

Any living organism that can grow in the absence of oxygen is described as being *anaerobic*. The term comes from three Greek parts: $\alpha\nu$, meaning “not” or “without,” $\alpha\eta\rho$, meaning “air,” and $\beta\iota\omicron\varsigma$, meaning “life.” Thus, *anaerobic* literally means “life without air.”



Applied Food Service Sanitation, National Institute for the Food Service Industry, William C. Brown Company

Swollen cans or lids or milky liquids surrounding vegetables are danger signs for the possible presence of *C. botulinum*. Do not attempt to taste or even open suspicious-looking food or containers.

The symptoms of botulism develop within eighteen to thirty-six hours after the ingestion of contaminated food. The first indication of botulism poisoning is double vision caused by ocular muscles which are weakened and unable to focus the eye.

The technical term for this type of double vision is *paresis of accommodation*. *Paresis* is from a Greek root which means “to let go; slacken.” *C. botulinum* toxin literally slackens the eye muscles to the point where the eye cannot accommodate objects and bring them into focus. The result is that single objects appear as two images.

As the toxin spreads, it also affects speech by weakening the muscles of the tongue and jaw. At first, speech may simply be slurred. However, as the toxin continues to work, it may paralyze all the facial muscles to the point at which a person cannot eat, drink, swallow, or even smile.

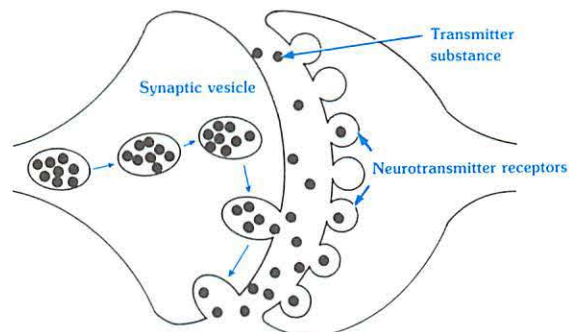
Larger amounts paralyze the muscles of the arms and legs. Even though reflexes remain normal and there are no sensory abnormalities, a person gradually loses all strength. The muscles remain capable of functioning, yet they lose their power.

A person dies from botulism poisoning when the toxin paralyzes his diaphragm. The diaphragm is

the strong muscle that contracts and relaxes as a person inhales and exhales. If poisoned, the diaphragm loses its power, causing suffocation.

This overall loss of muscle strength is the result of a decrease of acetylcholine (uh-set-ul-KOLE-eeen). Acetylcholine is a neurotransmitter which carries nerve impulses across the junctions between nerves. The toxin of *C. botulinum* reduces the amount of acetylcholine at these junctions.

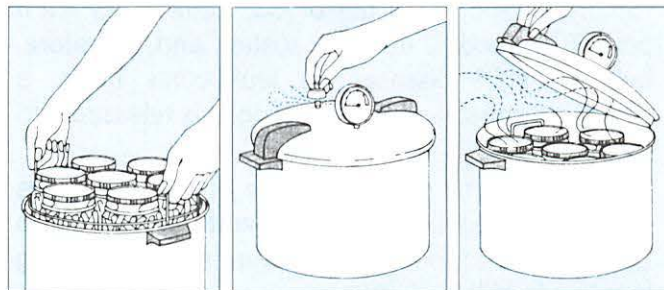
Without adequate acetylcholine, messages from the brain are blocked before they can reach the muscles. The message is sent, but it never reaches its destination, because it cannot “jump across” the junctions between the nerves.



Acetylcholine is one of many transmitter substances which carry messages across the gaps between nerve endings. These gaps are called *synapses* (SIN-aps-ez).

How does fire destroy *Clostridium botulinum*'s toxin?

Fortunately, *C. botulinum*'s toxin is heat labile. That is, it cannot survive heat. (The word *labile* comes from the Latin word *labilis*, which means “to slip.”) The toxin is an organic chemical which breaks down into harmless components when heated. In canning, heating foods past the boiling point breaks down the toxin and greatly reduces the risk of botulism.



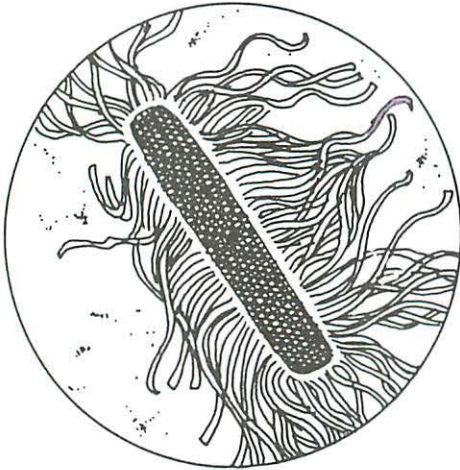
© World Book, Inc.

For greatest protection, home-canned goods that are susceptible to *C. botulinum* contamination should be “hot packed” in a pressure cooker.

2 The Scourge of Salmonella

Salmonella is another common bacteria which contaminates food and leads to food poisoning. The term *Salmonella* is actually the name of a genus which contains many species of bacteria—all of which cause fever, chills, and diarrhea. Unlike botulism, these conditions result more from the bacteria rather than from a toxin they produce. The conditions caused by *Salmonella* are sometimes collectively called salmonellosis.

SALMONELLA



Applied Food Service Sanitation, National Institute for the Food Service Industry, William C. Brown Company

Salmonellae are rod-shaped bacteria that grow with or without oxygen. Since they do not form spores, they can be killed at 140°F. They grow best at body temperature.

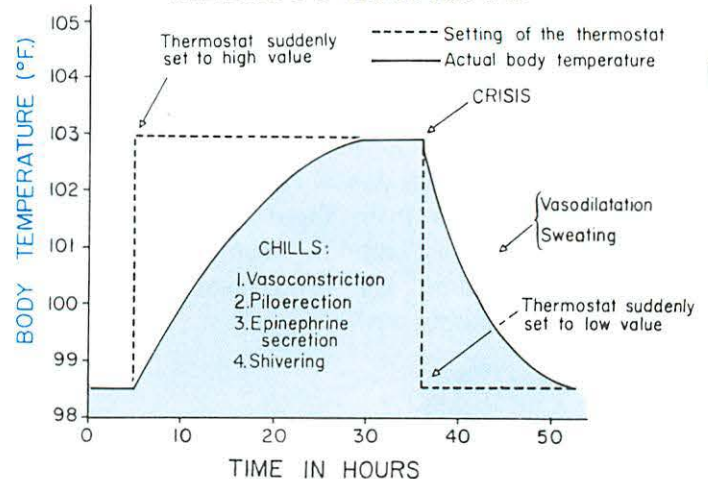
Fever may result from as many as 1,500 different *Salmonella* strains (subgroups of species). These bacteria invade the lymphoid tissues of the small intestine, where they multiply in the hidden folds of the lymph follicles. After two weeks' time they multiply sufficiently to destroy whole lymph nodes. At this point they enter the bloodstream and begin to cause fever and chills.

Fever results when the bacteria attack and rupture leukocytes in the blood. Leukocytes are a part of the body's immune system and, therefore, help to fight disease. As leukocytes burst, a substance called *leukocytic pyrogen* is released into the blood.

Leukocytic pyrogen is one of the substances which helps regulate body temperature. As it builds up in the blood, body temperature rises, producing fever and chills.

The word *pyrogen* is derived from Greek. *Pyro* comes from πῦρ (POOR), which means "fire," and *gen* is the common root γέν (GHEN), which

SALMONELLA READJUSTS THE BODY'S THERMOSTAT



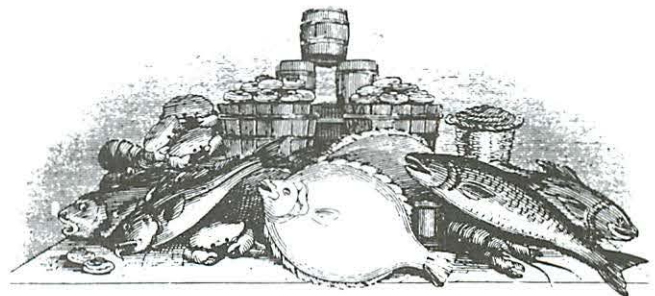
Human Physiology and Mechanisms of Disease by Arthur C. Guyton, M.D., ©1982 W.B. Saunders Company

Bacteria also secrete pyrogens. When pyrogens turn up the body's "thermostat" in the hypothalamus, the body shivers and experiences chills. Fever continues as long as pyrogens remain in the blood. If the body overcomes this condition, the level of the pyrogens decreases, and the thermostat returns to normal.

means "become; beget; produce." Therefore, a pyrogen is something that causes fire, in this case, the "fire" of a fever.

From the bloodstream the bacteria may also invade the liver, spleen, gallbladder, and bile ducts before returning to the small intestines. In advanced cases, the bacteria cause ulcers in the intestinal wall, resulting in bleeding and possible perforation.

Another symptom of salmonellosis, *gastroenteritis* (GAS-troe-en-tuh-RIE-tis), results when the bacteria invade the lining of the large bowel. The lining, called the *mucosa*, becomes so irritated that the chyme flows right through the bowels instead of having the water and nutrients absorbed. This condition produces diarrhea. The word *diarrhea* comes from the Greek words διὰ (dih-AH), meaning "through" and ῥέω (HROO-oh), meaning "flow." It means literally "to flow through."



University of Wisconsin—Extension

Dairy products, shellfish, oysters, clams, and lightly cooked eggs are especially susceptible to *Salmonella* contamination.

How may *Salmonella* poisoning produce ongoing complications that are difficult to treat?

Salmonella may also find its way into the lungs, joints, bones, and the valves of the heart. These sites hide the bacteria, making the infection difficult to treat.

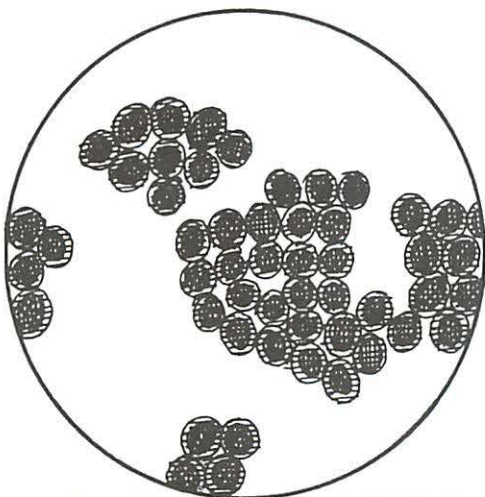
Persistent infections may eventually affect the clotting mechanisms in the blood. *Salmonella* stimulates large amounts of fibrinogen, a clotting factor, to circulate in the blood. Excess fibrinogen causes the blood to clot too easily, and such clots may block the flow of blood to vital organs.

As the body exhausts its reserves of fibrinogen, however, an acute deficiency of this substance usually follows. Without fibrinogen, blood does not coagulate properly. Cuts may bleed profusely, and blood may actually leak through blood vessels, resulting in internal bleeding and shock.

3 The Sting of *Staphylococcus*

The major symptom of staphylococcal food poisoning is vomiting. Usually within one to six hours after eating contaminated food, painful cramps and nausea make it impossible to keep food down. While this symptom appears suddenly, it usually lasts only twenty-four to forty-eight hours, and most people recover without complications.

STAPHYLOCOCCUS AUREUS



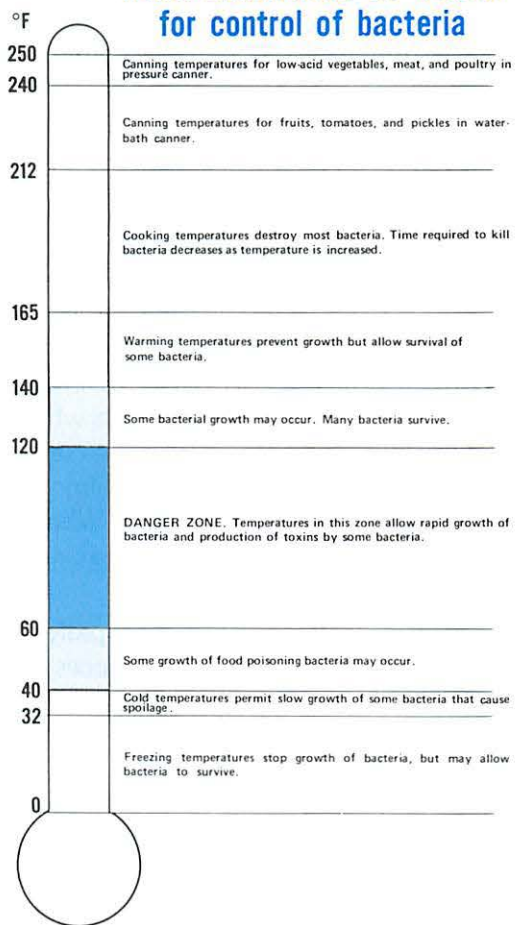
Applied Food Service Sanitation, National Institute for the Food Service Industry, William C. Brown Company.

The cause of staphylococcal food poisoning is a round or oval bacterium known as *Staphylococcus aureus*. It thrives in the presence of oxygen over a wide range of temperatures. Unfortunately it has no odor or taste which might reveal its presence.

“*Staph*” bacteria are opportunistic and are present in 40 to 50 percent of all healthy adults. They are common in nasal passages, the throat, on hands and skin, in cuts, abrasions, burns, boils, and pimples. Any direct contact with food can contaminate it. Even indirect contact by way of sneezing, coughing, a dirty knife, or a dirty cutting board can spread *Staph* to food.

Because *Staph* is so common, it is almost impossible to prevent contamination. However, contaminated foods are dangerous only when kept beyond their season. For example, if left at room temperature, *Staph* multiplies rapidly and can produce toxins within two hours. Cooling contaminated foods below 45°F does not kill the bacteria, but it does retard its growth.

TEMPERATURE OF FOOD for control of bacteria



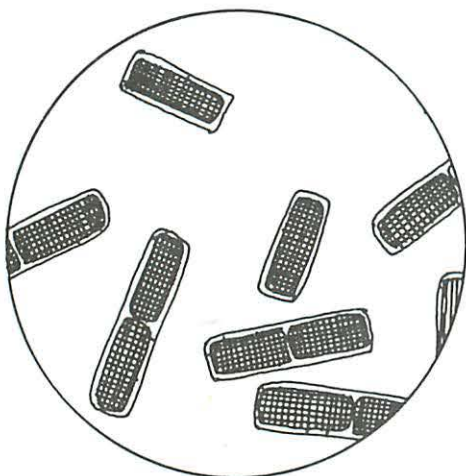
U.S. Department of Agriculture

The “**DANGER ZONE**” for most foods is between 60° and 120°F. Allowing prepared foods, particularly starchy foods, cooked and cured meats, and cheese and meat salads, especially those containing mayonnaise or other sauces, to remain at room temperature for over two hours encourages bacteria to multiply explosively.

4 The Pain of Perfringens

Another member of the genus *Clostridium*, *C. perfringens*, is responsible for many unreported cases of food poisoning. Its effects are considerably milder than those of *Staph*, and the symptoms disappear within twenty-four hours. However, when given a chance to multiply, *C. perfringens* forms spores that can withstand normal cooking temperatures.

CLOSTRIDIUM PERFRINGENS

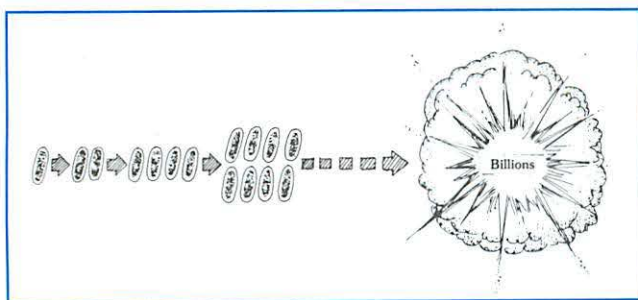


Applied Food Service Sanitation, National Institute for the Food Service Industry, William C. Brown Company

***C. perfringens* is a rod-shaped, anaerobic organism. These bacteria are commonly found in soil, dust, and the intestinal tracts of humans and animals.**

While most bacteria multiply by simply dividing in two, the bacteria of the genus *Clostridium* also form spores in adverse environmental conditions. Spores have thick protective coats which resist both heat and cold. Inside the protective coat a living bacteria lies dormant—able to survive almost indefinitely without food, water, or oxygen. When conditions become more favorable, the spores germinate and become living bacteria again.

C. perfringens multiplies most rapidly at room temperature. Accordingly, as thick pieces of meat



Applied Food Service Sanitation, National Institute for the Food Service Industry, William C. Brown Company

If a bacterium divides every twenty minutes, a single cell could produce more than one billion offspring within ten hours. Fortunately, a colony of bacteria would likely run out of food before it reached such incredible numbers.

thaw or large pots of soup cool slowly, *C. perfringens* may germinate from spores that were unaffected by freezing or cooking. If left to sit for hours under heat lamps or on cafeteria steam tables, the contaminated food becomes more and more poisonous.

The foods most affected by *C. perfringens* include beef, turkey, gravy, dressings, stews, and casseroles. Large amounts of food that are covered to prevent them from drying out are especially susceptible to poisoning. Because *C. perfringens* is anaerobic, sealing it inside a container actually encourages its multiplication.

PROJECT

Identify and discard foods in your home which you know are beyond their designated shelf life.

While refrigeration, freezing, canning, and drying can extend the shelf life of God's provisions, all food still has its limits. Keeping preserved foods beyond their seasons not only sacrifices their quality, but also increases the risk of serious food poisoning. An important way to protect your family from food poisoning is to know the storage limitations God has placed on food. Make sure that all food packages you wrap or can are clearly labeled with the date of preparation and/or the expiration date.

APPROXIMATE STORAGE LIFE IN MONTHS OF VARIOUS FOODS AT 0°F

Meats:		Soups	4-6
Beef		Sandwiches	2
ground	8	Fruits:	
cubed	10-12	Apricots	12
Pork		Peaches	12
ground, sausage	4	Raspberries	12
pork or		Strawberries	12
ham, smoked	5-7	Vegetables:	
bacon	3	Asparagus	8-12
variety meats	up to 4	Beans, snap	8-12
Poultry	6-12	Beans, lima	12
Fish		Broccoli	12
lean	6	Brussels sprouts	8-12
fatty	3	Cauliflower	12
Precooked Foods:		Corn on the cob	8-12
Bread		Corn, cut	12
quick	2-4	Carrots	12
yeast	6-12	Mushrooms	8-12
Rolls	2-4	Peas	12
Cake	4-6	Spinach	12
Cookies	4-6	Squash	12
French fries	4-8		

Date completed _____ Evaluation _____