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A SURVEY OF CHRISTIAN HOME AND FAMILY LIFE PROGRAMS
ON SELECTED MISSION FIELDS

By

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"O happy home, where Thou art loved the dearest,
Thou loving Friend and Savior of our race,
And where among the guests there never cometh,
One who can hold such high and honored place!

"O happy home, where each one serves Thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee.

"O happy home, where Thou art not forgotten
When joy is overflowing, full, and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee.

"Until at last, when earth's day's work is ended,
All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,
Thy everlasting home of peace and love!"

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INTRODUCTION

A SURVEY OF CHRISTIAN HOME AND FAMILY LIFE PROGRAMS
ON SELECTED MISSION FIELDS

INTRODUCTION

A. Statement of the Problem

"No two institutions are so culturally close as are the church and the family and no two need each other so fundamentally," is the statement made by Wieman in her study of The Modern Family and the Church.¹ The Christian home has been called "the first line of defense against all the entrenched forces of evil";² and Bishop Azariah has said: "for a church to keep up the Christian ideals of faith and conduct when surrounded by the deadening atmosphere of non-Christian faiths, a Christian home is a prerequisite."³

Why is the home so important and why has the world-wide church become so concerned about it? What have Christian missions contributed in this growing emphasis on the home? What has been accomplished in attempting to reach for Christ the homes and families of people around the world? What areas have not been touched and what needs are

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1. Regina W. Wieman, The Modern Family and the Church, p. 77.
2. Lucy F. Wiatt, "Christian Homes in Burma, Christian Home Leaflet Series, Woman's American Baptist Foreign Mission Society, 152 Madison Avenue, New York, N.Y.
3. "The Christian Home in the Village," Agricultural Missions Mimeographed Series, No. 200, p. 2.

there in family life programs? These are some of the problems this thesis will attempt to study.

B. Significance of the Problem

"One of the greatest challenges to the Christian Church today is to keep inviolate the integrity and character of the Christian home."¹

With almost shattering speed the homes of the world are undergoing vast and complex changes.² In large areas of the world today, it is possible to be living simultaneously in two different eras:

The home background of the individual life may be in the traditional pattern of another generation, with a fixed status and dominated by the multiple family or caste; while the foreground of his life may be powerfully motivated by individual struggle, by restless seeking for position and by political and social forces.³

What can the Christian Church do to meet this new challenge?

The growth of intense individualism, the industrialization of man's time and energy, and the coercive pressures of organized selfishness in the daily living of people have laid a powerful and threatening offensive against the principles and practices of Christian family life. The home is the real battleground for this gigantic struggle, and there is an unparalleled responsibility placed upon parents. In this struggle to whom

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1. Mrs. Robert Speer and Constance Hallock, Christian Home Making, p. 15.
2. Mary Sweeny, "How Education for Home and Family Life Can Contribute to the Training of the Ministry--Ordained and Lay," No. 92, p. 5.
3. Sweeny, "What Training Should Be Given Women for Their Responsibility in Christian Family Life," No. 95, p. 3.

can men and women look to for guidance and education but the Church.¹

Not only does the Christian church face the problem of assault on the home from without due to the pressure of modern society, but it faces the problem of assault from within the home as well. Says Dr. Irma Highbaugh:

The vast strength of the clan family in China, India, Korea, and Japan must be clearly seen as. . . having power over individuals in the family beyond anything experienced in family life in the West.²

In a study conducted in a rural area of China it was discovered that one-half of the church members "were solitary Christians in their families. Let anyone who knows of the tremendous pressure of the Chinese family on the individual reflect upon this fact."³

To become a Christian is an individual matter-- a person must determine for himself completely and irrevocably alone whether he will accept or reject Jesus Christ.⁴ But when the decision is made, the matter of living as a Christian under the pressure of a non-Christian family is a different matter.

Only to the extent that Christianity is integrated into the clan family culture, and the whole family becomes Christian, can individuals really live a religion

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1. Sweeny, "Training for Christian Home and Family Life," No. 193, p. 1.
2. Irma Highbaugh, Source Book on Home and Family Life, p. 4.
3. "The 'Farm' Village Experiment--Toward a Christian Village," No. 75, p. 1.
4. Highbaugh, op. cit., p. 5.

different from the past.¹

What then should be the approach of Christian missions and churches to this matter of winning men and women as members of a strong family unit to Jesus Christ? Bishop Herbert Welch, after many years of service in the Far East, has pointed out:

In non-Christian lands, the Christian home is Exhibit A for the Christian religion. . . I have often thought that in our mission strategy we have centered our work too largely about the church and too little about the home. . . If we could only Christianize the homes, the Church would almost take care of itself.²

In spite of lack of discernment in the past,³ one of the major developments of recent years in the world-wide work of the church is a new emphasis on the importance of the home and family life: "Especially in the last two decades, highly significant and creative work in the field of the Christian home and family life has been accomplished by missionaries and Christian nationals."⁴ Just what this new work is and what has been accomplished by it, is what this thesis will attempt to show.

C. Delimitation of the Problem

Since, in a broad sense, the home and family life

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1. Ibid.
2. Ibid., p. 3.
3. Bulletin on the Christian Home, National Christian Council, Nagpur, C.P., India, 1942, p. 1.
4. The Family and Its Christian Fulfilment, Edited by L. Winifred Bryce and others, p. vi.

program, though not always labeled as such, has been carried on to a certain extent in almost every mission field and by many denominations, it will be necessary to center the study around the Christian Home Movements sponsored by the National Christian Councils and the work being carried on by one major denomination co-operating with such councils.

The American Baptist Foreign Mission Society is the mission agency selected for the denominational study because this organization is particularly interested in having a thesis written on Christian home and family life programs. However, the programs of other denominations will be included since so much of the work is cooperative and it is impossible to separate one denomination from the other or to give credit to each one. The American Baptist Foreign Mission Society will serve as a sample, then, of what can be done through one denomination in home and family life work on the mission field. The study will be limited to the six fields maintained by this mission-- China, India, Africa, Burma, the Philippines, and Japan.

D. Method of Procedure

The first chapter of this thesis will discuss the significance of the home to Christianity, showing how this significance gave rise to home and family life programs, the aims with which these programs were established, and a

brief history of the origin of the work. The second chapter will present the various methods and approaches used by the programs as they have worked out in the six countries to be studied--China, India, Africa, Burma, the Philippines and Japan. In the third chapter, the present-day needs of home and family life work will be considered.

E. Sources of Data

There are very few books that deal directly with this subject, hence the study will draw heavily from the material published by agencies who are vitally interested in home and family life from the Christian point of view. The home and family life Mimeographed Series of the Agricultural Missions Foundation, 156 Fifth Avenue, New York, N. Y., will be used, as will reports and bulletins from the various Christian Home Movements in the countries studied. The study of records, reports, and letters of missionaries working in this program under the Woman's American Baptist Foreign Mission Society, 152 Madison Avenue, New York, N. Y., and the International Missionary Council, 156 Fifth Avenue, New York, N. Y., will be a major contribution to this thesis. Personal interviews with returned missionaries, who have worked with the homes movements, and with the Home Secretaries of the aforementioned agencies will be a valuable source of information. The Foreign Missions Conference of North America and the Committee on

Christian Literature for Women and Children in Mission Lands, both at 156 Fifth Avenue, New York, N. Y., will also be consulted. Very helpful is the availability of a file on various home and family life programs maintained by the Department of Home and Family Life, Board of Foreign Missions, Presbyterian Church, U.S.A., 156 Fifth Avenue, New York, N.Y.

It should be noted that although they are separate organizations in the United States, the Woman's American Baptist Foreign Mission Society and the American Baptist Foreign Mission Society are one and the same on the mission field, using the title, American Baptist Foreign Mission Society, or more simply, the American Baptist Mission. This thesis will not differentiate, therefore, between the two, except to say that the records to be consulted are those on file in the offices of the Woman's American Baptist Foreign Mission Society. It should also be noted that the Agricultural Missions Bulletins used in this study will be identified as such by the author, title and the number of the bulletin in the series, e.g. Mary Sweeny, "Home and Family Life," No. 500.

CHAPTER I
THE AIMS AND ORIGIN OF CHRISTIAN HOME
AND FAMILY LIFE PROGRAMS

CHAPTER I
THE AIMS AND ORIGIN OF CHRISTIAN HOME
AND FAMILY LIFE PROGRAMS

A. Introduction

The presence of Christian home and family life programs in mission lands indicates a certain significance of the home to the Christian movement. Just what this significance is, and its relationship to Christian home and family life programs, this chapter will attempt to show. Why home and family life programs came into being, what their aims were, and how they were started will also be studied in this chapter.

B. Significance of the Christian Home

Every known culture pattern in the world includes the family. It is the one universal social unit; consequently when one considers the family one is dealing with something that is basic and fundamental to humanity.¹

It is the function of the family to be the first and most intimate group in the social life of humanity.²

One sees from these statements that the home and the family are of unparalleled importance in society

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1. The Family and Its Christian Fulfilment, p. 1.
2. The Home, (Conference on Christian Politics, Economics and Citizenship, Commission Report, April, 1924), p. 21.

and because of their place in society the home and family are of unparalleled importance to the church.

As the church looks at the home it sees that its contribution to the progress of civilized society is more dependent upon the quality of the family than on any other one factor because the home controls and directs the beginnings of life and in it are centered the vital forces that make or unmake the individual and the social group.¹

It seems unnecessary to reaffirm that the basic unit of the church is the family and the most significant and powerful educational situation to which the ordinary human being is exposed is his home life. Here is certainly the center of the child's, and often the adult's emotional life, his loyalty and even his deepest hates and fears. What he learns in and through his family will affect him profoundly because his emotional attachment is deep. . . . In the home the individual, whether child, or adult, is most nearly his whole self; here not only his mind, but his spirit, his emotions and his physical being can be developed. Because his home life is real and he is a part of it, it offers an ideal opportunity for wholesome, well balanced growth in Christian personality.²

The Christian home and the church are completely dependent upon each other.³ Almost always the church has begun with one family:

Both in the early days of the spread of Christianity and in our contemporary life, whenever the gospel is proclaimed and accepted in any community, the church begins with a home that has become Christian.⁴

In Paul's letters his greetings are conveyed time and time again to the "church in your house," and

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1. Sweeny, op. cit., No. 95, p. 1.
2. Sweeny, op. cit., No. 92, p. 1.
3. The Family and its Christian Fulfilment, p. 19.
4. Ibid.

the Philippian jailer "rejoiced with all his household that he had believed in God."¹

The importance of the Christian home as a demonstration center of the preaching and teaching that has been carried on by the church cannot be over emphasized:

All the preaching in the world cannot easily nullify the unfortunate impression produced by a dirty or a quarrelsome home that calls itself Christian, while the radiance of a truly Christian family life where the spirit of love reigns will penetrate the mind and conscience of many who have turned a deaf ear to the spoken word.²

Dr. Irma Highbaugh tells of her experience in traveling in North China among rural churches. She asked the people of the community, both Christian and non-Christian, what the difference was between a Christian and a non-Christian home. She says, "Sometimes the answer was that there was no difference. That answer usually came in a village where there were isolated Christians but no Christian families."³

This same author tells of a man she saw in a small village in India who had become a Christian and who as a result was not permitted to work on his own family land, nor eat the family food, nor even to use the water supply. "Only by becoming an exile from his family and community could that man follow the faith of his own

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1. Acts 16:34.
2. The Family and its Christian Fulfilment, p. 18.
3. Highbaugh: Source Book on Home and Family Life, p. 9.

choice."¹

Plainly the extreme difficulty of being an effective witness for Christ in unsympathetic and even violently anti-Christian homes is demonstrated by these examples.

It seems natural therefore that the churches in the mission lands led the way in reaching whole families for Christ and making every phase of family life totally Christian.

'If any man be in Christ he is a new creature,' and many have testified to the new freedom and joy which they have found in the Christian home. At the same time no one could cease to love his old home, with all its associations of childhood and the traditions of his people. How can the fulfilment of Christ come into home life, preserving, cleansing, and renewing the life of the homes that are dear to all?²

The home and family life program is an attempt to answer this all-important question.

C. Some Aims of Home and Family Life Programs

1. Introduction.

The one outstanding goal of all home and family life programs is to make all of life totally Christian.³

Pastors and teachers and missionaries had long recognized that a man could not be fully evangelized apart from his wife, nor a child effectively enlightened in isolation from his parents, nor a

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1. Highbaugh: Source Book on Home and Family Life, p. 5.
2. The Family and the Christian Fulfilment, p. 3.
3. Ibid., p. 149.

home won to Christian worship as distinct from Christian attitudes and relationships. . . , until the Christian family embodied its application in hourly Christian graces. As the development of a mature church deepened this conviction, the late Bishop of Madras was led to feel that "it would not be an exaggeration to say that the making of the Christian home is the most important work in which the Christian Church is engaged and that everything is subordinate to that."¹

With this in mind, various programs have laid down various specific objectives and aims to meet this one main goal. These objectives differ slightly and have different emphases in different areas depending on the needs and conditions of that area. Many aims overlap. Therefore, there is no attempt in this chapter to include each list of goals for each home movement in each country. Rather, the general objectives common to all the family life programs will be discussed.

2. To win every member of the family to Christ.²

"The comparative powerlessness of an individual, who may be the sole Christian in his family, to influence a non-Christian community or even to develop to the full his own best powers"³ has already been discussed.⁴

A good illustration of the problems facing a church where most of the members are isolated Christians is found in a congregation in North China:

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1. The Family and Its Christian Fulfilment, p. 161.
2. Bulletin on the Christian Home, p. 5.
3. The Family and Its Christian Fulfilment, p. 20.
4. Ante, p. 4 ff.

The Sunday school superintendent, members of the official board of the church, and many other members were isolated Christians in their families. Each had apparently looked on Christianity as some new luxury designed for himself only, not to be shared with his family. The Buddhist conception of religion had carried over. One sought spiritual refreshment and purification for oneself with no responsibility for others. But when they embraced Christianity, they cut right across the culture of their own families and of the community. Each man had upset the equilibrium of his own group, bringing insecurity to others without at the same time giving them the securities he had found in his new religion. In the family of the Sunday school superintendent, for example, insecurity was felt by the Old Mother when her eldest living son refused to worship the ancestral spirits, and announced that he would not worship at her grave after death. The younger brothers were worried about the family income when he gave generously to the church. He decreed that all the children of the family must go to school and it was done. He required all of his own children to attend Sunday school and it was done. He commanded that his wife should go to church and get ready to become a Christian; she rebelled. He urged Old Mother to stop smoking opium but she refused to conform. Had she not smoked opium for more than thirty years and had not her own father taught her how to take it in small doses so that no harm came? Disharmony followed. How was he, the Head of the Family, not to be obeyed? And disharmony was not a Christian virtue. . . . The pastor felt the weakness of the church when disharmony existed in Christian families. He knew the security of individuals who believed in Christ and tried to follow him. He wished to see whole families integrated around Christ as a center.¹

Another such instance, which was happily solved, is found in the story of Mirza Mohammed of Iran who found Christ and determined to be baptized. When he set out for the missions station which was 200 miles away, he set out showered, not with good wishes, but with

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1. The Family and Its Christian Fulfilment, p. 133.

the curses of his wife. . . After his preparation and baptism at the mission, he returned home to face the inevitable persecution. His wife made use of every device she knew to balk him in his effort to live as a Christian, even beating the children. He did not attempt to force her to change her faith, even while he preached Christ earnestly to others. But he left Christian books lying where she might pick them up and read them. She observed that he no longer went to prostitutes as he had before. And she learned from their daily life together, from his patience under her bitter harassing, that he was completely changed. After eight years, his prayer was answered. She accepted Christ, and theirs became a Christian home, and a witnessing home.¹

One of life's greatest experiences is for a family to face difficulties together, and when it happens that a whole family learns of Christ and steps forward for Him, there is a deeper, larger, uniting experience of fellowship, and there is strength to face persecution and discouragement together.²

When a whole family accepts Christ, not only is there greater happiness within the home because all try to practice what he preaches, but the witness of a family throughout a non-Christian community is stronger than that of an isolated individual.³

3. To raise the spiritual level of the Christian homes and to make every phase of the family life Christian.⁴

Too often the Christian church has taken from the home the worship and teaching which formerly had been carried out there in the old religion and has centered it in the church. Hence a vacuum was created in the home and

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1. William Wiser and Charlotte Wiser: For All of Life, pp. 96-97.
2. The Family and Its Christian Fulfilment, p. 20.
3. Wiser and Wiser, op. cit., p. 97.
4. Bulletin on the Christian Home, p. 5.

many times the children reaching adulthood did not follow in their parents' steps in embracing Christ.

When Christian missions came to non-Christian lands they found the home very religious. In much of the Orient, where the religion is of the spirit- and ancestor-worshiping type, the home is the center of religious activity. In the ancestor-worshiping ceremonies the whole family, including the children, have a part. The little ones are dressed exactly like their elders and by joining in the ritual their religious education comes through cooperation and imitation in a way that is utterly simple and natural.

Christian missions have brought the worship of the true God to these homes. We told them their heathen practices were mistaken and, in Christian homes, they have been discontinued. To replace these ceremonies in the home, we have given them family worship. But actually our interest has centered chiefly in public worship in the churches. . .

The situation would then be that we found heathen homes which were very religious. We brought the true religion to these homes but left them with less of the actual exercise and practice of worship than they had had before.¹

As a result many times the newly converted Christians continued to worship the kitchen god or to put back into the worship center some of the symbols left from the old religion.² The home and family life program is attempting to remedy this situation by encouraging continued use of the old worship center with a Christian setting, family singing and prayer, Bible study where a member of the family is literate, etc.³

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1. Richard Baird, "Have Christian Missions Secularized the Home?", Worship in the Rural Church Series, Bulletin No. 11, Autumn, 1950, p. 9.
2. Highbaugh: Source Book on Home and Family Life, p. 76.
3. Ibid., p. 77.

In addition, the program aims to establish the home as the center of Christian education and one where the rule is to carry Christ into every phase of family life. No area is to be neglected and every bit of daily living is to be made consistently Christian.

I question whether we who have been raised in Christian lands can really appreciate what happens in the soul of a heathen peasant when he begins to worship God. When you take an ordinary peasant, ignorant, exploited by the rich, oppressed by the landlord, abused by the petty official, worshipping spirits which he himself despises and practises one hundred tricks to deceive--show him that through Christ Jesus he can become the child of God--the great, the eternal, the supreme Lord of the universe--and when you have him and his wife and his children, all as equals in the sight of God kneeling together to worship him and address him as, "Our Father," we have introduced an ennobling and elevating power into those lives which it is impossible to measure.¹

4. To achieve family unity, to improve family relationships, and to develop personalities of family members.²

Not until the power of Christ is allowed to transform a life will there be strength and usefulness, where there was once weakness and ineffectiveness.³ Not unless a home is truly Christian can there be family unity, harmonious relationships, and well-developed, fully integrated personalities.

The beauty of the Christian home is more the beauty of the family relationships within it, where the husband and wife are equal partners, sharing the

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1. Baird, loc. cit.
2. Highbaugh: Source Book on Home and Family Life, p. 64.
3. The Family and Its Christian Fulfilment, p. 123.

budget, the discipline and tasks of the home, the happy and loving spirit within it when children are cooperative and helpful, each child with his own daily task and his own secure place in the family, where the attitude to those outside the family is not to gossip about them nor to quarrel with them.¹

In great areas where missionaries have gone, it has been found that Christian parents do not know how to train their children, nor husbands and wives achieve satisfactory relationships with each other. Two examples of this will suffice:

In one of the Bible classes, while discussing prayer, a teacher claimed prayer was not very helpful in settling his home difficulties. He said, "Once, I prayed for help to settle our home disagreement. When I was through praying the wife showed even less inclination to give in." Of course he was told that this was not truly praying. He had tried to use prayer as a weapon to enforce his own demands.²

The Wei family had been Church members for many years. Father Wei always took the whole family to church and Sunday school on Sundays and as the children grew old enough, they were sent to Christian day school to study. Everyone was surprised when the children grew older that they had no interest in the church or Christian work. After the Second Daughter had married, she became a Christian. One day at Parents' Meeting she was asked why she had not always been a Christian. This is what she said: "At home when we committed a misdemeanor, Father would get violently angry and whip us hard. One time when I disobeyed him, he whipped me so very hard. Then I went to Sunday school and they told us about God, our Heavenly Father, who knew all about us. I thought God would be just like my father only much stronger and so he would whip me much harder if I were naughty. The teacher at school scolded us and told us that it was

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1. "Christian Home in the Village," Agricultural Missions Mimeographed Series, No. 200, p. 4.
2. Ruth Engwall, "I Am Only a Woman," Agricultural Missions Mimeographed Series, No. 107, p. 1.

wrong to curse. But when we went home and did something wrong, mother and grandmother cursed us. One time when I was about nine years old, I came home from school one day and stole some "man t'ou." When mother found it out she cursed me. People always told us how nice it was that our parents were Christian. We children talked about it among ourselves and decided we didn't want to be Christians like they were.¹

Families need to learn to share together, to live, to eat, to work, to plan and to play together.² The program further emphasizes that Christian parents need to be helped to see that their supreme privilege is to lead their children to Jesus Christ. They need to be reminded that the chief aim and characteristic of Christian family life is "to make the Lord Jesus Christ a living reality in every Christian home."³

5. To integrate the best of old culture with Christianity.⁴

Christianity has changed many areas of the lives of those who formerly adhered to heathen practices. Girl babies were no longer cast out and the position of women was elevated.⁵ Christianity made people dissatisfied with their lives as they lived them before in their families. But along with this, there was a failure to "study, understand, and utilize values existing in the old culture

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1. Irma Highbaugh, "What Should Be the Attitude of Christians Toward Their Children?", Mimeographed Series, No. 205, p. 10.
2. Highbaugh: Source Book on Home and Family Life, p. 64.
3. Bulletin on the Christian Home, p. 19.
4. Highbaugh: Source Book on Home and Family Life, p. 65.
5. Ibid.

so as to integrate Christianity more truly into the best of the past."¹

Dr. Highbaugh tells of one instance where a certain Mr. Wang became an ardent Christian but found no suitable way to make the transition from the old ancestral worship to new ways of worship. At the China New Year celebration Mr. Wang tried to explain to his family that they would make

their reverence to the old father and would reverence but not worship the ancestors. They would show the difference by bowing to the Ancestral Tablets rather than making the "ko tou" as previously. Grandfather Wang was deeply angered and expressed his feelings by beating the daughters-in-law and grandchildren with his cane. They submitted to show their respect for his authority. Then he, who had always drunk wine with restraint, drank himself drunk. Nobody ate the New Year dinner since the grandfather refused it.²

This was solved six months later by Mr. Wang who initiated a family life discussion group in his home which was held for several months on the subject, "Christian Standards for Establishing a Home." He worked especially with his father, presenting him with a beautifully bound copy of the Bible and going over the printed materials with him beforehand. A special time was made for the family at Christmas time and the house was cleaned and decorated as at China New Year. The grandfather became so interested that he asked to attend the Christmas celebration at the

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1. Ibid.
2. Ibid., p. 66.

church and later joined the Christian fellowship.¹

Other problems of living in two cultures have arisen from having the children attend church and mission schools. The children either just ignored their past family life or they came into direct conflict with it.

Mission schools which undertook to educate girls did not at first recognize that it was their responsibility to prepare the girls for home life. Girls who attended boarding school were suddenly shifted from the influence and training of their mothers in the home environment to institutional routine. Without the traditional training, they gradually drifted away from the simple home life of their families into a world for which they had no preparation.²

The students

have built high ideals for living. . . In some schools they have faced squarely what they want from marriage and their future homes. But the family still holds authority over them, arranges their marriage, often without consulting them. When the family is only partially Christian or wholly non-Christian this frequently results disastrously for both the family and their child.³

Still further complications have come from the fact that the young people have imbibed uncritically some of the western ways whether they are Christian or not.⁴ Careers for women have a vast appeal and marriage in some sections is considered a "graveyard for women."⁵

Divorce is moving into the East slowly but steadily with each successive group of students. . . Schools which turn out girls with a heavy veneer of western

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1. Highbaugh: Source Book on Home and Family Life, p. 67.
2. Wiser and Wiser, op. cit., p. 102.
3. Highbaugh: op. cit., p. 68.
4. Highbaugh: op. cit., p. 69.
5. Ibid.

polish. . . have in some countries been called concubine factories. . . No other situation shows so clearly the failure of the Christian school and church program to deal with the central problem of society--the family!¹

The home and family life program is attempting to meet these situations and to apply the solutions through the home life of the church families.

6. To educate.²

a. To deal with the problem of illiteracy.³

Illiteracy is a handicap to the modern world⁴ and even more so to Christianity.

To us, who take for granted the ability to read--not realizing that perhaps three-fifths of the world are illiterate--it is hard to understand that there is probably no one achievement more revolutionary in the life of a group than for one of its members to learn to read. . . The Bible is open before the new Christian who can read; it is known only dimly to the illiterate man or woman.⁵

This education, particularly with the women, must be carried out in the homes because in some areas young women will not be allowed on the streets due to conservative traditions⁶ and in other areas the mothers must work during the day and can only be reached in their homes in the evenings or by other means.⁷

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1. Ibid.
2. Highbaugh, "Program for Christian Homes and Family Life in China," No. 86, p. 2.
3. Ibid.
4. The Family and Its Christian Fulfilment, p. 117.
5. Wiser and Wiser, op. cit., p. 19.
6. Highbaugh, op. cit., No. 86, p. 2.
7. Charlotte C. Wyckoff, "Home and Family Life as an Objective for Christian Effort in Rural Areas," No. 158, p. 3.

- b. To help build better homes for the future.¹

In order to insure fine Christian homes for the future, the youth need to be educated in preparation for marriage and family life. Courses on sex, parenthood, child care, etc., are needed. Even when the youth are educated, further teaching has to be done with the elders who will also have to move forward in their thinking. Otherwise the older people will block every effort on the part of youth to put into practice the high ideals for living which they have so recently acquired.²

7. To improve the status of women.³

As has already been stated,⁴ one of the major problems is caused by the fact that often the husbands become Christians but the women remain superstitious and it is very hard to change their thinking.⁵

The story is told of Solohiko Masuzaki and how he ministered in one village in Japan. For three years he did everything possible to win the villagers but they made life as hard for him as they could. Gradually, however, he began to win them over, and:

when he was sick, the whole village came to nurse

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1. Highbaugh, op. cit. No. 86, p. 4.
2. Highbaugh: Source Book on Home and Family Life, p. 63.
3. Ibid., p. 57.
4. Ante, p. 6 ff.
5. Nina Stallings, "The Rural Church Needs More and More Christian Homes," No. 137, p. 4.

him. Still, he and his postmaster companion wondered why the village remained so backward and superstitious. And then he found the answer--the women. The homes and the children were held down by the ignorance of the women.¹

One writer says,

Women in more primitive society represent the conservative element which resists new ideas. Men, who are free to follow their progressive impulses when away from home, often find themselves stifled by the atmosphere of the household managed by their wives.²

However, the reason for the ignorance and superstition of the women may be traced back to the society in which they live, and any attempt to change the status of the women must include education of the men and older people on this subject.

In the churches and mission schools of the Congo there is a definite plan to make homes better and happier by giving the girls and women a new place in family and church life. Constant repression from childhood has made women stubborn and apathetic. When the relationship between husband and wife ceases to be that of master and slave and becomes that of co-workers, the wife responds and happily carries her share of making the home more Christian.³

8. To improve health, and physical and economic conditions of the family.⁴

At the Jerusalem Conference of the International Missionary Council, it was reaffirmed that "Man is a unity and his spiritual life is indivisibly rooted in

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1. Wiser and Wiser, op. cit., p. 163.
2. T. H. P. Sailer: Christian Adult Education in Rural Asia and Africa, p. 125.
3. Wiser and Wiser, op. cit., p. 101.
4. "Christian Homes in the Village," No. 200, p. 3.

all his conditions--physical, mental and social."¹ He is affected by every area of his life. Of what importance are his health and living conditions to the church? Mrs. Bridgeman asks:

Can a home be truly Christian when the environment is a place that breeds disease, where light and sunshine are shut out, where drains are stopped with all kinds of disease-laden filth, diphtheria, typhoid, etc.? Where little children living or playing in these homes get sick and suffer for years, sometimes for life, and where many of them die from preventable disease? Where the mother is so dragged down by existing conditions that life is always a burden?

We are inclined to believe that no matter how much one goes to church, or how much one professes Christianity, a home is not truly Christian where these things exist. . . .

We need a home-visiting group of Spirit-filled, love-impelled, well-informed evangelistic workers with a knowledge of home hygiene and sanitation, who will patiently, systematically, sympathetically, visit and revisit these homes, working with the homemakers, seeking gradually to change the whole environment.²

Another problem in this realm is mentioned by

Dr. Highbaugh:

Often it is the poorest family who use their resources most unwisely. How to use what you have in the most economical ways, how to budget your income so that there is not an annually increasing debt in the family, are problems which need to be met in the home. . . . This has a bearing not only on family life of the church members but also on the whole question of the self-support of the Church.³

9. To set up the Christian home as a witness for the non-Christian community and to win non-Christian families

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1. Sweeny, op. cit., No. 92, p. 1.

2. Sailer, op. cit., p. 54.

3. Highbaugh: Source Book on Home and Family Life, p. 63.

to Christ.¹

When a home is truly Christian there is a difference between it and the surrounding homes. As has been already mentioned,² Dr. Highbaugh asked what the difference was between Christian and non-Christian homes. When a difference was noted, the answers ran like this:

- (a) Christian homes are happy and joyous.
- (b) Christians don't beat or curse their children, they know other ways to govern them.
- (c) Christian people give both boys and girls an opportunity to go to school.
- (d) Christian families have Grace at the table and Family Prayers.³

The influence of a Christian home as an effective means of evangelism cannot be overrated. A young Indian student tells how his own home was the instrument by which neighbors were won to Christ:

Their neighbors were Moslems, Brahmans, and Hindus of other castes. They made it difficult for his father to rent a place for his shop and home in the bazaar, because they had been told that Christians are all converts from the untouchable classes, and that they are dirty and indecent. . . . The members of the family learned endurance, they learned not to hate, and they never complained. "We showed them by our behaviour that we loved them in spite of the persecution we were undergoing." It took almost five years of this to bring a change in the hearts of their neighbors. Some began joining the Christian family in Sunday worship. They shared in the family Christmas service. They came to read and discuss the Bible. "The atmosphere which was unfriendly in the beginning is now full of neighborly love, cooperation and fellowship."⁴

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- 1. Bulletin on the Christian Home, p. 5.
- 2. Ante, p. 4.
- 3. Highbaugh, op. cit., No. 86, p. 2.
- 4. Wiser and Wiser, op. cit., p. 97.

This whole approach of the home and family life program is summed up in the following words:

"A profound conviction," says Dr. Moffatt of Korea, "that education, reformation, social improvement and scientific advancement, however greatly to be desired, can never change the heart of man nor be the means of evangelizing the world. . . and a supreme faith that Christ alone shall conquer, and that the home in which Christ dwells is the greatest single factor in the up-life of a community or a nation."

The vital significance, therefore, of the "Christian Homes Program" to the life of the Church is unchallengeable. Christian homes that are demonstration centers in the community of the light and love of Christ are the very backbone of the church, whether the local church be part of the Larger Parish area, or whether it be a weak and isolated unit cut off from the benefits of fellowship and the inter-action of other church groups.¹

D. The Origin of Home and Family Life Programs

1. In China.

It is not surprising that the Christian Home Movement was first launched in China. The Chinese family is a closely-knit group and the churches in China soon recognized that "to the extent that the Christian movement wins the home, to that extent will China be Christian. If the homes are not won, it is unlikely that China will ever be won to Christ."² And so it was that in 1930 a Five Year Forward Movement was launched by the National

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1. Maud McKinnon, "Christian Homes Programs in the Lands of the Younger Churches," No. 152, p. 4.
2. Highbaugh, op. cit., No. 86, p.1.

Christian Council of China with "Christianizing Home Life" as one of its goals. The aims of this Five Year Plan were:

- (1) The establishment of vital Family Worship in each Christian Home.
- (2) The winning of the whole Family to Christ.
- (3) The deepening of the spiritual fellowship of Christian neighbours and bringing non-Christian neighbours into the Christian group by prayer meetings in the home.
- (4) Training for Christian Parenthood.¹

The Christian Home Committee stressed the motivation behind these aims as being:

the Christian ideal that you cannot be a Christian and live unto yourself; i.e., a Christian man must win his wife to Christ before he can work out Christian principles in all his relationships; and unless the mother is Christian the children will not be taught in a Christian spirit.²

As a part of this program a national Christian Homes Week was inaugurated in the same year and has been held annually in October ever since.³ The manner of celebration varied in the community depending on whether it was rural or urban and on the leadership available, etc. The same theme was used throughout the nation and packets of materials were supplied by the National Christian Council. The theme in its various aspects was presented in a Sunday worship service and continued throughout the week by the use of "addresses, dramatizations, songs,

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1. Bulletin on the Christian Home, p. 5.
2. Bulletin on the Christian Home, p. 6.
3. The Family and Its Christian Fulfilment, p. 167.

discussions, and aided by exhibits of food, clothing, picture books and toys for the home."¹

When the five year period was ended, the foundation of homes program had been firmly laid in the churches in China. A second five-year period (1936-1940) was then inaugurated which stressed parent education. The program for each year was:

- 1936 - "God-Given Parenthood"
- 1937 - "Essentials for Establishing Christian Homes"
- 1938 - "The Home in the Present Crisis"
- 1939 - "The Happiness of the Whole Family"
- 1940 - "How Can We Make Our Homes Christian?"²

In addition to Homes Week, the work was carried on by establishing leaders' conferences in local churches and by Parent Education Institutes sponsored by the National Christian Council Homes Committee.

From 1941 to 1945 the Third Five Year Plan was carried out with its emphasis being the Training of Leaders.

2. In India.

From China, the Christian Home Movement spread to India. In August of 1941 an informal conference was held under the auspices of the National Christian Council with the express purpose of considering the "inauguration of a united effort to stress the ideals and meet the problems of Christian home and family life in India."³

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1. Ibid., p. 168.
2. "Five Year Plan for Christian Home Work in China," No. 127, p. 1.
3. "Christian Home Movement in India," (1941-42: Minutes of Meetings), p. 11.

A committee was set up and other national Christian agencies were invited to join, viz. the Provincial Christian Councils, the Mother's Union, the Women's Temperance Union, the India Sunday School Union and the Y.W.C.A., etc.

The movement developed along three lines--through literature, through education, and through the actual homelife of the local congregation.

In the field of literature, a bibliography was drawn up showing what was available in India on the subject of family living, a program was initiated to produce books on neglected subjects as well as in the Indian languages where there was a dearth of material, a Bulletin on the Christian Home was started, pictures and posters made available, and plays and dramas were worked out.

In the realm of education, courses in homemaking were encouraged for all schools. Lucknow Christian Teachers Training College and Isabella Thoburn College opened a course on Home and Family Life. An Institute of Homemaking was established at the Allahabad Agricultural Institute, (this as early as 1936). A number of theological schools, secondary schools, and training institutes also offered special courses on Christian Home Life. Informal educational projects were also attempted, such as Ashrams to help homemakers in their problems and to train girls for three months prior to their marriage.

By far the most important approach was the work

with the local congregation. Every church was urged to hold an annual Festival of the Home with one celebration in each home, one in the community, and one in the church. After the Festival, the emphasis on the home was to be followed by discussion throughout the year depending on the leadership available. Suggestions and aids for pastors in meeting family problems were drawn up.

3. In Other Countries.

From China and India the homes movement spread to the Philippines, Africa, Burma, and Japan. Much of the spade work had begun in these countries before and during World War II and the programs are now beginning to take effective hold.

E. Summary

This chapter has considered the significance of the home to the Christian Church and the reason for home and family life programs.

Some aims of home and family life programs were found to be:

1. To win every member of the family to Christ.
2. To raise the spiritual level of the Christian homes and to make every phase of family life Christian.
3. To achieve family unity, improve family relationships, and to develop personalities of family

members.

4. To integrate the best of old culture with Christianity.

5. To educate by teaching to read and to educate to help build better homes for the future.

6. To improve the status of women.

7. To improve health, physical, and economic conditions of the family.

8. To set up the Christian home as a witness for the non-Christian community and to win non-Christian families to Christ.

The home and family life programs in an organized form began as the Christian Home Movements under the National Christian Councils. The first such movement on a national scale originated in China, and from there spread to India, the Philippines, Africa, Burma, and Japan.

CHAPTER II

THE DEVELOPMENT OF CHRISTIAN HOME AND FAMILY LIFE PROGRAMS ON SELECTED MISSION FIELDS

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THE DEVELOPMENT OF CHRISTIAN HOME AND FAMILY LIFE PROGRAMS ON SELECTED MISSION FIELDS

A. Introduction

The study of the development of Christian home and family life programs will be limited to the mission lands in which the American Baptist Foreign Mission Society operates. The countries to be discussed in this chapter, therefore, include China, India, Africa, Burma, The Philippines, and Japan. Since so much of the work is interdenominational, this chapter will study the programs carried out by the national Christian councils, as well as those carried out denominationally. Programs and projects are so often the result of united efforts, that it is almost impossible to separate the denominational from the interdenominational work, except in the local church. This thesis, therefore, will not attempt to separate the two but will discuss the work as a whole.

A survey of the family life background and the various methods used by the programs to reach the homes will be made for each country. Since the Homes movement has been in effect in China for the longest time (twenty years) and the work is the most developed in that country,

this chapter will survey the program in China in detail and will deal with the other countries more briefly. Due to the chaotic conditions in China today, it is impossible to ascertain how much of this work is going on at present, so that the section on China will include a discussion of home and family life work from the beginning in 1930 up to the winter of 1949-50. It is hoped that even though persecution becomes great, and the organized church is dissolved, the Christian homes in China will remain strong in Christ.

B. China

In China, as in no other country in the world, the family has held a central place in the life of the nation.¹ The Chinese are a home-loving people--one of their favorite sayings is, "One may be a thousand days at home in Comfort. Half a day when away from home is much trouble."²

Another such proverb, "Put the family in order and rule the state in peace."³ shows the power of the home

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1. Ava B. Milam, "Home Economics: A Basic Need for the Orient," *Journal of Home Economics*, November, 1949, Vol. 41, No. 9, p. 504.
2. Ai-djen Lo, "The Significance of the Home in the Program of the Christian Church in China," A Thesis, Biblical Seminary, New York, p. 11.
3. Milam, loc. cit.

even in political life. The family, indeed, has been the unit of government in China for centuries:

. . . the old system has prevailed, by which grandparents, children and grandchildren, with relations of many degrees of closeness, form one community of which the head is the oldest man. Each member of the community is responsible to him, and each carries his share of the family duties and obligations. The child grows up understanding that he is first of all a member of the family, and that there can be no question of his doing--hardly of his wishing--anything contrary to the decision of the head of the clan. All the principal events of life are decided by the group, not by the individual. Marriages are arranged for the good of the family.¹

The position of women and children in the Chinese home has always been one of submission. Confucius laid down "three obediences" for women--obedience to father, to husband, and to son.² The daughter-in-law while still a child went to her husband's home and there served as an apprentice, her chief duty being to care for her husband's family.³ He might leave her to go to a distant city to conduct a business or attend school but she was to remain behind and rear the children. Women who had sons were honored, but if no sons were born, other women were brought in and concubinage "with all of its jealousies and sorrows broke down the unity of the home."⁴

When a husband was harsh with his wife, as often

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1. Speer and Hallock, op. cit., p. 63.
2. Ibid.
3. Viola C. Hill, "Christian Homes in East China," Christian Home Leaflet Series, Women's American Baptist Foreign Mission Society, p. 1.
4. Ibid.

happened, she was not allowed to "talk back." If she became angry, she went out to the fields to work or down to the stream to wash clothes until she cooled off. If she were angry indeed then she could "ou chi'i," "refusing to talk or work or eat for hours, days, or an even longer period."¹ If a Christian husband was courteous to his wife, people would shake their heads and wonder. They expected a husband to bring gifts to his concubine but when he carried a basket for his wife, they sighed in perplexity and said, "He is always kind to her and she isn't a secondary wife."²

This is not to say that women never held a place of honor. Old Grandmothers were highly respected and were often the "powers behind the throne" in the village clan. But the general attitude was to respect women of one's own family or older women, not the younger women or all women.³

In the last few decades, however, China has seen a great many changes and not the least of these has been in the area of family life. The large family system is rapidly giving way to the small family unit--husband, wife, and children. The system of concubinage and the selling of wives, though still practised in many communities, have been abolished by law and the "institution of raising

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1. Highbaugh, Family Life in West China, p. 116.
2. Ibid.
3. Speer and Hallock, op. cit., p. 68.

child daughter-in-law. . . will soon be a thing of the past."¹ More and more women are being educated and careers in medicine, business, education and government are now open to them.² Along with these new attitudes toward women there have been changes in the concept of the family as well. The child is being recognized as an individual apart from his responsibility to the family and young people are often allowed to choose their own mates and are not required to submit unquestionably to all family decisions.³

However, the effects of this new found freedom have not been all good. Dr. Ava Milam, after a recent trip to the Orient, has observed:

Some of these changes have come with irresistible force and unveering steadiness, while thoughtful, cautious citizens have wondered at the outcome.

The rapid break-up of the clan family system, where formerly the indigent, the deformed, and the physically and mentally sick were cared for by the family and where the responsibility for each member's behavior was assumed by its leader, results in a great upheaval in a nation. In 1948, some of the Chinese citizens, I found, were inclined to look back with some bitterness and with longing for a return of the old family system.⁴

And a Chinese national says upon reviewing this situation,

Aged parents can no longer count on their grown up children for financial support and affectionate care

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1. Liang-Chuang, Yatkwan, "The Family as Seen by a Chinese," typewritten report from files of Department of Home and Family Life, Presbyterian Church, U.S.A., p. 3.
2. Speer and Hallock, loc. cit.
3. Ibid., p. 69.
4. Milam, loc. cit.

as did their own parents. In many cases the Home has ceased to be a place of real affection, of mutual help and mutual respect, of individual care and character building. At the same time there are a number of educated and ambitious young mothers who feel that taking care of babies and attending to household affairs are drudgery and waste of their time and energy. For with their education and ability are they not intended for a higher and nobler calling?¹

One of China's well known scholars and philosophers, Liang Shu Ming, who is not a Christian, has gone so far as to predict the collapse of Chinese rural life economically and morally:

The history of China during the last hundred years may properly be thought of as a record of rural decadence It is our conviction that China is not only bankrupt in an economic sense but also in a moral sense. By this we refer to the shaking and collapse of the old ideas, beliefs, folklore and customs without anything new to take their place. Consequently, the rural folk have been thrown into a state of baffled confusion as well as one of depression. . . . Until there is some transformation and enlightenment, this state of mind renders futile any effort to better their condition.²

Such statements as these that old ideas were collapsing "without anything new to take their place" and that Chinese life needed "transformation and enlightenment," pointed up the urgent need in China and in China's families for the gospel of Christ. Thus the home and family life program was started in China, attempting to stabilize Chinese life. Many methods have been used and many projects carried out by both denominational and interdenominational efforts. These will be discussed in the following section.

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1. Yatkwan, loc. cit.
2. Alice E. Murphy, "Training and Guiding Lay Leadership in the Village Church," No. 157, p. 3.

1. Christian Home Committees.

The Christian Home Committees were organized on a national scale under the National Christian Council and on a provincial or city-wide scale under the area Christian councils, and even on a local scale in some churches. As has been mentioned,¹ these committees put into effect and carried out Five Year Plans by means of which the homes movement was to move forward. The first two Five Year Plans have already been discussed.² The Third Five Year Plan,³ emphasizing the training of leaders, was carried out from 1941 to 1945. This was to be accomplished by holding Regional Institutes for the Training of Christian Home Making Leaders and by recruiting such leaders. It was originally planned to hold six such institutes, but due to war conditions only two were held--one in North China at Tunghsein, Hopei, and the other at Junghsien, Szechuan in West China. Classes were open for those who were high school graduates or equivalent and who had previous experience, study, and training in homes work. These trained leaders would then have the following functions:

- a. Promoting Christian Home work through the church program of evangelism.
- b. Teaching in the Lay Training Institutes.

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1. Ante, p. 20 ff.
2. Ante, p. 21 ff.
3. "Five-Year Plan for Christian Home Work in China," No. 127.

- c. Guiding and training those who are going to do the work of Parent Education and organizing Parent Clubs or classes.¹

The recruiting of future leaders in Christian home making was to be achieved by interesting the young people of Christian churches and schools so that several of the students would dedicate themselves to homes work as their life work. In the field of literature, a manual on methods was prepared for leaders and a catalogue on existing materials on the home was compiled for young people and for newly married couples.

From 1946 to the present time the emphasis has been on evangelism in accordance with the goal of the Forward Movement of the National Christian Council.² The Christian Home Movement has been expanded into the program of the middle schools, universities, and hospitals as well as the churches, to continue the two-fold objective of preparing young people for Christian home making and an adequate leadership for homes work. The specific goal for this period has been to reach the whole family for Christ by having all members of the family brought to Christ and by making all phases of family life Christian.

The second Sunday in May has been proclaimed as Parents Day. This has proved to impress the non-Christian

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1. Ibid., p. 2.
2. "Christian Home Work 1947-1949," Report to National Christian Council, Shanghai, China, pp. 1-2.

Chinese as such a day "helps remove the suspicion of lack of filial piety on the part of Christians, who they know do not worship their ancestors."¹

2. Christian Home Week.

Although the original purpose of Home Week was to help Christian families to become more Christ-like in their home life, it has become as well a major means of interesting the non-Christian community in the gospel message. Definite follow-up work is planned so that Home Week is just the beginning of projects continued the year round. A local committee, made up of representatives from the schools, hospitals, evangelistic teams, Sunday school workers, lay workers, etc., adapts the program and materials to local needs and conditions. Some of the topics used for the past few years have been: The Christian Home and Democratic China, Christian Marriage, and Christian Family Relationships.² The schedule for the week as planned for one year, 1940,³ will serve as an example of such a week:

Sunday - Special Family Life sermon and announcement of plans for the week.

Monday - "The Healthy Body"--demonstrations of cheap and obtainable foods, hygienic clothing, effect on plants of sunlight, etc.; short group talks on hygiene; outdoor games; and a Hygiene Play

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1. The Family and Its Christian Fulfilment, p. 168.
2. "Christian Home Work 1947-1949," p. 2.
3. Lois E. Chapple, "A Program for 'Christianizing the Home' Week," No. 133.

by the students.

Tuesday - "The Healthy Infant"--group talks and demonstrations on bathing baby, vaccination, etc.; attempt to launch a short term Mothers' Club; in the evening, group discussion for fathers.

Wednesday - "The Healthy Mind"--group discussion and talks on "Why I Should Learn to Read" or on "How to Promote Reading in Christian Homes"; plan for project on sharing of reading material, such as Christian magazines, etc.

Thursday - "Mental Development of the Child"--talks on obedience and discipline, etc.; demonstration of story lesson and play hour with little children while mothers watch; making of toys; for more advanced groups--"Preparation for Marriage"; Parents' discussion to be held at night; establish Child-Training group in conjunction with Mothers' Club.

Friday - "Health of the Spirit"--discussion on "Devotional life of the Christian" and related topics; separate group for non-Christians; for parents' meeting, "Family Worship."

Saturday - "Spiritual Life Expressed in Service"--discussion of such topics as "How Can Christian Homes Serve the Community"; plan a year-round project such as home visitation; drama in the evening on "A Christian Home Serving Others."

Sunday - "Parents and their Children"--Family Sunday--Families to sit together in church and children to have a definite part in the service; suggested sermon text: Deuteronomy 6:1-14 or Colossians 3.

The Chinese dearly love dramatizations, pageants, and plays, and their wide use for Home Week is encouraged. In addition each of these days begins with a worship service in order to keep a spiritual emphasis throughout. In 1948, Home Week was celebrated in 16 of China's 18 provinces and in Hong Kong.¹

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1. "Christian Home Work 1947-1949," p. 2.

3. Local Church.

a. Pastor.

The pastor plays an important part in the on-going program of the homes movement in the local church. His sermons during the year are geared to meet the problems and needs of the families. In addition, pastoral counseling has become an integral part of his ministry. Pastors have always been responsible for the spiritual guidance of their people but many have been unprepared to help with such problems as pre-marital advice and child guidance, etc. A booklet to meet this gap is now being prepared for pastors by the Home Committee of the N.C.C.¹

b. Christian Home Committee.

Some local churches such as those of the East China Baptist Mission² were able to establish permanent Christian Home Committees made up of lay people which would function throughout the year. These committees have the following functions:³

- (1) Survey the local church situation to determine whether church members came from families where:
 - (a) all were Christian
 - (b) only one of the parents was Christian
 - (c) only the young people were Christian.
- (2) Outline the family life work already being done to

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1. Ibid., p. 5.
2. Ruth Mather, "Christianizing the Home," p. 3, a type-written report written April, 1948, and used for Bangkok Eastern Asia Christian Conference, December, 1949.
3. Personal interview with Miss Ruth Mather, Christian Home Secretary, East China Baptist Mission.

determine gaps and areas needing improvement.

- (3) Formulate definite objectives based on discovered needs and prepare a program of work meeting the needs.
- (4) Present the program to the church body for approval and carry the program out.

Goals along spiritual, intellectual, physical, and social lines were drawn up and the slogan, "to make Christian homes more Christian and to make more homes Christian,"¹ was adopted.

c. Sunday School.

The Christian home program is further carried out through all departments of the Sunday School in many churches. In the East China Baptist Mission,² this is done by lessons and follow-up in the homes in the Children's Department; by lessons, projects, personal counselling, and by follow-up in the homes in the Young People's Department; and by classes, counselling, and home visitation to help with problems in the Adult Department.

4. Training Youth.

a. Mass Education Literacy Classes.³

The Mass Education classes, part of China's New Life Movement, are held for the older young people and adults of the church and community in order to teach them

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1. Ibid.

2. Mather, op. cit., p. 4.

3. Highbaugh, op. cit., No. 86, p. 6.

to read. Supplementary readers on health, religion in the home, child care and discipline, and home ideals are used. In some instances the students of the middle schools teach all they have learned on home and family life to several Mass Education classes assembled together. Another approach is through the use of experimental class discussion groups with the objective of gathering material for a text-book to be used by volunteer teachers of literacy classes.

b. Through clubs.

In order to reach the "younger" young people, clubs such as 4-H,¹ Children's Clubs,² and "Little Mothers" Clubs,³ have been organized. Since the marriage age in China has been so young, the strategic time to reach the young people is at the age of 12-15 years or even younger. In 4-H and Children's Clubs, a variety of methods are used. These include discussion groups, demonstrations, visiting in the homes of club members to determine ways to improve them, and special projects, e.g. toy making, whitewashing the walls of one's own home, starting a flower garden, growing tomatoes, and raising prize chickens.

The "Little Mothers" Clubs are for girls of 8 to 12 years of age, who are generally responsible for the

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1. Harry S. Martin, "4-H Club Work of the Lu Ho Rural Service Center," No. 176.
2. Highbaugh, "Preparation for Home Making," No. 178, p. 1.
3. Mabel Nowlin, "The Junghsien (West China) Institute for Training Christian Home Leaders, No. 139, p. 3.

younger members of the family and are often seen going about their daily chores with babies tied to their backs.¹ These little girls are taught how to bathe the baby, how to train their little brothers and sisters in habits of cleanliness, and how to sew. They learn songs and prayers, stories and games, and how to read.

c. Youth Institutes.²

The use of Youth Institutes is a comparatively new idea in the homes program. A section of the institute is given over to a study of "Christian Family Youth Problems". This often provides the stimulus for continued study throughout the year on this subject by the young people in their own local church.

5. Parent Education.

a. Classes.³

Parent Education classes are generally held in the homes of Christians. Such homes are a natural setting for these classes since the women feel free to enter into the discussions in the homes which they would not do in schools or churches where men usually do all the talking. Classes are kept small--from three to five families are recommended--because a "small homogeneous group makes for

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1. Ibid., p. 2.

2. "Christian Home Work 1947-1949," p. 5.

3. Highbaugh, op. cit., No. 86, p. 4.

freedom and depth in facing problems."¹ The families meet once a week and the classes generally run for the four winter months when most farm families have more time for leisure.

One such class² was held in the home of one of the leaders of a local church. His wife was not a Christian and he was anxious for her to come to know Christ. The class studied the textbook, "What Should be the Attitude of Christians toward their Children?"³ As a result, the husband began to teach his wife to read, the Christian education of the children was emphasized in the home, and the two year old child who had been sickly and irritable became a picture of health due to a new knowledge of proper feeding. After the class had been in progress for two months, the mother without discussing it with anyone else, went directly to the pastor and asked to become a member of the church. A truly Christian home was then established with Family Worship, Christian nurture, etc. This was true not only in this family but there were far-reaching results in other families as well.

Beside the text-book mentioned above, there are several others available for such classes, e.g. "What are

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1. Ibid.
2. Ibid.
3. Highbaugh, "What Should be the Attitude of Christians toward their Children?", No. 205.

Christian Standards for Establishing a Home?"¹, "Mutual Attitudes Between Christian Husbands and Wives,"² "A Study Outline for Christian Homes in China--the Economic Basis of the Christian Family."³ Most of these include a Bible study, often one of a Biblical family, a case study of a Chinese family presenting a problem, and a worship period with songs, proverbs, and memory verses to be learned. Some of the topics discussed are "How Can Wives Help Their Husbands with Their Work?", "How Can Husbands Help Their Wives. . .?", "What Makes You Mad?", "What is the Christian Way to Carry on the Family Line?", etc.

In addition to such parent education classes dealing directly with the Christian home, there are others, such as literacy classes, which use materials on home and family life for teaching how to read.

b. Husband and Wife Fellowships.⁴

The organization of Husband and Wife Fellowships is one of the newer trends in China and such groups have been formed under the local churches, Y.M.C.A.'s, and among faculty groups on college and university campuses. These fellowships provide for "study of family problems, spiritual

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1. Highbaugh, "What Are Christian Standards for Establishing a Home?", No. 87.
2. Highbaugh, "Mutual Attitudes Between Christian Husbands and Wives," No. 88.
3. Frank W. Price, "A Study Outline for Christian Homes in China--The Economic Basis of the Christian Family," No. 84.
4. "Christian Home Work 1947-1949," p. 5.

growth, and the development of an adequate wholesome social life shared by husband and wife."¹

c. Mothercraft Club and Dorcas Society.

The Mothercraft Club² was organized for the purpose of helping the Christian women to become better wives and mothers and are usually held in conjunction with the church or mission station. There are classes for illiterates, and classes in knitting, sewing, rug-making, nutrition, personal hygiene, handicrafts, and recreation. In cotton-growing areas, the women were taught³ that the wheels they used for cotton would also spin wool and hence the families were clothed more warmly. They were also taught to knit and were able to sell their products, thus boosting the family income.

The Dorcas Society⁴ is largely a service organization of the local church women and provides an outlet for their Christian faith. Old garments are ripped up, cleaned, and re-sewn for babies, children and older folk. The motto of the society is "Give"--of time, new or old clothing, money, or whatever possible.⁵

6. Child Welfare Clinics and Nursery Play Groups.

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1. Ibid.
2. Mrs. C. A. Bridgman, "Child Welfare Work in Junghsien, West China," No. 136, p. 1.
3. Stallings, op. cit., No. 137, p. 4.
4. Nowlin, op. cit., No. 139, p. 2.
5. Ibid.

a. Child Welfare Clinics.

Child Welfare Clinics are often established in connection with the church rather than with the hospital in order to reach more women and also to secure the services of volunteers rather than paid workers. At the baby clinic mothers are taught to bathe their babies, how to treat skin trouble, and how to prevent the development of skin, eye, and other diseases. Christian and hygiene tracts are given out, and in one baby clinic,¹ for example, two Bible women are present to talk to the mothers personally or in groups.

In another church,² the baby welfare work involves bathing, and teaching mothers to bathe, new born babies in the home. One of the major causes of the high infant mortality rate in China is tetanus, which can be traced back to unsanitary habits of mid-wives, such as tying the baby's cord with any material available, as old dirty shoestrings, or packing on it mud from the germ-infested gutters of the streets. "During these visits the student will not only bathe the baby, but will help the mother learn to clean and improve the unkempt house, and, as the way opens, she will introduce the mother to Jesus Christ, in whose spirit it is done."³

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1. Bridgman, loc. cit.
2. Nowlin, loc. cit.
3. Ibid.

b. Nursery Play Groups.

As part of the mother-child welfare work, nursery play groups have been established with the two-fold purpose of caring for the little children while the mothers work and teaching the parents how to train their children. In these nursery groups, children are taught for the first time to play with other children and to establish good eating, sleeping and toilet habits. To teach them the value of proper food they are taught such chants as:

Grinding the Bean Curd¹

"Pull it out, push it in
That's the way to grind the beans.

"Pull it hard, grind it neat,
Make it soft for baby to eat.

"If it's soft and good to eat
I'll give it to ---- (name of baby brother
or sister).

"If it's coarse and hard to eat
I'll give it to ---- Nobody will eat."

And to teach them to use the latrine:

"Go to the toilet,
Go to the toilet,
All good children
Go to the toilet."²

As a result of one of these play groups, one writer reports, "Some children badly nourished became quite

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1. Highbaugh, Family Life in West China, p. 24.

2. Ibid., p. 88.

revived and energetic instead of droopy, alert instead of sleepy, talkative instead of silent and sore eyes cleared up after a few weeks of eating vegetables."¹ Parents, who at first objected because they feared that the children would be stamped and taken away or that their eyes would be dug out for eye medicine, soon became cooperative in carrying out the procedures learned in the nursery groups.² Many of the parents are reached for Christ through these tiny children, by a program of home visitation and parents' meetings.³

7. Institutes for Training Christian Home Leaders.

The Institutes for Training Christian Home Leaders were established as part of the third Five Year Plan of the N.C.C. as already has been mentioned.⁴ The first was held for just one month, but the second⁵ in Szechuan was conducted on an experimental and laboratory basis as part of an on-going program. Students, who were Bible women and other church leaders, took the course for one year. They were taught how to organize and direct by actual in-service training, Mothercraft activities, child welfare work, Dorcas societies, and Parents' clubs, how to lead in group

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1. Highbaugh, "A Summer-Time Community Project in West China, No. 159, p. 2.
2. Ibid.
3. Personal interview with Miss Ruth Mather.
4. Ante, p. 33.
5. Nowlin, op. cit., No. 139.

singing, home worship, Bible study, home visitation, gardening, budgeting, etc. On Sundays the students worked in Sunday school and church in the morning and in the afternoon visited in the homes. As a final project they set up a small child welfare and Christian home center in a rural area in conjunction with a local church.

8. Schools.

a. Primary and Middle Schools.

Many students in China found Christ through the Christian schools which they attended but too often nothing was done to reach their homes.¹ The home and family life program emphasizes the responsibility of young people in winning their parents to Christ and aims to give the young people a proper concept of Christian family life.² This is done by holding discussion groups, dramas, debates, lectures, essays, and exhibits, and by stressing some phase of family life in such classes as civics, physiology, religious education, and Sunday school.³ In addition, the regular curriculum of home economics has been introduced into many middle (high) schools for girls and several for boys.

b. Universities and Colleges.

A number of China's universities and colleges

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1. Personal interview with Miss Ruth Mather.
2. Mather, op. cit., p. 4.
3. Highbaugh, op. cit., No. 86, p. 6.

have organized departments of Home Economics or have initiated courses on the home in the sociology departments. Notable among these are Ginling College, University of Nanking, Cheeloo University, Yenching University, Fu Jen University, West China Union University, and Hua Nan College.¹

c. Theological Seminaries and Bible Schools.

Courses on the Christian Home are now offered in Nanking Theological Seminary, Foochow Union Theological Seminary, Peking Theological Seminary, Shaohsing Bible Teacher's Training School,² Woman's Bible Training School in Swatow,³ and others.

d. Mothercraft Schools.

The first Mothercraft School in China, originally called The Huchow Woman's School, was founded at Huchow, Chekiang Province in 1918 by Miss Mary Jones of the East China Baptist Mission.⁴ Its immediate purpose was to educate the uneducated wives and wives-to-be who because of their ignorance were a severe handicap to their husbands. Its deeper purpose was evangelistic--to win the women to Christ. The women, most of whom had had no primary education,

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1. "Christian Home Work 1947-1949," p. 3.
2. Ibid.
3. Edith G. Traver, "Christian Homes in South China," Christian Home Leaflet Series, Woman's American Baptist Foreign Mission Society.
4. "A Catechism on the School of Mothercraft," printed leaflet, The Huchow Woman's School, Huchow, Cheking Province, China.

studied the Christian guidance of children, family relationships, and home economics, in addition to the usual elementary subjects. In connection with the Mothercraft School a Nursery School was established to care for the little ones while their mothers studied and which also served as a "Laboratory School" where theories were put into practice.

As time passed, the influence of the school became wider and many came to observe in order to set up Mothercraft schools in other mission areas. In addition those young women who already had had some training were encouraged to study at Huchow to prepare themselves for children's and parent's work in churches and schools. During the Japanese occupation the school was moved in 1937 to Shanghai and in 1945 it became a department of the Union Girls' High School in Hangchow.

A number of other Mothercraft schools have now been established.¹ The schools' purposes are to train lay leaders for the church and to meet the needs of homemakers and future homemakers. A four-fold curriculum is offered: homemaking education, industrial education, religious education, and health education.² Since the educational picture has changed since the early days at

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1. The Family and Its Christian Fulfilment, p. 169.
2. Yu-chen Liu, "The New Light Mothercraft School at Changli, North China," No. 162.

Huchow, the course is now given to all who have had primary school education.

9. Extension Work of Colleges and Universities.

a. Rural Service Stations.¹

In order to give college and university students the actual experience of working directly with the people, a number of service stations in rural areas have been set up, often in conjunction with the local church. These have secondary purposes in that the students become active Christian workers through this experience and a firm foundation for a program of family work is laid in the community. Most of the students, majors in Sociology, Home Economics, Agriculture, and Religion, are from Ginling College, University of Nanking, Cheeloo University, West China Theological College, West China University, and Yenching University.

Most of these service stations are operated during the long China New Year vacation and during the summer time. Some of the projects conducted are Nursery Play Groups; exhibits on such subjects as children's clothing, household decoration, nutritious foods, children's toys, health, religious art, and religious education in the home;

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1. Highbaugh, op. cit., No. 159; Highbaugh, "A Vacation Student Work Project in West China, No. 156; and Hsiung Ya-Na, "Training Women and Children for Home and Community Life," No. 173.

programs including group singing and dramas on such subjects as the Good Samaritan, the Prodigal Son, and the Christian Family embodying all that has been taught.

Weekly parent classes and daily vacation Bible schools are held and home visitation is carried out.

b. Research Work.

The need for greater experimentation and research in the area of home and family life became apparent as time progressed. A conference to plan such research was held in Nanking in 1948 with Dr. W. A. Anderson of Cornell University and Miss Mary Sweeny, formerly of Merrill Palmer School, as special advisors.¹ Research study projects, pilot studies on a few families, and other projects were set up. Outstanding among such studies was the service-research project² conducted for three years in two rural communities in Szechuan, West China, by Dr. Highbaugh and her colleagues.

c. Other Extension Work.

One college³ has sent a team out to towns and villages with a rat exhibit on nutrition to demonstrate the importance of a proper diet. Nutrition lectures have been given and classes conducted for all types of groups.

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1. "Christian Home Work 1947-1949," p. 5.

2. Cf. Highbaugh, Family Life in West China.

3. Mary K. Russell, "Extension Service in Home Economics, The Rural Institute, Cheeloo University," No. 160, p. 1.

Other colleges have conducted programs whereby women are taught to read, training classes for young girls of pre-marriage age are held, and other homes work is executed.

10. Literature and Audio-Visual Aids.

There is a growing amount of material available for homes work. A Guide Book for the Christian Home with pictures to go with it has been prepared by the N.C.C.¹ This guide book is most comprehensive and is divided into two parts. The first part deals with the Christian home, its marks and inward beliefs and standards, its relationship to God, the church and society; and with its special occasions, such as weddings, anniversaries, dedications, etc. The second part contains selected materials for family worship, Bible reading, hymns, prayers, etc. If the family is illiterate, there are suggestions for the pastor to help him in teaching these to his people.

Other materials available are magazines containing articles on the Christian home, posters, pictures, study manuals, leaflets, etc.² Audio-visual aids, such as radio broadcasts, a film strip, entitled "The Christian Family Is Different," health films, and exhibit materials have also been produced.³

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1. Personal interview with Miss Ruth Mather.
2. The Family and Its Christian Fulfilment, p. 171.
3. "Christian Home Work 1947-1949," p. 4.

11. Farm-Village Experiments.

When homes work was started in China it was found that in many areas three-fourths of the church membership was composed of men.¹ Churches had been established in county seats and market towns where men went to do their business and so the women and those confined to the homes were neglected or ignored. To alleviate this condition, there has been a growing movement to move and establish churches in the villages where the people live and also to permit a person to join the church only when his whole family is ready to accept Christ.

As part of the rural reconstruction movement conducted by the government, several experiments have been carried out by mission stations. A survey of one mission area showed that the Christians were thinly scattered in groups of three, five, ten, or twenty to a village, pastors thought of Christian work in terms of weekly preaching only, and some of the oldest churches were the deadest--Christianity had not taken root in the community and was not attracting the young people.² And so an attempt was made to Christianize an entire village instead of just an individual here and there. Many far-reaching results were reported, socially, economically, and religiously, among

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1. Speer and Hallock, op. cit., p. 73.
2. "The 'Farm' Village Experiment--Toward a Christian Village," No. 75.

which was the fact that the head of the village walked into the church on his own initiative and told the pastor he wanted to "take his stand before the church as a Christian."¹

12. Families Reaching Other Families.

Many instances could be cited of Christian families reaching out into the community and serving others. One such story is told of the Civic Head of One Hundred Families in a West China community, "who had the serious problem of an elder brother who smoked opium, gambled, and had used up all the family patrimony away from home."² At China New Year, when gambling is especially wide-spread, the village head invited a group of young people, neighborhood Christian families, college students, and some of the church staff to his home for the New Year Eve festival, and continued this idea of Christian fellowship and activities through the whole holiday. The elder brother did not gamble that season, and gradually became interested in the weekly neighborhood worship meetings that had been established in the home. A year later the brother had stopped opium and gambling and declared himself as wanting to be a Christian. A number of the others in the community did likewise and at the following China New Year, the "tableful of gamblers stopped each day to attend meetings and investigate a new way of life. In helping his own brother, and

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1. Ibid., p. 6.

2. The Family and Its Christian Fulfilment, p. 150.

other families at the same time, Mr. Ma had brought about some far-reaching community changes."¹

C. India

The patterns of family life in India are very similar to those of China. Here too are the clan or joint family systems, the subjection of women, and the desire for sons to carry on the family line. In India, the religions of the land teach that the woman has no soul and that "even the threshold weeps for four days when a baby girl is born."² The Indian woman worships her husband as her god, prepares the "food for him and the other male members of the family, serving them as they eat,"³ and eating only of what remains when they are through. She thinks only of her husband's comfort and how she may better serve him.

In addition to the submission of women, life in India is fraught with other problems. The caste system keeps down every bit of initiative that might stir in the Indian's breast, the people are extremely illiterate and

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1. Ibid.
2. V. Gulbhanu, "The Place of Christian Women in the Home and in the Church," Baptist Missionary Review, Vol. LIV, No. 4, July-August, 1948, p. 111.
3. Frances M. Tencate, "Christian Homes in South India," Christian Home Leaflet Series, Woman's American Baptist Foreign Mission Society, 152 Madison Avenue, New York, N. Y.

poverty-stricken, a condition which forces women to work to supplement the family income. In addition, India is 90 per cent rural and village life is extremely drab.¹ Village homes are made of gray mud walls rising from dusty lanes, and with gray mud walls inside.² The soil is over-worked and malnutrition is wide-spread.

The poverty of the great rural masses precludes the possibility of their having proper food. Life follows a vicious circle in which it is hard to say whether ignorance, low vitality, pressure of ancient fixed custom, or some other widespread factor is cause or effect.³

Diet⁴ and debt⁵ might be said to be two of India's greatest problems.

Like China, homes in India have been affected by the revolutionary changes that have swept the world. Says an Indian Christian, "Altogether there is in the air today, a demand for freedom in every phase. New patterns of behavior are being tried while old restraints are being cast off."⁶ These adverse influences have invaded the

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1. Anna Canada Swain, "The Creative Witness of the Christian Home," Christian Home Leaflet Series, Woman's American Baptist Foreign Mission Society.
2. "Christianizing the Home," mimeographed report, Woman's American Baptist Foreign Mission Society, p. 2.
3. Speer and Hallock, op. cit., p. 91.
4. Ibid.
5. "A Five Year Plan for Christian Homes," Appendix II, The Second Bulletin on the Christian Home, National Christian Council of India, p. 44.
6. Vimala J. Rajamanickam, A Paper on the Christian Home Movement in India read at the World Convention on Christian Education, Toronto, Canada, August, 1950, p. 1. (Typewritten copy)

Christian community as well. ". . . in this atmosphere of secularism, materialism, and opportunity to abuse freedom, there arises a tendency to dilute our own spiritual convictions and compromise--a temptation to ignore the importance of Christians upholding as one body, their ideals and convictions."¹ Present day problems confronting the church of India are:

The majority of educated Christians no longer lay great stress on religious fervour, and lack of conviction makes young people afraid to seem religious.

Family worship is often neglected because other secular activities and attractions demand their attention. . . .

There is a growing desire to be national and identify oneself completely with one's fellowmen, and in this there is the danger of their acquiring. . . ideas and ideals that are secular and materialistic, and antagonistic to the spirit of Christ. . . .

Intermarriage is no longer unusual or unacceptable among the socially advanced Christians.²

To answer these new assaults on the Christian homes, programs of home and family life work were introduced in India, as has already been discussed.³ In this section the various methods and approaches used by the homes programs will be studied.

1. Christian Home Committees.

Christian Home Committees have been set up under the National Christian Council and the Regional and Provincial

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1. Ibid.
2. Ibid.
3. Ante, p. 22 ff.

Christian Councils. These committees promote the idea of the Christian Home Festival, produce literature and audio-visual aids, and interest schools in the homes movement. They share ideas and experiments with each other.¹ Several committees have adopted five year plans with specific goals, through which the homes work will move forward.² Standards for Christian Homes have been set up for which every home may work, such as cleanliness, orderliness, family worship, pictures, a budget, etc.³ Christian Home Fellowships have been organized in some areas to unite in a common effort and to reach those untouched by the Church.⁴

2. Christian Home Festivals.

One of the festivals most loved by the Christians in India is the Homes Festival. It was originally introduced to combat unworthy religious festivals such as those of the Santals witnessed by one missionary: "Cattle are tied to posts in the middle of the road and before the night is finished, not only the cattle are drunk, but

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1. "The First Decade of the Christian Home Movement," from Editorial Notes in The National Christian Council Review, October, 1950. (a typewritten copy from American Baptist Foreign Mission Society)
2. "A Five Year Plan for Christian Homes," The Second Bulletin on the Christian Home, p. 39.
3. "Standards of Excellence for Homes," Bulletin on the Christian Home, p. 33.
4. "The Christian Home Fellowship," a mimeographed report from the files of the Department of Home and Family Life, Presbyterian Church, U.S.A., 156 Fifth Avenue, New York, N.Y.

likely every man woman and child as well."¹ When they had been Hindus and Moslems, the newly converted Christians had had their holy and feast days and now they keenly missed these festivities with nothing to take their place. Thus the idea of a Home Festival was conceived with its main purpose, the dedication of the homes to Christ.

These festival weeks are celebrated at different times in many different ways in homes, churches, and schools. A booklet² has been prepared on the subject giving suggestions for pastors, congregations and individual homes. Many Homes Weeks are climaxed with a special Service of Lights originating in the church and continuing to the homes signifying that "Christ is the Light of the world, of homes, and of hearts."³

One such festival is described as being held in the little village of Hatigarh with a population of 300 where almost all were literate. The children were intensely interested and "worked early and late decorating their homes with leaves and flowers, making mottoes, and printing Bible verses, and cleaning their homes and yards."⁴

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1. Jane G. Osgood, "Festival of the Christian Home, Hatigarh," Tidings, Vol. 29, No. 4, Fourth Issue, 1949, p. 21.
2. Carol Graham and Elizabeth Moreland, "The Festival of the Christian Home," (Revised Edition 1948) National Christian Council of India.
3. Ibid., p. 6.
4. Nina Bowers, "That Our Homes May Reflect Christ," Tidings, Vol. 30, No. 3, Third Issue, 1950, p. 13.

In other communities, committees were appointed to plan the house inspection, family worship, sports, exhibitions (such as baby shows and model kitchens with smokeless ovens), and love feasts. The young men of another community decided to make up a singing party, collected drums and cymbals and started out each evening before the church service.

Pastors were active in helping to arrange for family worship, visiting in the homes and preparing sermons on the subject. Each evening when the church bell rang the families gathered together for worship using the suggested topics, hymns and Bible readings. One missionary reports, "It was thrilling to walk along the winding paths in the early evening and hear hymns from many homes and see father, mother, and children sitting around a tiny, flickering oil lamp reading and praying together."¹

3. Local Congregations.

In addition to the annual Christian Home Festival, homes work is carried out by the local congregation of Christians in a variety of ways. Discussion groups for young people, newlyweds, young parents, and older folk are held.² Some Sunday school classes study the Christian Home for one quarter or more. Women's Societies, 4-H Clubs,

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1. Ibid., p. 14.

2. The Family and Its Christian Fulfilment, p. 165.

Boy Scouts, and Girl Guides have been organized.¹ Nursery schools and day nurseries to care for the little ones while their mothers work, health centres, and child welfare clinics have been set up.²

Great stress has been laid on having a trained pastor or teacher with an equally trained wife live in the villages, whose homes are exactly like their non-Christian neighbors except that they are orderly and neat, have a garden, and proper toilet facilities, well trained children, and most important of all a spirit of hospitality, devotion and reverence.³

For those thinly scattered Christians, where there is no local church, the visiting pastor or missionary meets with the handful of Christians in a different home each time he visits.⁴ Leaders are chosen to continue throughout the year in holding literacy classes using homes literature, or, after some training, discussion groups.⁵ The scattered Christians are urged to attend annual melas (conventions), workshops, conferences, and institutes usually held in some rural center accessible to all the

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1. Charlotte C. Wyckoff, "Home and Family Life as an Objective for Christian Effort in Rural Areas," No. 158, p. 3.
2. Ibid.
3. Ibid., p. 1.
4. "The Christian Home in the Village," No. 200, p. 5.
5. Ibid.

surrounding villages.¹

4. Education.

a. Formal.

The Homemaking and Family Life courses offered in several of India's colleges have already been mentioned.² Other colleges have now added these to their curriculum. Bible-training schools, theological schools, boarding schools, high schools, and industrial schools have all offered courses in Christian family life.³

Some of these students have gone out on weekends to the villages to demonstrate what a Christian home should be. "This is done through dramatizations, through lectures, by teaching of the Sunday school lesson, and by practical exhibitions of washing the baby, removing dead animals from the vicinity of homes, and cleaning the drains."⁴ Better still, many have gone back to their own villages to live and bring up their families and there day by day have shown the beauty of a truly Christian home.⁵

b. Informal.

Among the informal educational projects that have

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1. Personal interview with Miss Bess Freeman, missionary to India under Presbyterian Church, U.S.A., working on home and family life programs.
2. Ante, p. 23.
3. Wyckoff, op. cit., No. 158, p. 2.
4. Swain, op. cit.
5. Ibid.

been conducted are six-week ashrams (retreats),¹ a clinic for parents of problem children,² workshops and short term institutes³ for pastors, Bible women and other leaders. Schools and orphanages not offering a full time course on family life hold discussion groups, lectures, and exhibitions on the Christian Home.

In one district of North India the one day melas⁴ have proved to be very popular. In order to encourage the scattered Christians, they come together for one day for fellowship and growth, even as the Hindus and Moslems have their one day gatherings. The program includes exhibits, demonstrations, worship, dramas, child care, religious education, instruction in Christianity, and is climaxed by a common meal.

c. Experiments.

Under the auspices of the All India Women's Conference, Dr. Mary Sweeny, who had previously demonstrated how a nursery school should be organized and set up in Bombay, was invited to set up a Nursery Teachers' Training Course, called the "Training Course for Teachers of Pre-Basic Schools," in Bombay in the summer of 1947.⁵

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1. Wyckoff, op. cit., No. 158, p. 2.
2. The Family and Its Christian Fulfilment, p. 164.
3. "The Christian Home in the Village," No. 200, p. 2.
4. Personal interview with Miss Freeman.
5. Mary Sweeny, K. K. Bhoota, and L. Ribeiro, An Adventure in Education.

Thirty-one women, representative of all areas of India took the course and have gone back to their own districts to carry on the work there.

Another piece of research being conducted is the nutrition work going on at Women's Christian College in Madras, under the leadership of Miss Eleanor Mason.¹ This is a study on diet and nutrition with the use of white rats, the results of which are conveyed to the public by demonstrations and lectures, and at "Nutrition Stalls" at carnivals and fairs, etc. Research is also being conducted in the slums and villages and cheap balanced diets are planned which are practical and useful to the common people.

At Ushagram,² in Bengal, a rural education experiment involving both boys and girls was conducted. The boys and girls mingled freely in school as naturally as if they were in their own homes. A village for boys and teachers and one for girls and teachers was set up. The girls were organized into family units, as were the boys, and each family unit lived in a little house, carrying out the family chores as they would at home. Ideals taught the young people were how to be good homemakers, the dignity of labor with hands, the ideal of self government, and the

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1. "College Now," Women's Christian College Bulletin, August, 1948, No. XLVIII, p. 27-28.
2. Mrs. Fred G. Williams, "Ushagram," No. 58.

ideal of service to one's neighbor.

5. Literature.

Outstanding among the pieces of literature that have been produced are the Christian Home bulletins, written in English and translated into the Indian languages. Several of them¹ have been devoted particularly to the parents and include such articles as "Preparing for the Baby," "Understand Your Children," "How to Help Children to Pray," etc. Other Christian Home bulletins have contained designs for window transparencies, practical suggestions on cooking, pictures, articles on Home Festivals, devotional articles, etc. A booklet of "Sex, Marriage, and Family Life"² and another booklet entitled "Christ in the Home"³ have been prepared which include Bible studies for the Christian Home. "The Treasure Chest," a "bright, newsy, entertaining monthly magazine for young people"⁴ has also been started. In West India, Weekly Bulletins on the Christian Home including such subjects as Religious Education, Christian Marriage, Health, Literacy, Fun in the Home, etc. were issued.⁵ Calendars, posters, pictures,

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1. The Christian Home, Bulletins No. 8 and No. 14, National Christian Council of India.
2. Carol Graham and L. W. Bryce, "Sex, Marriage and Family Life," Christian Literature Society, Madras.
3. Graham, "Christ in the Home," Christian Literature Society, Madras.
4. Rajamanickam, "The Treasure Chest in the Home," The Christian Home, Bulletin No. 10.
5. Bess Freeman, "Weekly Bulletins on the Christian Home," Department of Home and Family Life, Board of Foreign Missions, Presbyterian Church, U.S.A.

and Christian Home Kits¹ have been widely distributed. Articles on teaching music to children, good music, including nursery rhymes, folk-songs, and hymns, and on the value of creative art have been written.² Many other projects have been started and a bibliography has been compiled of all existing materials.

D. Africa

Africa is a great continent and one with many diverse backgrounds and customs--some as different as those of America and Japan.³ Conditions are so varied it is almost impossible to classify the family life of an African home.

When we consider that Africa is four times as large as the United States, and that hundreds of dialects and languages are used over the continent, we can understand something of the problems to be met. No one person or group could possibly speak for all Africa.⁴

However, a few general observations can be made.

Although the clan or large family system prevails, the African family is not nearly so closely-knit as the Chinese or the Indian, and often husband and wife live

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1. "Here, There, and Everywhere," The Christian Home, Bulletin No. 9, p. 34.
2. L. Winifred Bryce, "Audio-Visual Education in the Home," The National Christian Council Review, Vol. LXX, No. 5, May 1950, p. 235.
3. Madame Chiang Kai-Shek et al., Women and the Way, p. 9.
4. Speer and Hallock, op. cit., p. 47.

separately from the parents. The almost sacramental character of home life as found in the Oriental countries is unknown, and care for the aged, widowed, and orphaned does not exist. In many sections of Africa, there is no name for "home" or "family."¹ The matriarchal system prevails in certain areas, particularly the Belgian Congo. Payment for the bride is made by the groom's family to the girl's maternal uncle or other maternal relatives. Even after a girl is married she and her children belong to her family, not to the husband and father.²

Polygamy and divorce, especially among childless couples, are widespread.³ In order to earn more money, husbands often leave their homes for months to work in the urban areas, leaving the women behind to till the soil, care for the land and animals, and to bring up the children.⁴ All the evil effects of the worst of "white man's civilization" are troubling Africa today.⁵

Missions have long recognized that Africans need training in home life. The women particularly have been neglected. They are considered distinctly inferior

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1. Hazel F. Shank, "First Impressions of Work among Women and Girls," Congo Mission News, No. 130, April 1949, p. 13.
2. Catherine L. Mabie, M.D., "Christian Homes in Belgian Congo," Christian Home Leaflet Series, Woman's American Baptist Foreign Mission Society.
3. Ibid.
4. Swain, op. cit.
5. Ibid.

by their men-folk and women themselves have acquiesced in this opinion. One of them is often heard to say, ". . . Women and chickens are alike. Neither has brains."¹ Education for girls in Christian schools has long lagged behind that for boys,² and now with the problem of increasing immorality among the village boys and girls,³ the need for homes work is expecially urgent.

Plans for a Christian Home Movement in Africa are at present in the formulative stage. At the West Central Africa Regional Conference held in Leopoldville, Belgian Congo, in July 1946 under the auspices of the Africa Committee of the Foreign Missions Conference of North America, it was recommended "that the Area Christian Councils initiate the Christian Home Movement by the appointment of Christian Home Committees. ."⁴ Plans have been laid for guiding young people, studying the custom of the "bride price," and definite objectives to be achieved in five years have been set up.⁵

Notwithstanding this lack of organized homes movements, various mission stations have introduced home

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1. Dana M. Albaugh, Kongo Kintuadi, p. 35.
2. Speer and Hallock, op. cit., p. 44.
3. Ruth Dickey, "Congo Girls Go to Camp," Congo Mission News, No. 126, April 1944, p. 13.
4. Abundant Life in Changing Africa, (Report of the West Central Africa Regional Conference), Foreign Missions Conference of North America, 156 Fifth Avenue, New York, N. Y., p. 173.
5. Ibid., pp. 173, 176.

and family life work by one method or another. These methods will be discussed in the following section.

1. Local Church or Mission Station.

a. Family Worship.

In many Christian groups in Africa, family worship with all together is becoming more popular. On one mission station a class of thirty-two couples agreed to hold family worship daily at sunset. When the mission bell is rung, all activity ceases and the members of each family gather together for meditation and prayer. The report is that "women are lifting their voices and are 'not ashamed' to pray before the husband."¹

b. Dedication Ceremonies.

Some African Christians have held simple but beautiful dedication ceremonies at climactic times in the life of the family. Homes have been dedicated,² seeds, hoe and plough blessed at planting time, and at harvest time the first-fruits are brought as an offering to God.³ When a child is born into the home, the mother takes the child on the eighth day "and sits at the door; the father joins her. Then come the pastor and the members of the

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1. "Women's Page," Congo Mission News, No. 142, April 1948, p. 20.
2. Josephine O'Farrell, "Dedication of a Christian Home in Rhodesia," No. 81.
3. Helen B. K. Maclean, "The Christian Home--II," The International Review of Missions, Vol. XXVIII, No. III, July 1939, p. 369.

village community, and parents and child are dedicated to God."¹

c. Married Couples Clubs and Parent Classes.²

Some churches have managed to organize parents' classes or married couples' clubs, which devote some of their time to the study of Christian Family Life. Some have made a start by meeting once a month and others have started as literacy classes, using literature on the Christian home.

d. Women's Organizations.

On almost every station there is some work, being carried on for the women, either in the form of mother's, even grandmothers', classes or sewing circles.³ Husbands are proud of their wives as they take over part of the morning church service once or twice a year and sing a hymn, repeat Scripture, and display their work.⁴ This is a great accomplishment indeed for women who thought they could do nothing creative. In almost all the weekly sewing classes, work is set aside for a period of worship, with a different woman bringing the message each week. Their originality is said to be astounding.⁵

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1. Ibid.
2. Annual Reports, 1948-49, Belgian Congo, American Baptist Foreign Mission Society.
3. Reports on Work for Women, 1949-50, Belgian Congo, American Baptist Foreign Mission Society.
4. Ibid., p. 2.
5. Ibid.

In other areas, classes for preparation for marriage and for those women who are already married are taught similarly.¹ Subjects included are the meaning of Christian marriage, religion in the home, simple home-craft, child welfare, etc. Housewifery classes held one day a week with progressive classes, promotion, and a certificate for completion of work, have proved popular.²

Women's conferences have been held for the leaders of the local churches. An hour each day was given to the study of the Christian home³ and women were taught how to bake beans in palm oil, how to make a rich syrup from bananas alone, and how to make a strong liquid soap from ashes and palm oil.⁴

Infant welfare stations with instruction for the mothers on the care of the baby and pre-natal clinics are also held on almost every mission station.⁵

e. Youth Work.

In Africa, the organization of 4-H Clubs, Girl Guides, and Youth Leagues, (such as the Bantu Youth League of South Africa) is just beginning to spread.⁶ The "Daughters

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1. Kathleen M. Brain, "Our Aims in the Training of Women and Girls," Congo Mission News, October 1945, No. 132, p. 13.
2. Ruth Higgins, "A Domestic Science Experiment in Southern Rhodesia for Adult Women," No. 106.
3. Helen R. Robbins, "Among the Vanga Women," Congo Mission News, No. 127, July 1944, p. 13.
4. Robbins, "Among the Vanga Women" (cont.), Congo Mission News, No. 128, October 1944, p. 13.
5. Myrta Ross, "The Rural Family and Its Significance to the Christian Movement in Africa," No. 97, p. 2.
6. Ibid., p. 3.

of Africa Club," akin to the "Home Economics Clubs" in our American schools, has been organized.¹ The purpose of the club is to "mold and guide the ideals of African girls. . . during their adolescent years and to help them to form those ideals and standards of conduct. ."² essential for pure womanhood.

f. Christian Farm and Home Program.³

A Christian Farm and Home Program has been set up by one of the mission stations with the purpose of reaching the whole of village life for Christ. The program includes the improvement of agriculture, of the home, of health and sanitation, and recreation.

2. Schools.

a. Boarding Schools.

Many of the boarding schools for girls in Africa have experimented with having the girls live in small dwelling units as a family where the training prepared them for their return to village life.⁴ Courses in the care of the house, new methods of gardening and food cookery, simple home nursing and baby care, sewing, and continued skill in the tribal arts of weaving and pottery, etc. are

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1. Mrs. W. B. Higgins, "Girls' Clubs for African Girls," No. 122.
2. Ibid., p. 1.
3. A. L. Edmiston, "Christian Farm and Home Program (Africa)," No. 125.
4. Brain, op. cit., pp. 12-13.

given them.¹ One mission has attempted to educate the mothers along with the daughters so that the girls will not lose respect for their homes nor their old simple way of life in the village.² The mothers spend a week with their daughters at the school, attending exhibits and demonstrations of what their daughters have learned, and as a climax a common meal is held where the daughters serve the mothers and the mothers are honoured.

b. Pastors and Teachers Training Institutes.

At least in one school, the Ecole de Pasteurs et d'Instituteurs, in Kimpese, Belgian Congo, the whole family is trained for a three year period in Christian family life. "Each family has a house and gardens. . . All work together . . . to raise the family food."³ All attend classes-- the women being taught infant care, homemaking, etc. "Some students learn for the first time what a truly Christian home is, with husband, wife and children eating together, giving thanks for food, reading the Bible and having family prayers."⁴

c. Other Schools.

Other schools that have been established are one that gives a two-year training course for homemaking,

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1. Ibid.
2. Mrs. W. B. Higgins, "An Experiment in the Educational Approach to the Family (in Africa)," No. 150.
3. Mabie, op. cit.
4. Albaugh, op. cit., p. 26.

community service and public welfare,¹ an Infant School training the children from early childhood,² and a boys' school with a model village of Christian families to demonstrate all that has been learned.³

3. Literature.

Several periodicals have been produced to meet the need for simple reading material for the newly literate. The Congo Hearth,⁴ a paper printed first in English and translated into the vernacular languages, is for the women and girls particularly. Some of the articles are written by Congo women, and there are such features as Bible studies, articles on the Christian home, helps on gardening, stories for little children, etc. Another simple monthly magazine is Listen,⁵ published by the International Committee on Christian Literature for Africa, containing articles on the home, and teaching children how to read, stories, etc. This is written in English and translated into the vernaculars.⁶

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1. Speer and Hallock, op. cit., p. 51.
2. Lindesay Guillebaud, "The Babies Win the Day," Congo Mission News, No. 148, October 1949, p. 20.
3. Julian S. Rea, "Preparation and Instruction for Better Family Life Among Men and Boy Students within the Kambini Central Training School," No. 182.
4. Grace Cooper, "The Congo Hearth," Congo Mission News, No. 146, April 1949, p. 20.
5. Listen, International Committee on Christian Literature for Africa, London, England, Vol. XIX, No. 12, December 1950.
6. Speer and Hallock, op. cit., p. 53.

Another book has been written describing the work of one missionary in training women in mothercraft.¹ For more educated Congo women the Minsamu Miayenge,² a Congo paper, has been enlarged to include articles of value to them.

Other papers, periodicals, and booklets are being produced on African family life in the many African languages. Most popular with the Africans are the films, and so far educational films have been used on such subjects as "food and health," "healthy babies," etc.³

E. Burma

Burmese family life is more similar to the Western ideal than that of any other country previously discussed, although there are still many differences. Among the common people, the marriage is monogamous and is often arranged by the young people themselves or through a matchmaker, although the consent of the parents is sought.⁴ Many marriages are arranged by parents, particularly in a higher economic status.⁵ The position of women in Burma is one of much more freedom and independence than that of

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1. Mrs. Donald Fraser, The Teaching of Healthcraft to African Women.
2. Cooper, loc. cit.
3. Speer and Hallock, op. cit., p. 54.
4. Cecil Hobbs, "Burmese Marriage Customs," No. 135, pp. 2,3,5.
5. Ibid., p. 2.

Oriental lands, but the woman is still considered inferior, particularly in Buddhist homes where she does not eat with her husband, nor walk with him.¹

Interest in the Christian Home movement in Burma started soon after World War II. Previously the work had been scattered--courses on home and family had been taught to pastors and also to village women, and to senior students at Seminaries.² The Baptist Mission Society, the most dominant mission group in Burma started the work there and soon after a Christian Home Committee under the Burma Christian Council was organized. The emphasis was on home and family life training through classes, and courses in schools, through leadership conferences and institutes in churches, and through literature.³

1. Schools.

a. Curriculum.

A number of Bible schools, seminaries, high schools, and other schools include courses on home and family life in the curriculum.⁴ A home-making department

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1. Lucy F. Wiatt, "Christian Homes in Burma," Christian Home Leaflet Series, Woman's American Baptist Foreign Mission Society.
2. Report of Committee on the Christian Home and Family to the 1947 Mission Conference, American Baptist Foreign Mission Society, (Burma Folder).
3. Minutes of the Christian Home and Family Life Committee, June 1, 1948-November 13, 1950, American Baptist Foreign Mission Society, (Burma Folder).
4. Ibid.

has been established at the Pyinmana Agricultural School to train young women in Christian home-making in the villages.¹

b. Classes.

Several classes on home and family life teaching apart from the regular curriculum have been taught to Bible school girls and even to those in a state school.² Such topics as "How Can We Give Christian Instruction in Our Homes," "How to Properly Care for Our Children," and "How to Prepare Good and Wholesome Food" were discussed and such subjects as "the most common ordinary diseases," cooking and sewing, "rules which a good woman must observe," were taught.³ Classes were also held in seminaries to prepare the students for their own home lives and to help them in working with their church people.⁴

2. Leadership Conferences and Institutes.

A leadership training class was held in January 1950 for pastors and their wives.⁵ The discussion centered around family worship, setting up a health program, practical economics, and religious holidays (Christmas, home festivals, etc.).

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1. Wiatt, op. cit.
2. Minutes of the Christian Home and Family Life Committee, June 1, 1948-November 13, 1950, op. cit.
3. Ibid.
4. Ibid.
5. Ibid.

A second "Christian Home and Family Life" institute for Burmese Christian leaders was held at the Union Christian High School in January 1951.¹ Subjects covered were again family worship, practical economics, family festivals, and health and nutrition. One exhibit included a model village made of bamboo to illustrate the various goals which had been set up previously for the Christian family. Other posters and exhibits were prepared on family worship, family festivals, health exhibits, e.g. sanitary and unsanitary village life, the spread and control of tuberculosis, microscopic studies, and balanced diets.

3. Churches.²

Several women's classes have been held in connection with the local churches and groups from the Women's Societies have also been taught. The subjects and discussions were the same as those covered with the girls in the schools. Young people's groups have also been taught in preparation for Christian marriage.

4. Literature.

Much of the literature that has been used has been translated into four or five of the Burmese languages

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1. Emilie Ballard, "Christian Home and Family Life Institute," American Baptist Foreign Mission Society, (Burma Folder).
2. Minutes of the Christian Home and Family Life Committee, June 1, 1948-November 13, 1950, op. cit.

from materials used in China, India, and America.¹ Plans have been made to thoroughly adapt and revise such books and pamphlets as "Parents, First Teachers of Religion," "Good Food--the Family Ever-Well," "Children Need Adults," "Our Little Child Faces Life," "Helping Your Child to Know God," "Care of Infants," and "Care of Expectant Mothers."² Pamphlets on drinking problems, "Shall I Drink or Not?" and "It's the Drinker Who's a Sissy," have been produced in several Burmese languages.³

A hand book for the Burmese Christian home has also been written. It is called A Guide for Young Home Builders,⁴ and covers information on the biology of the human reproductive system and includes as well "Rules for a Happy Home." A devotional and discussion booklet for women's meetings and some material to meet the needs of the youth is also being prepared.⁵ A monograph of the Christian home that appears on all the literature has been developed.⁶

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1. Ibid.
2. Ibid.
3. Ibid.
4. Stella Ebersole, A Guide for Young Home Builders, Burma Christian Literature Society, Rangoon, 1948.
5. Minutes of the Christian Home and Family Life Committee, June 1, 1948-November 13, 1950, op. cit.
6. Personal interview with Miss Hazel Shank, Home Secretary of Woman's American Baptist Foreign Mission Society.

F. The Philippines

Post-war problems in the Philippines have been many. In some areas, the dissidents against the government constabulary are causing violence and unrest.¹ More and more women are working outside the home, leaving no one to care for the children.² There is a wide gap between parents and youth and more and more young people want to make their own choices of marriage, vocation, and religion.³ Many young people are secretly married, fearing to tell their parents, and there is also the problem of common-law marriage and experimental marriage.⁴ Drinking has become a major problem, even among some of the finest Filipino families:

It has come to light that here as in the States, many boys who learned to drink during the war, are still drinking, though it has not been common knowledge. . . Beer was almost unknown here until the American army brought it in, and the student class did not drink the cheap native drink before the war.⁵

The Filipino government is doing much more for its people than has been done in some of the other Asian

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1. May Coggins, "Six Months in the Philippines," American Baptist Foreign Mission Society, January 1950. (Mimeographed)
2. Highbaugh, "What Can the Church Do for the Family?" (Address to the National Family Life Conference, Manila, Philippines, March 20-25, 1950).
3. Ibid.
4. Highbaugh, General Letter to Friends on Philippine Trip, March 29, 1950, International Missionary Council, 156 Fifth Avenue, New York, N.Y. (Typewritten)
5. May Coggins, Missionary News Letter, American Baptist Foreign Mission Society, March 1, 1950. (Mimeographed)

countries, so that the churches do not have the responsibility of infant welfare clinics, nor of teaching prenatal or baby care to the mothers, the value of proper food and good health habits, or good recreation.¹ The emphasis of the homes program in the Philippines is rather to make the people aware of these services of the government, to help improve family relationships, and most of all to emphasize the spiritual quality of home life. Many of the public schools (elementary and secondary) and colleges have had home economics education as an integral part of the curriculum.² In addition, "Home Economics buildings equipped with the essential furniture and utensils of a home, within the reach of an average family, are a common sight in every municipality and large village."³

Shortly after World War II, "A Committee on Christian Home and Family Life was created jointly by the Department of Christian Education and the Rural Church Department of the Philippine Federation of Christian Churches."⁴ A movement is now underway to establish a separate department of Christian Home and Family Life under the Federation.⁵ The homes work is carried on in a

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1. Coggins, "Christian Homes in the Philippine Islands," Christian Home Leaflet Series, American Baptist Foreign Mission Society.
2. Mrs. Allen R. Huber, "Christian Home and Family Life--The Philippines," No. 19⁴, p. 1.
3. Ibid.
4. Ibid.
5. Highbaugh, General Letter to Friends on Philippine Trip.

variety of ways.

1. National Family Week.¹

Although it was first celebrated in 1948 by the evangelical churches, Family Week in the Philippines is one which is not limited to the Christians only. In fact, Protestant, civic, government, and Catholic leaders requested the President of the Philippines to proclaim the first week of December as National Family Week. In conjunction with this a Family Life Workshop for research on the existing conditions of families and the co-ordination of activities carried on by various agencies for Filipino families was set up. Mother's Day celebrated on the first Monday in December has been changed to Parents' Day and is now an integral part of family week.

The Federation provides material for the evangelical churches in addition to what is supplied by other agencies.² Topics are planned three years ahead. The 1949 topic was health, under which "The family that prays together stays together" was the theme for spiritual health, the emphasis being family worship.³

2. Schools.

a. Curriculum.⁴

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1. Huber, op. cit., No. 194, p. 2.
2. Highbaugh, General Letter to Friends on Philippine Trip.
3. Ibid.
4. Huber, op. cit., No. 194, p. 3.

A number of colleges and universities offer a B.S. degree in Home Economics and courses on the various aspects of home and family life are taught at a number of the evangelical schools, such as Silliman University, Philippine Christian College, Union Theological Seminary, Union Colleges, and Central Philippine College.

b. Classes and Extension Work.

Discussion groups are held for adults and youth, and parallel parent and youth panels are being experimented with, under the auspices of some Christian colleges and universities.¹ At Silliman University, village or barrio groups are being contacted for parent education and literacy classes and radio scripts, visual aids and dramas are being prepared.²

3. Conferences and Institutes.

a. National Family Life Conference.³

In March 1950, a National Family Life Conference, sponsored by the Philippine Federation of Christian Churches convened for one week. Seminars, discussions, and symposiums, studied the topic: "What Are the Needs of Our Filipino Families?", and "What the Church Is Doing to Meet Family Needs." Services provided by government agencies

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1. Highbaugh, "What Can the Church Do for the Family?"
2. Highbaugh, General Letter to Friends on Philippine Trip.
3. Report on the "First Family Life Conference," Sponsored by Home and Family Life Committee, Philippine Federation of Christian Churches, Manila, Philippines, March 20-25, 1950.

that could be referred to the church membership, economics of the home, etc., were discussed. Dr. Irma Highbaugh addressed the Conference, reporting on her two months' study there to find elements in common with families of Eastern Asia and to discuss mutual help by means of materials. A youth section of the Conference met to discuss the problems and needs of youth and worked out programs and materials that could fill some of these needs.

b. Institutes.¹

Women's, Youth, Pastors', and Leaders' Institutes have been held. A section of these are given over to exhibits, demonstrations, field trips, and movies emphasizing various phases of home and family life.

4. Literature and Audio-Visual Aids.²

Materials available from the Committee on Christian Home and Family Life are programs for family week and other home celebrations, pamphlets on "The Christian Family" and "Baby Is Coming," with accompanying slides, plays, dramas, and a course on "Building a Christian Home." This last consists of a series of lessons for youth meetings and conferences. Radio scripts and visual aids, such as posters for family week and Christian pictures are being prepared. Books, pamphlets, and films on health and nutrition, adult

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1. Huber, op. cit., pp. 3-4.
2. Ibid., pp. 4-5.

education, pre-marital teaching are available from the government.

5. Churches.

Not too much is being done through the local congregation.¹ However, some churches have classes for parents and young married couples discussing those things of interest to them.² 4-W Clubs (similar to 4-H) for boys have been organized and are in the process of being formed for girls.³

Thirty-four standards for the Christian home have been set up and the present trend is to concentrate on five of these goals each year. Family worship is being conducted in some Filipino homes in the morning--the mother sings a hymn and the children wake up and gather around and sing with her. Then she prays. This is repeated again in the evening.⁴ In some churches, help is given in establishing the family altar in a new home or one which has not had such a habit. "Someone from the church goes each evening for a week, just after the evening meal. . . . After being led by an experienced person for a week they lose their embarrassment and can continue without help."⁵

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1. Highbaugh, General Letter to Friends on Philippine Trip.
2. Huber, op. cit., p. 5.
3. Highbaugh, "What Can the Church Do for the Family?"
4. Report on the "First Family Life Conference," op. cit., p. 11.
5. Coggins, "Christian Homes in the Philippine Islands."

G. Japan

Since Japan has been given a new constitution and women have been given equal footing with men through the law,¹ turmoil and confusion has been rampant in many Japanese minds. Divorce, delinquency, drunkenness, and whole family suicides are some of the present-day tragedies.² Tuberculosis is a dreaded and shameful disease and is increasing due to crowded quarters and sleeping on damp floors.³ Youth with their new ideas fostered by the government come into conflict with parents who have not changed, and likewise wives who cherish their new-found freedom come into conflict with their husbands.⁴ Parents, who are accustomed to an autocratic government which they follow blindly, and who have removed all restraints from their children, are profoundly shocked by what they see young people doing, such as walking down the street together. Yet they give them no guidance whatsoever for they do not know how.⁵

Marriages in Japan were formerly arranged through

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1. Maude Williamson, "Changing Social Patterns in Japan," *Journal of Home Economics*, Vol. 42, No. 10, December, 1950, p. 789.
2. Irma Highbaugh and Taeko Obara, "Findings and Recommendations Regarding a Program of Family Life Work for the Christian Movement in Japan," *Foreign Missions Conference of N.A.*, 156 Fifth Avenue, New York, N.Y., Japan-30, 1950, pp. 1-2.
3. *Ibid.*, p. 2.
4. *Ibid.*
5. *Ibid.*

a go-between.¹ Now young people are eager to arrange their own but have few opportunities to meet each other.² However, co-education has been established and has reached the upper secondary schools, so that more opportunities will be provided for companionship.³

Among the Christians, a major problem is mixed marriages, i.e. between a Christian and a non-Christian, arranged by the parents.⁴ It is impossible to have family worship, attend church, or have fellowship with other Christians if the husband or other older male members of the family are not Christian.⁵

There has been a growing interest among the Japanese Christians for a program of home and family life. When Gertrude Waterman, of the Baptist Mission Society, went to Japan late in 1948 from China, she was invited to tell pastors and other leaders of the work she had been doing in China through the homes program.⁶ Dr. Irma Highbaugh then went to Japan from the Philippines in the Spring of 1950 to further help develop the program there. She lectured to many groups and held conferences with many leaders.⁷

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1. Williamson, op. cit., p. 790.
2. Ibid.
3. Ibid.
4. Highbaugh and Obara, op. cit., p. 2.
5. Ibid.
6. Gertrude Waterman, Missionary News Letter, American Baptist Foreign Mission Society, December 29, 1949.
7. Highbaugh and Obara, op. cit., p. 1.

This interest on the part of Japanese Christians climaxed in the First National Conference on Christian Home and Family Life held in Gotemba, in June, 1950. A general statement of the problem showed that new secular influences plus the undermining of the traditional family system had assaulted the Japanese people when they were not prepared for it and when they were entirely lacking in training for the democratic way of life: "throwing away all the yokes and running over the free selfish sensuous life, forgetting how to behave in self-control, the degradation of the domestic morality is exposed to the extreme."¹ The Home and Family Life Movement was thus launched to "Christianize the Christian homes and then to extend the idea of Christian home to the homes of our nation in general."²

The Conference purposed to reach the homes in general by the following means: to foster the "religious sentiments" by reaching the homes through the Sunday school pupils and by setting up consultation centers on child problems; to do away with unhealthy and vile literature, pictures, and movies, and to substitute literature on Christian home education, to promote temperance in smoking and drinking, to promote the spirit of purity, to democratize

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1. Minutes of the National Conference on Christian Home and Family Life, June 1950, National Christian Council of Japan, p. 1.
2. Ibid.

the homes, and to harmonize the home life.¹ For reaching the Christian homes, Family Worship and church attendance were to be stressed, standards for the Christian home were set up, the Biblical teaching on marriage was to be studied and taught, and plans were made to help young people to prepare for marriage, to teach right sex education, and to help with the problems of youth.²

Prior to this conference, some work had been done in home and family life by various groups. These will be discussed in the following section.

1. Marriage Councils.³

Several interdenominational marriage councils had been formed to help young people arrange for a Christian marriage. One at Shimonoseki met once a month and arranged matches according to forms previously filled out. If all agreed that such a marriage would be acceptable, the work was turned over to a go-between who would contact the young people and their families, counsel with them and help them to carry out the match.

2. Parent Education.

a. Parents' Classes.

Parents of nursery school, kindergarten, or

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1. Ibid., p. 2.

2. Ibid.

3. Highbaugh and Obara, "Christian Home and Family Life Work in Japan," No. 204, p. 4.

primary Sunday school children are taught through Sunday school classes held for them, stressing the Christian answer to training their children.¹ One missionary, as a result of such a class, was asked to teach a group of church and government leaders in Nursery School Education, on the subject of Sunday school methods and parent education.²

b. Husband and Wife Classes or Clubs.³

Several of these have been held weekly on Saturday afternoons. Part of the time is spent in devotions and discussion of Christian family life and the remaining time in wholesome recreation. Another class met monthly and leading men of the city presented problems of interest to all. A faculty Bible class expanded their group to include the husbands and wives of the members to make up a Young Faculty Bible Class.⁴

c. Fathers' Meetings.⁵

The Y. M. C. A. conducted Fathers' Meetings in rural areas to help them to better "understand modern movements of the government and social agencies."⁶

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1. Ibid., p. 5.
2. "Home and Family Life in Japan 1950," (Excerpts from Recent Letters from Dr. Irma Highbaugh), Foreign Missions Conference of N.A., Japan-29, May 19, 1950, p. 3.
3. Highbaugh and Obara, "Christian Home and Family Life Work in Japan," No. 204, p. 5.
4. Ibid.
5. Ibid.
6. Ibid.

d. Mothers' Classes.¹

Weekly classes for mothers of children who, because of space, could not get into nursery schools were held on child training, nursery play group methods and play material. The aim was not only to train the mothers but to train them as volunteers for the afternoon nursery play groups.

3. Preparation for Marriage and Home Making.²

Discussion groups on boy and girl relationships have been held monthly by the Y.M.C.A. and Y.W.C.A. Young people have more opportunities to meet each other through work projects, in helping to clean up the church and grounds, in choirs, and workcamps. Home economics education is being taught in some of the Christian and non-Christian schools, but the curriculum is largely sewing, cooking, and flower-arranging.

4. Family Life Programs in the Church.³

Several churches have held Family Nights and sermons on family life are preached by many pastors.

5. Pilot Projects.

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1. Waterman, Letter to Mrs. C. H. Sears, Home Secretary, American Baptist Foreign Mission Society, July 14, 1950. (Typewritten)
2. Highbaugh and Obara, "Christian Home and Family Life Work in Japan," No. 204, pp. 5-6.
3. Ibid., p. 6.

Since the Home and Family Life Program was initiated in Japan, several pilot projects have been held with the purpose of training leaders, and developing programs and materials that could be used by local churches.¹

One such project was the Adachi Family Life Institute held for two months in Tokyo.² Those attending were divided into five groups and couples had to register and attend together. One of the groups included a civic group of influential leaders in civic life, which provided a point of contact for winning them to Christianity. The topic was "Family Life and Its Effect on Civic Life," under which the "Religious Life of the Family as It Affects Civic Life," was discussed. The Christian Home Group included pastors, wives, deacons and wives, etc. and studied "Goals for Christian Family Life." Another group was the Child Guidance group which included heads and teachers of schools and nurseries and which discussed "How to Help Parents to Understand Their Children." The Older Teen Age Group, made up of boys and girls, 17-19 years of age, studied "Boy and Girl Relationships" and the last group, the Older Youth Group, unmarried young people 20-30 years of age, discussed "Ideals for Family Life." The methods used in the Institute

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1. Pastor Ito, "Results of the Kamojima Family Life Institute," International Missionary Council, December 10, 1950. (Typewritten)
2. Highbaugh, "The Adachi Family Life Institute--A Report," International Missionary Council, December, 1950. (Typewritten)

were discussions, lectures, demonstrations, visual aids, worship, laboratory work, demonstrations, play, and handicrafts.

Many and varied were the results of the Institute.¹ A paper manufacturer, whose family had been members of a Buddhist Sect for generations and to whom religion was a matter of ceremony and never applied to life, was greatly surprised and interested to learn that "Christianity had to do with changing family life and the way you lived your life."² Another husband whose wife had severe and painful arthritis started to put away the bedding each morning, laid out his own clothes, and helped in other ways. There was also much joy in this family in sitting around the table and learning Scripture and songs. "The husband had been a formal Christian but a silent man and had not shown his faith."³ He was now bringing out his Bible and reading it of his own accord.

H. Summary

This chapter has discussed the development of Christian home and family life programs in China, India, Africa, Burma, the Philippines, and Japan. The background of the national family life was studied and the various

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1. Irma Highbaugh, Letter to Dr. Glora Wysner, International Missionary Council, February 15, 1951.
2. Ibid.
3. Ibid.

methods and approaches used to reach this home life, as well as the beginning of the homes movement in each country, was surveyed.

Homes work began in China over twenty years ago. Some of the problems met in this country were the overwhelming strength of family ties, the submission of women and the system of concubinage. Problems of present-day China have been created by the rapid break-up of the clan system with no other way of life to take its place, and other chaotic conditions due to the control of the Communists. Methods by means of which homes and families were reached in China were found to be Christian Home Committees, Christian Home Week, the local church, training youth, parent education, child welfare clinics and nursery play groups, institutes, schools, extension work of colleges and universities, literature and audio-visual aids, farm-village experiments, and families reaching other families.

India's major problems are caused by the poverty and illiteracy of the people, 90 per cent of whom live in rural areas. The caste system, the subjection of women, and the large family system are still to be found in large areas of India, although conditions are rapidly changing. Organized home and family life work began in India in 1941. Christian Home Committees, Christian Home festivals, local congregations, education through schools, experiments, and informal projects, and literature are methods used to reach

the homes in India.

Polygamy, divorce, submission of women, separation of husbands and wives due to the necessity of working in the cities, and the immorality of young people are conditions found in the homes of Africa. Homes work at present is in the formulative stage in Africa, but work has been carried out in the past by means of the local church or mission station, schools, and literature.

In Burma, the Philippines, and Japan, Christian home and family life work began after World War II. In all three countries, marriages are generally speaking monogamous, but other problems such as drunkenness, delinquency, and conflict between the old and new ways, have been caused by post-war unrest. In Burma, methods used to reach the homes are through the schools, leadership conferences and institutes, churches, and literature. Approaches used in the Philippines are the use of National Family Week, schools, conferences and institutes, literature and audio-visual aids, and churches. The Japanese Christian Home and Family Life Movement is making use of marriage councils, parent education, preparation for marriage and home making, family life programs in churches, and pilot projects.

CHAPTER III
THE PRESENT NEEDS OF CHRISTIAN HOME
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A. Introduction

This chapter will discuss the present needs of Christian home and family life programs as they have emerged from the reading. Needs vary from one area to the next, since the programs are so much more developed in some sections than in others, so that the needs to be studied here may not be applicable to every program. However, some needs were almost universally mentioned by leaders in home and family life work and it is these that will be discussed in this chapter.

The needs that will be included in this chapter, therefore, are: the training of leaders, both nationals and missionaries, the need for literature, for research and study, for the integration of mission programs, and the need for deeper spiritual values.

B. Training Leaders

1. Nationals.

a. Lay Leaders.

It is imperative that much of the leadership in home and family life be in the hands of the lay people of

the church,¹ for several reasons. First, it helps build an indigenous church, not dependent on foreign funds. Secondly, it gives the Christians of the community an opportunity to witness for Christ. ". . . the inherent quality in Christianity. . . makes it necessary for the Christian to share it with others or lose it himself."² "Christ's commands to love, to share, to teach, and to witness, are addressed to every Christian. Growth in Christian living does not take place in a vacuum; it requires social responsibility and participation."³ Thirdly, if this work is in the hands of the lay leadership and the program has been drawn up by them, rather than imposed on them by some outside authority, the plans will be carried out with much greater enthusiasm.⁴ Fourthly, a lay leader is known to the local people with whom he works and is loved and trusted by them.⁵ A lay leader demonstrates in his own home and with his own family what he hopes will be carried out by his fellow Christians. The teaching which they have seen thus put into practice becomes more acceptable to the people and they will be more willing to try it

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1. Arthur T. Mosher et al., *The Christian Mission Among Rural People*, p. 111.
2. Speer and Hallock, *op. cit.*, p. 39.
3. Mosher, *op. cit.*, p. 112.
4. *Ibid.*, p. 113.
5. Highbaugh, *Source Book on Home and Family Life*, p. 337.

for themselves.¹

For these reasons, specific plans need to be laid to reach not just a few but many who are leadership material in their local churches. In addition to the home and family life training received in school, practical and simple methods, such as local institutes, workshops, or conferences, need to be worked out to prepare the lay men and women for this work. Convenient times and easily accessible places of training need to be arranged.

It is interesting to note that the Christian Church made great progress in the direction of leadership training in the two lands where it was soon to face bitter persecution and opposition--China² and Korea.³ In China, particularly, the burden of the work has been thrown on the national Christians who have had to carry on, due to the fact that most missionaries have been forced to leave because of Communist pressure.⁴ One missionary reports that before she left, she was assured by the Chinese Christians that Christianity was in China to stay and that no matter what happened, the Christian homes would not only remain faithful but would continue to win other homes to Christ.⁵

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1. Ibid.
2. Ibid., p. 336 ff.
3. Mosher, op. cit., p. 162.
4. Personal interview with Miss Ruth Mather.
5. Ibid.

b. Pastors, Teachers, Evangelists and Bible Women.

Pastors, teachers, evangelists, and Bible women need to be aware of the work to be done in home and family life and need to be taught that their responsibilities are far greater than Sunday preaching and getting people to come to church.¹ ". . . the function of pastoral leadership is to inspire, to remind, to integrate, to encourage, to caution, to befriend, but not to dictate."² Because of this function, pastors and other church workers are the key men and women³ of the local home and family life program and their interest, cooperation, and encouragement are indispensable. In addition, their homes will also be demonstration centers of the love of Christ.

This training should be given in theological seminaries and Bible schools, and further help should be planned as well, such as on-the-job or short-term training in their local church situations and intensive study at pastor's institutes.⁴

The story is told by a missionary of visiting a village where the people claimed they had been Christians for seventy-five years, but she could find no difference between them and their non-Christian neighbors either

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1. Murphy, op. cit., No. 157, p.2.
2. Mosher, op. cit., p. 116.
3. Murphy, op. cit., p. 6.
4. Highbaugh and Obara, "Findings and Recommendations Regarding a Program of Family Life Work for the Christian Movement in Japan."

inwardly or outwardly beyond a few glib words. In another village, she found those who had become Christians only six months before yet there was a noticeable difference between them and their non-Christian neighbors already.

The Christians had transformed a filthy rubbish heap into a garden, their huts were white-washed inside and out, with more flowers growing at each door, their hair was combed. . . the men had stopped drinking in order to attend night school, and there were other 'outward and visible signs of an inward and invisible grace' at work in their hearts, evidenced by the light that shone in their eyes, by the self-respect of their bearing, by the simple but fervent piety of their spontaneous prayers.¹

The missionary attributed the difference in these two villages to the fact that in the second village a Christian teacher and his wife lived among the people.

They were simple people of very little education, but with that combination of devotion and wisdom that works wonders. They lived in a hut as simple as the homes of their people, so that their own home and their own family life was an hourly, daily demonstration of what the Christian home and family should be.²

c. Specialists.

Lay leaders, pastors, and church workers are not able to conduct homes programs completely on their own. They need the guidance and help of someone professionally trained for the work. Thus, in China a Christian Home Secretary travelled for the Christian Home Committee conferring with local leaders and helping to set up programs

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1. Charlotte C. Wyckoff, "Home and Family Life as an Objective for Christian Effort in Rural Areas," No. 158, p. 1.
2. Ibid.

in many areas of that country.¹

The need is for more of these national Christian leaders who feel called to specialize in home and family life work:

Every neighborhood must, through prayer and hard work, discover and apply for itself the Lordship of Christ in each task and relationship of the home; every church must work out its own plan. And yet, with that complete latitude as a basic assumption, there is obvious need for those who can stimulate thought and serve as a clearing house for experiences.²

The first requisites for these leaders are that they be thorough-going Christians fully aware of all the implications of the gospel and that they know how to put into practice all that Christianity means to them.³ In addition, some professional training should be secured, such as a major in home economics in college for the women and perhaps sociology for the men.

Men and women with previous educational advantages are necessary. Men trained in techniques with which to help the parents in fulfilling their responsibilities toward the child, and in directing projects that will lessen the financial strain. . . Women. . . trained in nutrition, child care and guidance.⁴

Home economics education in many countries needs to be expanded from the "mechanics of sewing and cooking and flower arrangement" (as in Japan) to include family

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1. The Family and Its Christian Fulfilment, p. 167.
2. Ibid., p. 165.
3. Mosher, op. cit., p. 119.
4. MacKinnon, op. cit., No. 152, p. 4.

relationships, marriage and counselling.¹ Education for home and family living develops "ideals and attitudes, techniques and habits that lead to wholesome family life and a deep active concern for the well-being of others both within and without the home."² The home economist who has been educated in home and family living thinks:

of a family as a functioning group, living together in a home, planning together for the day-to-day life of the members. She thinks in terms of the daily life of a family, of the responsibilities of the homemaker, of the management problems in relation to time and energy and money, and of the interactions of individuals as they live in the family.³

Should the future specialist be sent to the United States for training, great care should be taken to see that she is assisted in translating what she has learned in America to the needs of her people and that she does not take home a Westernized version of "restless, apartment-housed motorized life."⁴ She should not return to her country "hoping to develop immediately the same type of program"⁵ she has studied in the United States. This has happened in some countries, as for instance the

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1. Highbaugh and Obara, "Christian Home and Family Life Work in Japan," No. 204, p. 6.
2. Ivol Spafford, "The Aim of College Home Economics," Journal of Home Economics, Vol. 42, No. 8, October 1950, p. 622.
3. Gertrude E. Chittenden, "Breaking Ground in Family Life Research," Journal of Home Economics, Vol. 41, No. 7, September 1949, p. 364.
4. Speer and Hallock, op. cit., p. 128.
5. Mary Rokahr, "Home Economists the World Around," Journal of Home Economics, Vol. 43, No. 2, February 1951, p. 93.

Philippines, with the result that

the general attitude of the Philippine educational leaders in 1948 was that home economics is too westernized to be most useful in the Philippines and that there is great need of a program better adapted to the needs of the common people.¹

Some students have adjusted themselves beautifully to the American way of life while studying here but on their return to the homeland have gone back to the ways of their fathers so completely one would never know they had been away. They were unable to leap the gap from one life to the other nor to make the proper transition, integrating the best they had learned from the West with their daily pattern at home.

It is disturbing for students to come to the United States and learn Western ways and methods, then take them back and try to fit them into their own cultures. It is the colleges' responsibility to tell the national student that ours are Western methods, fitted to our way of life, which must be adapted to their own situations. Mission boards should be careful to see that this is done. . . . It is our task to reinterpret what they have learned, while with us, in terms of their culture, their way of life, and to help them to accept with high courage whatever the situations are into which they go.²

2. Missionaries.

More and more missionaries need to have some understanding of home and family life if they are to help train national leaders.

In sending young missionaries to the mission field,

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1. Milam, op. cit., p. 503.
2. Sweeny, "Home and Family Life," No. 500, p. 3.

it seems to me almost necessary that they have some understanding of what constitutes a thoroughly adequate course in the field of home and family life and that they have been 'exposed' to some of the courses, such as, family relations, development of personality, care and rearing of children. They can encourage, defend, and help to make these a part of Christian education on more than one level of education.¹

Every outgoing missionary needs to be shown the importance of home and family life work so he or she will be aware of its significance in the total mission program.²

Some missionary personnel will feel led to make home and family life work their field of specialization, as others go into education, evangelism, medicine and agriculture. For these, in addition to their training in college, there is a need for "in-service training" on the field and "refresher courses,"³ such as those given at Merrill-Palmer School in Detroit,⁴ Cornell University,⁵ and the Hartford Seminary Outgoing Missionary Conference⁶ which holds workshops and classes on home and family life.

Such a field of specialization for a missionary would involve being a "field counselor,"

seeking to promote Christian family life education thru counselling, inspiring, and guiding local workers

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1. Ibid., p. 2.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ethel B. Waring, "Discussions on Home and Family Life," Nos. 187, 188, 191, 522, 207, (Cornell Annual School for Missionaries, 1947-1951). (1951).
6. Yu-chen Liu, E.K. Higdon, and Mary K. Sluder, Christian Home and Family Life, No. 192, (Hartford Outgoing Missionary Conference, June 1949).

to discover for themselves the best means of improving their program and carrying it forward. . . the actual program should be developed by the local forces in the light of local needs, situations and resources. The Field Counselor should offer "program-guides," not set programs, and should be the center for the sharing of experiences and materials among the churches and leaders--denominational and interdenominational, national and international. The functional missionary is not an 'expert.' He is an ordinary missionary who has found a field in which he has special interest and has availed himself of every opportunity to develop and strengthen that interest and keeps on doing so.¹

A danger inherent in the situation of having on the one hand an inadequate mission staff and on the other a great need for trained personnel is that of sending someone who is not aware of the first, great purpose of Christian missions, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you. ."² This may have the unhappy result of retarding the very work they were sent to the field to do--that of winning the homes to Jesus Christ. Each person who goes to the foreign field, therefore, must first have a vital, saving experience with Jesus Christ, if the task of winning men and women to Him is to move forward.

C. Literature

Much literature and printed material has been and

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1. Mather, "Christianizing the Home, p. 6.
2. Matthew 28:19, 20a, American Standard Version, 1901.

is being developed for use in the homes, but most of it is for the well-educated person. Very little reading matter has been thus far created for the newly-literate or semi-literate.¹ In addition there is a need for visual-aids, such as posters, pictures, etc., for the illiterate, with a few simple words, to encourage them to study how to read.

The literature needs to be suited to the needs of the people and should be true to their own culture and family life as they live it.² Literature that has been translated directly from another language, without thorough revision and adaptation to local situations, has a foreign flavor that repels the interest of the people.³

In order to create the desire to learn to read and the faith that one can read, the material used should be of vital interest to the reader, be easily comprehensible, and stimulate a desire to know more about the subject.⁴ No more effective material can be found than something on home and family life, a subject which is dear to the hearts of all. This is a field where literacy campaigns and homes movements can work hand in hand developing,

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1. Personal interviews with Miss Bess Freeman and Miss Gertrude Nyce, Missionaries under Presbyterian Church, U.S.A., working in home and family life in India.
2. Mosher, op. cit., p. 105.
3. Minutes of the Christian Home and Family Life Committee in Burma, June 1, 1948-November 13, 1950.
4. Brain, op. cit., p. 15.

in simple language in large type with easily understandable illustrations, reading material on Christian homes.¹

D. Research and Study

Research and study need to be carried on of the cultural background, customs, and traditions of the people, in order to fully understand the problems in family life and in order to avoid presenting a "Westernized Christianity" as the gospel of Jesus Christ.

Research, investigation, and study are indispensable in a task the magnitude of which we are only beginning to comprehend. . . our world is dynamic, conditions are always changing; and new studies, new investigations are continually necessary in order to discern the implications of the Christian spirit for new problems, and for new situations.²

Since conditions vary, such problems should be studied, in each community, as the position of women, marriage customs, attitude toward children, status of men, attitude toward elders, attitude toward ancestors, type of family structure, housing, health, economic status, literacy and its relationship to poverty, if any, community structure (i.e., government, social mores, educational institutions), shopping centres, and basic attitudes toward time, money, religion, etc.³

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1. Ibid.
2. Mosher, op. cit., p. 109.
3. "Threads in the Pattern of Home Life with the Local Nature of Which Every Worker in a Christian Home Movement Should Be Thoroughly Familiar," (as worked out by the Christian Home Class at Hartford, Spring 1947), Department of Home and Family Life, Presbyterian Board of Foreign Missions, U.S.A.

Research should be done quietly and unobtrusively and in the simplest terms, i.e., "observing, remembering, and applying these observations to the question at hand."¹ It may be carried out by a lay man or woman, pastor, Bible woman, or a trained national or missionary who has become part of the community.

We believe there must be a functional study, conducted by the people who are serving the families of a community, through some years, a recording of daily behaviour in family living if valid information is to be had. This can not be done by a team that arrives with a fanfare and proclamation of the Government, stays a brief period of time and has only this temporary contact of 'outsiders of the community.'²

Some form of integrating this research with that done in other parts of the same country should be formulated so that the findings "would provide a general picture of that country. This would also provide for an exchange of ideas in the development of the service programs."³

Problems the family is having due to changing world conditions must also be studied and solved for each culture. For instance, a major problem in many countries is that of women working outside the home, with a resultant great damage to the children, particularly if they are in their early formative years. In China, it is said that the child whose parents work in the field leaving him to sit

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1. The Family and Its Christian Fulfilment, p. 141.
2. "Some Proposals Regarding Training, Service and Research Work in the Area of Home and Family Life," No. 175, p. 1.
3. Ibid.

alone at home may be retarded as much as two years.¹ The question to be asked is if the "kinds of goods and services obtained in the new situation, or with the new purchasing power"² are worth the detriment to the family where "the ties between husband and wife, parents and children, may weaken."³ A further problem to be solved is what to do with the children in extremely poor families where there is no other course for the mother but to work in the field or factory in order to keep the family alive.

The area where the most research, thinking, and study is required is the upheaval caused in a family where one of its members becomes a Christian. How to solve the problem of polygamy, for a new Christian, for instance, particularly in Africa where it is tied up with the economic situation, and what to do about the wives is a major headache. Also, there are the custom of the bride price in some lands, the authority of parents over young people, the double standard for men and women, the desire to be part of a group and not a solitary individual, and a whole host of other complex difficulties that are met by a new Christian and his assenting or dissenting family. "Native customs are very complicated and involved and some

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1. Highbaugh, "A Summer-Time Community Project in West China," No. 159, p. 2.
2. Elizabeth Hoyt, "Point IV and the Families Abroad," Journal of Home Economics, Vol. 43, No. 1, January 1951, p. 10.
3. Ibid.

of them present tremendous problems to the Christian family."¹ It may be that these cannot be solved once and for all, but instead for the local situation in the light of the present condition, and thought through periodically as conditions change. Problems should be worked out by the Christian leaders of the country, themselves, who thoroughly understand the situation in the light of Bible teaching and Christ's ideal.²

Finally, much thought should be given to "what is basically a Christian home, one that shall fully set forth the spirit of Christ."³ Attention needs to be given to the ideal characteristics of a Christian home and its standards should be identified. Much work has already been done in this field, but further thought is needed to make these standards practical and attainable, particularly in the economic and physical sphere.⁴

The spiritual standards, on the other hand, are accessible to all homes which are infused with the love of Christ. The reality of the Christian spirit in a home must not be confused with "its outward appearance, with forms that are bound to vary from place to place."⁵ All must be trained to appreciate and respect the beautiful things

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1. Robbins, "Among the Vanga Women" (cont.), p. 13.
2. Ibid.
3. The Family and Its Christian Fulfilment, p. 154.
4. "Standards of Excellence for Homes," No. 168.
5. The Family and Its Christian Fulfilment, p. 154.

of the home life with which they are dealing and not attempt to change them because they do not meet with the pre-conceived ideas of the home life from which they have come.¹

E. Integration of the Mission Program

One of the greatest dangers of specialization on the part of the missionaries, e.g., medical, educational, agricultural, home and family life, is the departmentalization and even secularization, of the work.

Our station work was departmentalized so that we were educating some, healing others, evangelizing still others and scattering bits of agricultural knowledge, famine relief or cooperative societies to other groups. The best results were apparent when the full program touched the same individual.²

Each specialist should be "fully aware of the breadth of the gospel and of the way in which his specialty may be integrated into and contribute to the complete range of its activities."³

Programs need to be set up, whereby all the work of the mission is co-ordinated and integrated and centered around the Christian indigenous church and its homes and families. Principles of rural work, whereby all the resources of the mission are put to use in a particular

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1. Ibid.
2. "The 'Farm' Village Experiment--Toward a Christian Village," No. 75, p. 1.
3. Mosher, op. cit., p. 119.

community have already been laid down¹ and experiments have been conducted whereby the whole village has been reached for Christ through the reorganization of the whole mission program.²

We look forward to the day when there will be in every rural community throughout the world a strong rural church, deeply rooted in rural culture, serving community needs and transforming community life, united in prayer and in fellowship, teaching a real love of country and releasing the spiritual possibilities of the villages, indigenous but also vitally connected with the Church of Christ--historic and universal.³

F. Deeper Spiritual Values

"When Jesus spoke of the 'abundant life' He was not speaking of property, money, honour, prestige or the pleasures of self-gratification."⁴ All over the world reports come of the adverse influences and of great upsets in families due to the invasion of our Western culture, the substitution for old non-material values by new material values,⁵ "the permeation of Christian values by the standards of secular society,"⁶ and the "dishonesty and corruption, greed and the lust for power, in our public life."⁷

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1. Ibid., p. 302.
2. "The 'Farm' Village Experiment--Toward a Christian Village," No. 75; and Murphy, op. cit., No. 157.
3. Mosher, op. cit., p. 305.
4. Freeman, "Weekly Bulletins on the Christian Home," No. 1.
5. Hoyt, op. cit., p. 9.
6. Sir Samuel Runganadhan, "The Christian Home in the World Today," The Christian Home Bulletin No. 12, p. 24.
7. Ibid.

Likewise in attempting to reach the homes, care has to be taken that the program does not deteriorate into such tangibles as teaching child psychology, cleanliness, and good health habits, or how to earn a living, from teaching first about the source of change--the power of Jesus Christ to enter into a man, to forgive his sin, and to regenerate him so that he is a new creature.

In the secular world, "there has been far too much tendency to think of service to the people of undeveloped countries as primarily a matter of giving them screens against mosquitoes, schools, hospitals, and better food. ." ¹ We have not understood that by giving them some of these things we offer something whose value they do not appreciate while we take away that which they value highly. A comparison of the values of a class of 26 children in Central America with those of a class of the same number in the United States all too well illustrates our American standard of values as compared with that of other countries: ²

<u>Children Mentioning Importance of:</u>	<u>Central America</u>	<u>Ames, Iowa</u>
Flowers and plants	17	7
Love and peace at home and with neighbors	23	13
Space.	18	3
Material Facilities and equipment. .	0	22

There is little evidence to bear out the assumption that by improving the economic status and physical environment of

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1. Hoyt, op. cit., p. 11.
2. Ibid.

the home, the quality of living and the welfare of individuals are automatically improved.¹

It becomes evident. . . that the relationships between people, the attitudes of family members as they affect the general atmosphere of the home, are more important to the personal adjustment and development of family members than are the more physical aspects of the home.²

This being the case, the overwhelming importance of keeping Christ first in all the work is paramount, for there is no greater influence affecting the general atmosphere of a home than the Spirit of Christ pervading the whole of it.

The quality of a Christian home is determined by the spirit which permeates it and not by any inflexible standards of church membership or absence of idols, or by insistence on any customs or habits. . . They may be outward and visible signs but the essential thing is the inward and spiritual grace. The sign of a truly Christian home is a spirit of love. .³

Said a college instructor in Home Economics to a furloughed missionary:

"Here in America, we have tried to teach home making without paying any attention to the spiritual basis of home life. When you go back to India and begin this work in your field, don't repeat the mistake we have made. Make your religion the foundation of your work in Home Economics."⁴

A fact that must not be forgotten is that men and women the world over are under the bondage of sin and need to be released from it by a personal encounter with Jesus

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1. Chittenden, op. cit., p. 364.
2. Ibid., p. 365.
3. Speer and Hallock, p. 67.
4. Ibid., p. 33.

Christ. Says an Indian Christian:

With the increase of educationally qualified people and economically well developed homes, the evangelistic work of our church has not flourished. The growth of Christian homes must be reflected in the efficient soul saving programme of the church. If not, how are we better than the Hindus and Mohammedans in accumulating material wealth and living selfishly? Are we competing with them in style or wealth or property? Then the blood of Christ is shed in vain. The Christian church will perish.¹

Even in those homes where daily family worship has been established, too often it is a matter of sitting for ten or fifteen minutes and finishing hurriedly by

reading any portion from the Bible, by praying a few words habitually and ending with the Lord's prayer repeated with the speed of lighting: such prayers are worse than superstitious readings of "Munthrums"--magic chantings. What we need is to develop in each member of the family individual and private prayer life. Each taking time to be holy, to speak with God and learn to love to live in His presence as one loves to live with dearest friends. For this we need a praying father, a praying mother, a prayer room in the house with good devotional books.²

What this Indian Christian asks for the church in her own land, is needed by missionaries, pastors, and Christians everywhere. The spirit of secularism and materialism needs to be overcome by Jesus Christ who said, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water."³ This is affirmed by one missionary who says upon reviewing the work,

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1. Gulbhanu, op. cit., p. 114.
2. Ibid.
3. John 7:37b-38, American Standard Version, 1901.

Above all there is an awareness in our hearts that only through personal consecration and a new infilling of God's power shall victory be ours in the great task to which we have dedicated our lives, and to which the church is irrevocably committed¹

Says a national Christian leader in India:

In the world of today with all its moral confusion and spiritual decay, with its gross selfishness and mistrust, the only hope of salvation lies in the creation of homes wherein dwell righteousness and love, goodwill and peace.²

And another asserts:

The Christian Home is. . . the greatest witness to the faith of Christ. We may be prohibited to preach Christ publicly, but none can stop us loving or living for Christ in our homes. We can say that the faith of the home is the candle of the Lord on which all winds can blow, but none can blow it out. It is said that the greatest asset a Christian can have, outside of salvation, is a Christian home and a Christian church. It seems clear that if Christian homes are taken care of, the churches and the nations can take care of themselves. So it is very urgent to heed God's word in Isaiah 38:1. 'Set thy house in order.'³

Finally, a former missionary and present leader in home and family life work declares:

The problem of building Christian homes is a world problem. We must ever be alert in seeking new and better ways to do this gigantic task, keeping always as our dynamic the saving power of Jesus Christ. We truly miss our purpose if we fail to build Christ-centered homes.⁴

G. Summary

The general needs of home and family life programs

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1. MacKinnon, op. cit., p. 6.
2. Runganadhan, op. cit., p. 26.
3. Gulbhanu, loc cit.
4. Glora M. Wysner, "Village Homes and Christian Homes Training," No. 115, p. 5.

mentioned most frequently by leaders in this work have been discussed in this chapter. These needs were found to be: the need for training leaders, both nationals and missionaries, the need for literature, for research and study, for the integration of the mission program, and the need for deeper spiritual values.

CHAPTER IV
SUMMARY AND CONCLUSIONS

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A. Summary

This thesis has attempted a study of Christian home and family life programs in China, India, Africa, Burma, the Philippines, and Japan. The study centered particularly around the programs carried on by the National Christian Councils and by one co-operating denominational agency, the American Baptist Foreign Mission Society, although some of the work of other denominations was considered as well, since in co-operative programs it is impossible to separate the different denominations. First, the significance of the home to Christianity was considered, showing how it gave rise to home and family life programs; the aims of these programs were discussed; and a brief history of their origin was given. Secondly, a survey was made of the development of home and family life programs as well as the methods and approaches used by them in the six countries. A brief study of the family life background for each country, post-war problems and the effect of Communism was also included. Thirdly, the present needs of the programs as they emerged from the study were discussed.

In the first chapter, it was discovered that the

home was of tremendous significance to the Christian church because of its unparalleled position in society, because the church and home are interdependent (often the church originating with one Christian home), because the home is the practical demonstration center of the teachings of the church, and because of the danger of a non-Christian home nullifying the witness of the one Christian within it.

Home and family life programs have aimed to reach the whole life of a believer and to make every phase of the family life Christian. Specific aims under this one inclusive aim have been as follows: to win every member of the family to Christ; to raise the spiritual level of the Christian homes; to achieve family unity, improve family relationships, and to develop the personalities of family members; to integrate the best of old culture with Christianity; to teach people to read and to help build better homes for the future; to improve the status of women; to improve the health of the family and the physical and economic conditions; and to set up the Christian home as a witness for the non-Christian community and to win non-Christian families to Christ.

This movement emphasizing home and family life originated in China, for it was in this country that the full pressure of the non-Christian family against the solitary Christian was keenly felt. The Christian Home Movement of China was launched in 1930 and specific Five

Year Plans were formulated. Christian Home Week was celebrated with a different theme for each year. The first Five Year Plan stressed Christianizing home life, the second, parent education, and the third, the training of leaders. From China the movement spread to India where the program developed along three lines--through literature, education, and the actual homelife of the local congregation.

The second chapter briefly reviewed the home background of the people in general in each individual country as well as the beginning of the homes movement there. The various methods and approaches used by home and family life programs were studied in detail for each country.

It was found that chaotic conditions prevail all through the post-war world and the problems of each country are similar--old joint family systems are giving way to smaller family units; women, though generally considered inferior, more and more are working outside the home to supplement the family income; poverty, illiteracy and ignorance are wide-spread; and conflicts between parents who have not changed and youth who want more freedom are increasing.

In China, the methods used to reach the homes are through the use of Christian Home Committees to stimulate and encourage the work, Christian Home Week, the local

church, training youth, parent education, child welfare clinics and nursery play groups, institutes, schools, extension work of colleges and universities, literature and audio-visual aids, farm-village experiments, and families reaching other families. India's homes movement uses the following means: Christian Home Committees, Christian Home festivals, local congregations, schools, experiments, informal projects, and literature. In Africa the work has been carried on by the local church or mission station, by schools, and through the use of literature. Burma's home and family life program stresses homes work in schools, leadership conferences and institutes, churches, and through literature. The Filipino movement has for its work the use of National Family Week, schools, conferences and institutes, literature and audio-visual aids, and churches. Finally, in Japan, the homes are reached through marriage councils, parent education, preparation for marriage and home making, family life programs in churches, and pilot projects.

In the third chapter, the study centered around discovering the present-day needs of home and family life programs. These emerged in the course of the reading. The needs that were stressed over and over again were found to be: the need for trained national leaders, such as lay men and women, pastors and other church workers, and specialists in the field of home and family life; the need

for all missionaries to have some understanding of the importance of this work and the need for some missionaries to specialize in home and family life work; the need for literature for the homes, particularly for the semi-literate and newly literate; the need for research and study of the cultural background of the people, of the problems families are meeting due to changing world conditions, of the conflicts caused both internally and externally when a native accepts Christ, and of the real ideals and standards for a Christian home; the need for integrating all the activities and programs of the mission; and the need for deeper spiritual values.

B. Conclusions

This thesis by studying home and family life programs on several mission fields has only begun to scratch the surface of the whole subject. Since many projects have undoubtedly been carried on by many individual missionaries and national Christians, who have not sent reports of their work to America or have not written them in English, much work is probably being done that this thesis has not even mentioned. In addition, programs having no connection with the national Christian councils may be in existence, and with these the writer has had no contact. Finally, the work in some areas may not be organized into specific projects and programs, and yet it may be that much of an intangible

nature is being conducted--such as evangelizing and winning to Christ family members, and deepening the spiritual life of the homes.

This thesis has, however, opened up a whole new area of work to one who was thoroughly familiar with the more traditional methods of evangelization on the mission field, e.g. medical, agricultural, and educational. Home and family life work means that the mission program has been broadened to reach the most comprehensive and all-embracing and yet the smallest unit in the world--the family. May this beginning which has been made in reaching the homes for Christ continue until the Christian Church has truly become a fellowship of families, even as in the early days of the apostles, ". . . day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people."¹

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1. Acts 2:46-47a, Revised Standard Version, 1946.

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