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CONTRIBUTIONS OF THE NEW TESTAMENT
TO CHILD NURTURE
IN THE FAMILY

By

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A Thesis

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

New York, New York
April, 1952

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INTRODUCTION

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CONTRIBUTIONS OF THE NEW TESTAMENT
TO CHILD NURTURE
IN THE FAMILY

INTRODUCTION

And calling a child, he put him in the midst of them, and said, 'Truly I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.

Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened about his neck and to be drowned in the depth of the sea.¹

This statement was made by Jesus in answer to the question: "Who is the greatest in the kingdom of heaven?"² It might well be His summary of the responsibilities of parenthood for He challenges adults to receive the child in His name.

He suggests, first, the attitude of parents in receiving a child. They themselves must be childlike; they must become humble, willing to learn, willing to grow. Then He suggests the method of parents in receiving a child - as stewards of God. They must accept the child in His name - responsible to Him for the care and growth of the child. Finally, He states the tremendous seriousness of the responsibility of parents in receiving a child. They must clear the way of hindrances to the full growth and development of the child.

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1. Matthew 18:2-6.
2. Matthew 18:1.

A. The Statement of the Problem

The condition of the world today is a strong indication that the growth of children in the past has been hindered in many ways. War, crime, juvenile delinquency, divorce, increase in mental illness all show that full Christian growth has not taken place. One problem of this thesis therefore, is to discover some of the areas where the hindrance to the growth of the child has been greatest. But to discover an area of need is not enough. Some suggestion must be made toward meeting the need.

For nearly two thousand years the New Testament has been a guide for fruitful living. It has withstood all the fluctuations, the theories, and the arguments of centuries. It has met the needs of those who were willing to accept Christ and to live by the principles which He taught. Yet Jesus does not tell parents specifically how to train a child. Children are seen with Him.¹ He talks about them.² In a few instances He refers indirectly to their nature.³ Paul's references to the training of children specifically also are few.⁴ In the New Testament, however, are given principles by which all men may live and grow in the Christian life. These principles must be applied to the understanding and needs of each age of life. It is during the early years that the child is absorbing the attitudes which will color his entire future. The child's mind and soul are as alert and active as

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1. Cf. Matthew 19:13-15, 21:15.
2. Cf. Matthew 7:7-12, 10:42, 11:16.
3. Cf. Matthew 18:1-14, 10:34-39.
4. Cf. Ephesians 6:1-9; Colossians 3:18-25.

his little body. Every action and attitude of the other members of the family are noticed, pondered, and often imitated. It is during these important early years that the truths of the New Testament must be established in the thinking and life habits of a person if they are to be of permanent value. The full problem of this thesis, therefore, is to discover some of the areas where hindrance to the growth of the child has been greatest; to discover the principles and teachings of the New Testament which have definite value to parents in dealing with these areas of need; and to suggest ways in which parents can make practical applications of these principles to children in the pre-adolescent age.

B. The Significance of the Problem

Most parents have the desire to do their best for their children. Yet many parents, who claim to be Christian, have ignored the child's need of spiritual development. They have turned largely to secular sources for help. They have found some in Parent Teacher Association courses. They have found some in bulletins put out by the Government, such as Infant Care and The Child from One to Six. They have found some in books by doctors on the physical growth of the child. They have found help in popular magazines such as The Parents' Magazine and Todays Health. But this is not enough, because, important as the physical and mental well-being of the child is, it is not all. The child's spiritual life both permeates and transcends the physical and mental. It has too much been neglected.

Some parents who have recognized the spiritual need of the child have ignored the responsibility which is theirs to meet this need.

They have sent the child to Sunday Church School and felt that their obligation was thus fulfilled. The Church School teachers have too often been untrained and therefore have taught facts and stories which have had little relevance to the everyday life of the child. The teaching done in the short time on Sunday at best has been insignificant in comparison with that carried on in the home and public school during the week. Wesner Fallaw in The Modern Parent and the Teaching Church says that ". . . what the parents are the child tends to become and hold valuable."¹ If the home does not teach religion, the child will not be religious.

Other parents have tried to teach religious living in the home, but have ignored the most authoritative source of guidance - the New Testament. They have made the knowledge of the facts of the New Testament important rather than making the New Testament a source of guidance for daily living. The condition of the world today is a testimony to the ineffectual way in which the family has handled the problem of guiding the child in spiritual development. The home must take over its responsibility for Christian nurture. It must do it while the child is small and forming its basic concepts of life. It must do it by following the most reliable guide for Christian living - the New Testament.

C. Method of Procedure

The first chapter of this thesis will be a study of the areas

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1. Wesner Fallaw: The Modern Parent and the Teaching Church, p.15.

of special need in child nurture as given in books on the family. An analysis of these books will be made to discover just what the areas of greatest need are. Further study will be made of these areas to understand the particular aspects of the problems involved.

The second chapter will be a study of the New Testament to discover some of the principles and teachings which contribute to the solution of these problems.

The third chapter will set forth suggestions of ways in which these principles may be made applicable to the growing child in the home before he reaches the age of adolescence.

D. Sources of Data

Data for the first chapter will be gathered from books available on family life. These books will be chosen because they give a picture of family life within the past twenty years. The majority of books will be those which were written within the past decade. The majority of the books will also be from a Christian viewpoint. A few, however, will be included from the secular standpoint as a check on areas of need. Such books should be able to contribute to an understanding of the problems in the areas of need. The second chapter will be based entirely on the New Testament - Revised Standard Version. The third chapter will be original.

CHAPTER I

THE AREAS OF SPECIAL NEED IN CHILD NURTURE

IN THE CHRISTIAN FAMILY

CHAPTER I

THE AREAS OF SPECIAL NEED IN CHILD NURTURE IN THE CHRISTIAN FAMILY

A. Introduction

This chapter will be a study of the areas of special need in child nurture in the Christian family. An analysis will be made of the various books on the family to discover the areas of special need. These will be the areas which seem to have given the greatest hindrances to Christian living. A further study of these areas will be made to determine the special aspects of these needs which have caused problems.

B. Analysis of Books on the Family to Discover the Areas of Need

In trying to discover the areas of special need in child nurture in the family, nineteen books on the family were scanned and their emphases were noted. These books dealt with various phases of home life but all had as a major purpose the development of a stronger family unit for the better growth of the child. Of these nineteen books, fifteen devoted one or more pages to the need for security in the home. Mary Odell in her book Our Family Grows Toward God writes of this need: "Every child is entitled to a strong sense of security, a feeling of belonging, of importance in the family."¹ Without this

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1. Mary Clemens Odell: Our Family Grows Toward God, p.53.

feeling of security, fear in multitudinous forms can grip the heart of a child and distort every experience of life. Regina Wieman in The Family Lives its Religion describes the need for security. Problems present themselves which force the parents to ". . . search for the Great Reality, the Creativity at work in our midst."¹ They are unable to solve their problems unless they have security in their basic beliefs.

The need for the right use of money and material possessions was emphasized by thirteen books. In The Home and Christian Living, Percy and Myrtle Hayward say, "The use of money cuts deep into character. It is an act of daily life."² The member of the family who selfishly tries to appropriate the major share of the family finances soon creates a feeling of resentment in the others of the family. Such feelings not only disrupt family harmony but can lead to serious crises in the home. Robert Lapsley, in Beside the Hearthstone, says, "Handled improperly, money can lead to misunderstanding, resentment and bitterness between husband and wife - even separation and broken homes."³

Of equal importance to the right use of money is the need to have right moral standards. Here, the need for the right attitudes toward sex is emphasized, though the need for right standards in honesty and other areas of moral living is also mentioned. The unhappiness which results in a home when one of the members is lax in the ideals of sexual relations is felt by all the members of the family. Hayward stresses the need for sex education at an early age:

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1. Regina Wieman: The Family Lives Its Religion, p. 169.
2. Percy R. and Myrtle H. Hayward: The Home and Christian Living, p. 97.
3. Robert Lapsley, Jr.: Beside the Hearthstone, p. 88.

Sex interest is capable of becoming all-absorbing at a very early age if environment makes it so. It is therefore necessary to go to some trouble to create an environment in which sex will be natural and wholesome in the play and other contacts which boys and girls have with each other.¹

Discipline was mentioned as an area of great need in twelve of the books. Lack of respect for both authority and property is a characteristic of this generation which is all too well known. Not only for the consideration of others, but for the child's own sake, it is necessary for him to be taught to do what is right.² Neglect to do this when a child is small may seem to be the kinder way but the penalty of lawlessness is inevitable. Regina Wieman summarizes it thus:

During the long span from birth to adulthood, the family must provide those conditions that keep the child under appropriate external control in all those areas of living where he is not yet mature enough to participate in control. As fast as he demonstrates that he is prepared to do so, the family encourages the child to assume self-control, which is another term for freedom. They gradually release to him the responsibilities and privileges commensurate with his growing appreciations.³

These four areas, therefore, represent the major concerns for the best growth of the child. Other areas of need were also discussed by the various authors. The need for the right use of leisure time with adequate training in creative expression was indicated in over half of the books. Half of the books surveyed mentioned the need for a wholesome attitude toward death and hardship, suffering, and sickness, to develop within the child an appreciation of the richness of experience which these can give rather than the sense of loss. Some books

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1. Hayward, op. cit., p.96.
2. Cf. Lapsley, op. cit., pp.69, 70.
3. Wieman, op. cit., p.146.

mentioned the need for a constantly developing maturity in the child in all areas of its living. The need for the elimination of harmful prejudice was shown in one book. Because of the limitations of this thesis, only the first four areas of need have been selected for study. These then, in the order of importance found in the books examined, are: 1. the need for security; 2. the need for the right use of money and material possessions; 3. the need for moral standards, and 4. the need for discipline. These will now be considered more fully.

C. Analysis of the Areas of Special Need in Child Nurture

Family life is a complex experience. Because each individual reacts to each situation in a different way and because each individual may react to the same situation in a different way at a different time, the problem of meeting the needs of one person takes on many aspects. What will seem important in one family will be considered trivial in another. It is essential, therefore, to appreciate some of the more important aspects in the areas of need in order to understand just what help must be provided in each situation. In the survey of these books on the family nearly every author mentioned some new angle in his discussion of respective needs. Many authors, of course, emphasized the same major aspects. The analysis of these areas of need is necessary, therefore, before attempting to discover what solutions may be found in the New Testament.

I. Analysis of the Need for Security *

The dictionary defines security as "(1.) Freedom from danger or risk; (2.) Freedom from care or apprehension; confidence - safety." This definition suggests the two areas in which the problems of security lie. The first gives security as the result of physical surroundings. The second shows security as a mental attitude. A person who has everything in his material surroundings to insure a comfortable and happy life may still be insecure because of his attitudes. The attempt of the government both to keep the standard of living on a high level and to provide financial support during periods of unemployment and of old age reflects the material interpretation of security. Insurance companies do the same thing. In giving security for possible material loss or loss of income because of death, they remove the risk of a person's being left penniless. The father who drives himself to establish a good bank account, to own his own home, and to provide all the material comforts for his family is striving for this type of security. The

*William Blatz and Helen Bott: Parents and the Preschool Child, pp. 175-223.

Marguerite H. Bro: When Children Ask, pp. 1-28.

Wesner Fallaw: The Modern Parent and the Teaching Church, p. 166.

Ernest Groves: Christianity and the Family, p. 82.

Leslie Hohman, M.D.: As the Twig is Bent, pp. 178-196; 212-220.

Harold Holt: Building Family Foundations, pp. 45-55.

Robert Lapsley: Beside the Hearthstone, pp. 113-120.

Mary Clemens Odell: Our Family Grows Toward God, pp. 30-32; 53-56.

Mary Clemens Odell: Our Little Child Faces Life, pp. 18-22.

Dr. Ernest Osborne: The Family Scrapbook, pp. 53-60; 70-72; 123-147.

Joseph L. Sherrill: Family and Church, pp. 92-98.

Joseph L. Sherrill: The Opening Doors of Childhood, pp. 1-14; 91-110.

Ethlyne and Edward Staples: Children in a Christian Home, pp. 16-18.

Herman Sweet: Opening the Door for God, pp. 13-14; 20-21; 33-34.

Regina Wieman: The Family Lives Its Religion, pp. 167-183.

I. Funk and Wagnalls: Unabridged Dictionary.

depression showed how ineffectual was such confidence in material possessions. But because it is concrete and brings a sense of physical well-being, people will continue to seek for security by putting their trust in material things.¹ Ernest Groves in Christianity and the Family describes the futility of putting trust in these things as a means of gaining security:

A great multitude is confused, discontented and even robbed of the physical advantages that modern civilization is capable of producing because cooperation and good will are insufficiently developed in a culture so lacking in spiritual appreciation that it fails to give people even the means of controlling their material power for their physical and social advantage.²

Of greater significance is the problem of finding security through the right mental attitudes. Here fear looms up as the attitude most in need of being put into proper perspective if a feeling of security is to be attained. Yet Dr. Leslie Hohman in As the Twig is Bent says:

Human babies are among the bravest of creatures. If it had not been proved, it would seem to be beyond belief that when we come into the world only loud noises and a feeling that we were about to fall were capable of terrifying us. We would not have been afraid of a snake or a lion. . . . The baby flinches neither at total darkness nor a flash of lightning. . . . The normal infant would meet all the Presidents, Kings and Dictators in his diaper without a tremor.³

Soon after birth, however, the complex experiences of life, wrong associations, suggestions and attitudes of adults begin to develop ideas of fear in the child.⁴ These soon enlarge and become dispropor-

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1. Cf. Marguerite H. Bro: When Children Ask, p. 24.
Cf. Herman Sweet: Opening the Door For God, p.21-22.
2. Ernest Groves: Christianity and the Family, p.81.
3. Leslie Hohman: As the Twig is Bent, p.178.
4. Cf. Mary Clemens Odell: Our Little Child Faces Life, p. 18.

tionate unless they are channeled into more reassuring experience. Fear in itself has values. Again to quote Hohman, ". . . our children have to learn what to be afraid of."¹ The child must learn to fear the fire to prevent him from being burned. He must learn to fear other dangers for his own protection. This type of fear or caution is normal and wholesome. It develops security when it is rational and matter-of-fact. Another type of fear in connection with material possessions develops thrift and gives a certain sense of material security as described earlier.² However, when fear of any sort becomes irrational and the emotional attitudes are over-emphasized, it becomes harmful and develops definite feelings of insecurity which can have serious consequences.³

The child's fear of the dark is a common occurrence. All kinds of imaginative horrors are fancied by the child alone in the dark. These fancies, nevertheless, are real to him and each sound and noise which is strange suddenly looms with a dread significance.⁴

Fear of the dark, however, is just one aspect of fear of the unknown. It is easy to develop fear of severe storms. The crash of thunder and the violence of strong wind and lashing rain is awesome to anyone.⁵ Where there is the least sign of apprehension on the part of anyone with whom the child happens to be, he quickly senses it. An unpleasant experience in a new situation may lead to an association of

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1. Hohman, loc. cit.

2. Ante p. 6.

3. Cf. Hohman, op. cit., p.179.

4. Cf. Herman Sweet: Opening the Door for God, p.21.

5. Cf. Odell: Our Little Child Faces Life, p. 18.

Cf. Sweet, op. cit., p.33.

unpleasantness with venturing out into the unknown. This feeling of unpleasantness with a few repetitions develops into fear.¹ Often when an initial fear is shown by a child the emotional reaction of pity and overprotection by the parents tends to increase the problem.² Another aspect of fear of the unknown is developed by a possessive over-protection of the child. Either, or both, of the parents may shield the child from every possible situation where he might be embarrassed or hurt. Then, unless the parent is right there to show him just what is safe, he dares not venture into a new experience.³ The same feeling in the child results when the parent is too authoritative and regiments each action and thought in his life. He dares try nothing which he has not been commanded to do.⁴

The fear of being supplanted figures in the insecurity of people of all ages. When this develops into a resentment of someone who, they feel, is supplanting them it becomes jealousy. The commonest form of this for a child occurs at the time of the arrival of a new brother or sister in the home.⁵ Even when the child has been well prepared for the coming event, fear of being displaced in the affections of the mother can creep in. The new baby demands much of the mother's time. Her strength is often weakened and unless there is great care in planning it is easy to give the older child less time and affection.

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1. Cf. Odell: Our Family Grows Toward God, pp. 30-32.
Cf. Blatz and Bott, op. cit., pp. 211-214.
Cf. Staples, op. cit., p.16.
2. Cf. Hohman, op. cit., pp.179-182.
3. Cf. Hohman, op. cit., p. 185.
4. Cf. Holt, op. cit., pp.46, 51.
5. Cf. Ibid., p.48.

Because the child cannot depend invariably on that affection he develops a feeling of insecurity.¹ Another cause for this fear which results in jealousy is unfavorable comparison with others.² This gives the child a real or imagined inferiority sense which makes him fear that he will lose out in the affection he desires. He may never have received the affection he wanted and so the fear grows, taking out its resentment on the person with whom he has been compared.

Fear of the consequences of guilt is another aspect of this problem.³ Emphasizing God's hatred of wrong rather than His love will develop in a child a fear of God. The child conceives of God as an ever-present tyrant who watches and condemns continually. He begins to dread dire calamities which may come, as the result of his wrong-doing, either to him or to someone whom he loves. An act which he knows has been wrong, but which goes undiscovered and unpunished by those who are responsible for his conduct, may haunt his thinking even after the deed itself has been forgotten. Only the feeling of apprehension will remain to make him feel insecure. This fear is often due to the faulty conception of God which the parents themselves have.⁴ Often it is due to their careless use of the fear of God as a means for securing obedience. The result in the child is nevertheless the same. He is filled with foreboding and insecurity regarding the consequences of his own guilt. There is the need to understand the working of God's laws and His atti-

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1. Cf. Hohman, op. cit., p.212.
2. Cf. Ibid., p.213.
3. Cf. Sweet, op. cit., p.13.
4. Cf. Sherrill: Opening the Doors Of Childhood, pp.91-110.
4. Cf. Wieman, op. cit., p.171.

tude of love toward all people and His readiness to receive and forgive.

There is another area in the child's feelings besides the various types of fear which can cause insecurity. This comes from a sense of not belonging.¹ This may be the result of a lack of affection. When he is put on a rigid schedule, when he is sent off to bed or to school or to church without any expression of love or of anticipation in rejoining the family group; when he comes home from school to an empty house, without any forewarning that his mother will be gone, he feels left out of the group. This often leads to the feeling that he does not really belong in the family; that he has been adopted. This need of belonging in order to be secure extends beyond the immediate family circle to the gang or group of friends. Necessity for the child to belong to this larger group is another factor contributing to his security, one which the parents must take into consideration.

From the general confusion and disorderliness in the home, the child can often get the feeling that he does not belong. In some instances, where a home is run without any schedule either of time or space, a child may grow up with a strong feeling of security but this is not usual. In such cases other factors are so dominant that they overcome the loss of security which comes from confusion. A child must have a place of his own to keep his clothes and toys, even if it is only one small section of a shelf or drawer.² He must have some idea of a

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1. Cf. Odell: Our Family Grows Toward God, p.31.
Cf. Staples, op. cit., pp.17-18.
Cf. Holt, op. cit., p.53.
2. Cf. Staples, op. cit., p. 18.
Cf. Bro, op. cit., pp.20-21.

routine to follow in his daily responsibilities. This does not mean that everything in the home must be fixed and never changed nor that the child's day must be regimented and can have no variety. It means merely that there must be some system which is followed that will enable the child to know where things belong and what will be expected of him.¹ He needs to have times of silence as well as activity, a place of quietness where he can think as well as a place to romp and play. If he has his own place in the working order of the home he will be helped in feeling that he belongs there.²

Furthermore, feelings of uncertainty come to a child when he loses confidence in his parents. This happens quickly when a child discovers that he is not being told the truth. Says Holt, "The child very soon detects when he is being deceived and will never forget that the person who has charge of him is unreliable."³ If a parent does not know the answer to a child's question it is much better to acknowledge his ignorance than to try to pretend he knows and give an answer which is not true or is only partly true. The parent can confess his own need to search for further enlightenment. Wieman says, "Children respect this growing attitude in the parents."⁴ Stories of the new baby being delivered by the stork or coming in the doctor's black bag will sooner or later be discovered to be myths. The question will

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1. Cf. Bro, op. cit., p.22.

2. Cf. Ibid., pp.15-17.

3. Holt, op. cit., p.49.

Cf. Bro, op. cit., p.10.

Cf. Sherrill: Opening the Doors For God, pp.10-11.

4. Wieman, op. cit., p.171.

inevitably follow in the child's mind of how much else he has been told which is not true. Stories of Santa lose none of their charm to the imaginative mind of a child if they are acknowledged from the beginning as being in the realm of let's pretend. Sweet says, "It is unfruitful in the end to give our children points of view that are not acceptable to us and that we have already proved to be insufficient."¹ Finally, feelings of insecurity can come to the child when he has no anchor to which to hold in something greater than himself. When the parents have no real conviction on which to base their actual life situations, the child quickly senses it.² There is a real need for a belief in God and His workings in the world to give to both parents and child a true perspective of things.³ The child must get the sense of trust from his parents. As Fallaw says in The Modern Family and the Church: "He will gain reassurance from a God depicted by home and church as being a loving Father, mindful of all little children."⁴

2. Analysis of the Need for the Right Use of Money and Material Possessions*

One of the first needs in the right use of money is to get the right philosophy of money. Of this Duvall and Hill say "The most

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1. Sweet, op. cit., p.22.

2. Cf. Ibid., p.22.

Cf. Bro, op. cit., p.28.

Cf. Sherrill: Family and Church, pp.92-98.

3. Cf. Bro, op. cit., p.25.

4. Cf. Fallaw, op. cit., p.116.

Cf. Sweet, op. cit., pp.12-13.

*Mrs. S.H. Askew: Your Home Today and Tomorrow, pp.76-79.

Evelyn Duvall and Reuben Hill: When You Marry, pp.201-221; 225-228.

Ernest Groves: Christianity and the Family, pp.81,96.

Percy and Myrtle Hayward: The Home and Christian Living, pp.97-111. Cont.

important consideration is not the total amount of income, but the family attitude toward the total situation."¹ Money and the amount of material possessions are not goals in life. They are the means which can be put to a good purpose or evil, depending on the attitude of the user. The need to think of money as a trust from God becomes essential if there is to be a wholesome use of it. All that a person has is a trust from God and as such it should be accounted for in a responsible way. Stewardship is not merely the ". . . pledge and envelope system."² It is ". . . a dedication of life to the purpose beyond self and in line with the purposes of God."³ Materialism in the world today has taken the thoughts of people away from this conception and has proved again and again that such a philosophy of life only impoverishes the soul.⁴ Sherrill in The Family and the Church declares, "Any good thing is a trust from God, by the use of which men are judged worthy or not."⁵ Groves gives the need for a philosophy of stewardship in

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1. Evelyn Duvall and Reuben Hill: When You Marry, p. 219.

Cf. Odell: Our Family Grows Toward God, p.35.

2. Sweet, op. cit., p.40.

3. Ibid., p.139.

4. Cf. Ibid., p.139.

5. Sherrill: Family and Church, p.101.

* Continued from preceding page:

Harold Holt: Building Family Foundations, pp.9-35.

Robert Lapsley: Beside the Hearthstone, pp.88-95.

Mary Clemens Odell: Our Family Grows Toward God, pp.35-37.

Dr. Ernest Osborne: The Family Scrapbook, pp.250-267.

Joseph Sherrill: Family and Church, pp.58-60; 101-103.

Ethlyne and Edward Staples: Children in a Christian Home, pp.85-88.

Herman Sweet: Opening the Door for God, pp.139-140.

Wilfred and Frances Tyler: The Little World of Home, pp.31-54.

Regina Wieman: The Family Lives Its Religion, pp.116-132.

the following:

The heart of our social troubles, hurting not only home life but every sphere of spiritual experience, is clearly a civilization that has been so captivated by its own rapid material progress that it has lost not only its sense of spiritual values, but even any realization of its deficiency.¹

And again:

The cause of the weakening of the family comes from economic ambition stimulated by prevailing notions of success, which leads to an excessive expenditure of interests and energy in vocational pursuits and a neglect of the opportunities of marital and parent-child relationships.²

Money is in daily use. With each expenditure a person reveals his character and philosophy of living. If he thinks of his possessions as a trust from God, his spending will become an expression of altruism. If his ideals of life are no higher than his own comfort and self-indulgence, his money will go for things which are only for his selfish enjoyment which may even involve damage and hardship to the living of others.³

In thinking of money as a trust from God, the use of which reveals the inner life of the person, the question occurs as to "how much of the parent's vital energy should be signed away for the money to make a better living."⁴ If the whole of life is regarded as a stewardship, if higher goals and values are set than the accumulation of material wealth, then the urgency for spending energy on making money becomes less and more in proportion to the true needs of the

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1. Groves, op. cit., p.81.
2. Ibid., p.96.
3. Cf. Hayward, op. cit., p.97.
Cf. Duvall and Hill, op. cit., pp.202-207.
4. Askew, op.cit., p.76.

family.

This makes it easier to meet one of the other needs in connection with the attitude toward money, that of living within the income. If the family is setting their standard of living by that of neighbors who have a larger income and is constantly trying to include every luxury that is seen in the home of someone else, there is a constant tendency to spend more than is earned. Such a condition is always a strain. It is either a continual struggle to keep out of debt or a futile resignation to a state of indebtedness with its pressures of unpaid bills and demanding creditors.¹

With the need to recognize the material things of life as a trust from God and the need to understand the necessity of staying within the limits of the family income, comes the need for an attitude of contentment. This does not preclude the idea of growth into larger areas of service by any member of the family. But constant chafing against the inability to afford this and that builds restlessness. It forces on the wage-earner of the family the feeling that he is inferior in his ability to supply the family needs. A wholesome attitude must be cultivated toward all the good things that are available on any level of income.²

The final test of the right attitude toward money shows up in the spiritual tone of the home.³ Where money is conceived as a

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1. Cf. Sherrill: Family and Church, p.58.
2. Cf. Lapsley, op.cit., p.92.
Cf. Holt, op. cit., pp.11-15.
Cf. Duvall and Hill, op. cit., pp.219-221.
3. Cf. Lapsley, op. cit., p.93.

responsibility to God who gives all things for the highest purposes in life; where the effort is made to accept these gifts and live within their level, the whole atmosphere of the home is one of positive acceptance. Life becomes a challenge to each person to fulfil the trust in the best possible way in all areas of living.¹ Therefore, the first need for the right use of money and material possessions is to develop the right attitudes; first, that the members of the family are stewards toward God and second, that each is content with his lot.

The second aspect of this problem of the right use of money lies in having each one of the family understand the source of the income, the amount of it, and his responsibility in relation to it. If the father is the sole wage-earner, the attitude must not be taken that the income belongs to him and he must dole it out to the other members of the family with an attitude of reluctance, indignation, or indulgence as the case may be.² When the child does not understand the source and amount of the family income, when he receives money every time he asks his father for it, it is only natural that he comes to believe that the amount is limitless. His increasing demands may cause deep sacrificing on the part of the parents to grant his desires, when they feel that this indulgence is giving him a better chance in life.

Hayward says ". . . cases occur continually where the parents have not seen the need of educating their children in the use of money and they

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1. Cf. Wilfred and Frances Tyler: *The Little World of Home*, p.52.
Cf. Wieman, *op. cit.*, pp.120-122.
2. Cf. Sherrill, *op. cit.*, p.58.
Cf. Duvall and Hill, *op. cit.*, pp.209-210.

mature to be continually 'broke'.¹ On the other hand, the child who is met with a rebuff when he asks for money may feel that he does not have his rightful share. He may come to harbor feelings of resentment or feelings that he is not truly a part of the family. Tyler in The Little World of Home points out that the child must be given ". . . an appreciation of money as the living of us all"² rather than the love of money as a thing in itself. The family income must be thought of as a source which is available to the entire family as a partnership. The mother who stays at home to care for the children, to clean the house, to cook, sew, wash, and iron is doing her share in helping to earn the money by freeing the father from the cares of the home to do the actual wage earning. The child must be taught that since he benefits from the results of the work of the father and mother, he also has a responsibility in the joint venture of living. He should be given definite tasks and also his definite share of the income.³

When there is a recognition of the stewardship of their possessions and when there is an understanding of the sources of their income, it follows that the next need is to understand the best way to use the family income. Many people feel that it can be spent on whatever need presents itself as long as the money is there. However, careful planning will extend the usefulness of the money. This is called budgeting the resources. A budget is not a superimposed form which

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1. Hayward, op. cit., p.98.
2. Tyler, op. cit., p.32.
3. Cf. Lapsley, op. cit., p.91.
Cf. Staples, op. cit., pp.86-88.
Cf. Odell: Family Grows Toward God, p.36.

makes the problem more difficult. "A budget is only a plan to get the most out of your income."¹ It offers a chance to decide what is most wanted. To spend money for everything that comes along and suddenly discover that nothing is left for the really important things is most frustrating. By studying the resources available and carefully estimating their basic needs, the family finds there is opportunity to evaluate the proportion of the surplus which shall be used for other things. Then those other things can be purchased in the order of their need and desirability. Just as the entire family must understand the source and amount of the income, so the process of budgeting must be a cooperative family undertaking. There must be complete frankness on the part of all in expressing their needs and desires. There must be fairness in apportioning the money to meet the needs of all. If expenses for education or illness necessitate a temporary allocation of a larger share to one person this must not continue for an unlimited time. Other members of the family should get special opportunities also. When the father continually denies himself for the good of the others, his sacrifices are merely teaching the others to be selfish.² If the planning is done in a spirit of openness and impartiality, there must also be a complete loyalty on the part of each person to carry through the plan as it has been adopted by the family.³ The parents

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1. Divall and Hill, op. cit., p.215.
Cf. Holt, op. cit., pp.18-25.
Cf. Wieman, op. cit., pp.125-126.
2. Cf. Tyler, op. cit., pp.38,40,51.
3. Cf. Ibid., p.44.
Cf. Osborne, op. cit., pp.265-266.

also, Wieman suggests, must:

. . . provide conditions which generate and strengthen healthy wants in their children so that the children will be forced to interact creatively with each other while they earn or achieve their wants and do so with sufficient initiative, persistence and appreciation to bring fulfillment.¹

When the budget is to be planned, two needs must be taken into consideration if it is to be of the highest good to the family. The first of these is sharing. "Giving part of the income to God will have a definite effect on the spiritual tone of the home."² Giving to objectives beyond the person or the family is a natural part of the sense of stewardship which should be held toward all of living. Osborne in The Family Scrapbook says that "Thriftiness is sometimes not a virtue but a vice."³ When the money of the family is limited to the interests and needs of the members of the family only, the whole atmosphere of the home becomes self-centered. Outreach of the family to the needs of others widens the horizons and changes their perspective. The world today is filled with nations who are looking for what they can get. It is only as the family learns to give that this situation can hope to be corrected. Holt states,

No family can be sound that is living for itself alone. It must have a sense of belonging to the larger community of the world, a sense of its importance in the human family. One of the means of securing this outlooking view toward the world is through Church and charity gifts.⁴

The person who shares is never left to feel alone in the world. There

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1. Wieman, op. cit., p.121.
Cf. Osborne, op. cit., p.267.
2. Lapsley, op. cit., p. 93.
Cf. Odell: The Family Grows Toward God, pp.36-37.
3. Osborne, op. cit., p.253.
4. Holt, op. cit., p.25.

is always a kinship with the larger world which he has helped.

The second important need to be considered in planning a budget is saving. Emergencies always arise which demand resources beyond those of the regular income. Investment in property, the possibility of illness, and the need for help during the later years in life all call for some plan of saving. As Tyler sees it, "The more you can't save, the more you must."¹ Sherrill also emphasizes the need for saving as well as the need for giving.² Saving not only has value in providing for emergencies which arise but it helps to give the family a sense of security. Yet, as was mentioned earlier in this chapter, saving must not become the primary means of security.³ Where it goes to extremes it harms the individual rather than helping him to grow into a fuller life. Tyler has aptly compared the extremes of spending to the pendulum of a clock. It is well worth quoting:

Reasonable saving recognizes a pendulum in money matters which swings within the limits of an arc, the extremities of the arc being prodigality and miserliness. Such limits are determined by God's laws of life and love just as those in any clock pendulum are determined by the laws of time and space. Clocks differ, but those which are reliable are adjusted to one great body of truth. Families differ, but those which are successful are likewise adjusted to one great body of truth. The pendulum arc in any clock is determined by the length of the pendulum in relation to the works of the clock and the make-up of the physical universe. So, too, must the budget arc of the family with its limits of indulgence and stinginess be determined by how much money there is in relation to the nature of its members and their relation to the whole world of men and things. ⁴

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1. Tyler, op. cit., p.47.
2. Cf. Sherrill: Family and Church, p.60.
Cf. Holt, op. cit. p.25.
Cf. Duvall and Hill, op. cit., pp.211-215; 225-228.
Cf. Staples, op. cit., p. 88.
3. Ante, p.6.
4. Tyler, op.cit., p.46.

Thus the attitude of the family toward its material possessions must be one of stewardship. The family must accept its level of living and understand how to be content with it. The family must cooperatively evaluate all needs and make choices for the spending of joint resources. This must be done impartially and faithfully in the light of needs. It must also accept responsibility as a partnership for the sharing and saving of those resources.

3. Analysis of the Need for Moral Standards.*

Without question, the aspect of the need for moral standards which is of the greatest concern is in the area of sex. This need has gained such prominence in the thinking of today that further discussion seems almost superfluous. Cultural traditions and warped educational processes have done much to distort the wholesome approach to sex. They have isolated one function and separated it from the whole of living. Thus they have given it a disproportionate emphasis which tends from one extreme of unwholesomeness to the other. On one side, sex has been separated from affection and made to appear base and vulgar so that the

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- *Mrs. S.H. Askew: *Your Home Today and Tomorrow*, p. 75.
William Blatz and Helen Bott: *Parents and The Preschool Child*, pp. 146-175.
Margueritte H. Bro: *When Children Ask*, pp. 143-194.
Evelyn Duvall and Reuben Hill: *When You Marry*, pp. 145-162; 228-235.
Ernest Groves: *Christianity and the Family*, pp. 99-100.
Percy and Myrtle Hayward: *The Home and Christian Living*, pp. 86-95.
Leslie Hohman, M.D.: *As the Twig is Bent*, pp. 151-177; 228-282.
Harold Holt: *Building Family Foundations*, pp. 55-70.
Robert Lapsley, Jr.: *Beside the Hearthstone*, pp. 34-42.
Mary Clemens Odell: *Our Little Child Faces Life*, pp. 31-34.
Dr. Ernest Osborne: *The Family Scrapbook*, pp. 61-64; 242-244.
Joseph Sherrill: *Family and Church*, pp. 21; 32-39; 48-58; 98-101.
Ethlyne and Edward Staples: *Children in a Christian Home*, pp. 91-92.

legitimate relationship of marriage is distasteful. This repression can lead only to frustration and the incomplete realization of the joy which had been anticipated. On the other hand unwholesome attitudes toward sex can make it so prominent in a person's thinking that it makes this overpowering drive the main basis of maintaining fellowship. The conflict between the desire and the approval of conscience is so strong that emotional conflict follows.¹

The need, therefore, to keep sex as an integrated part of the person's living is clear. Sherrill gives the picture this:

The worth of personality is one of the central conceptions of Christianity. Accordingly, Christianity holds the entire personality to be of more value than any of its parts. Think of sex as being one part of personality. Marriage is built on the sex impulse; Christianity has no embarrassment over that fact, accepts it with frankness and is glad of it. But sex is not made the sole basis of marriage.²

Dr. Hohman expresses it in this way:

No one can divorce physical sex completely from mental considerations - such as some conceptions of morality, duty, beauty, and some desire for dependability in companionship and affection. One of the chief reasons for the ultimate frustration that almost invariably results from casual sex conduct seems to me to be that it lacks the overtones for which human beings yearn.³

The achievement of a happy marriage where the sexual phase is a part of the whole, untinged by any stigma and recognized as a beautiful and happy union of the husband and wife is not easy. "Young people may drift into a love affair but they can never drift into a successful

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1. Cf. Groves, op. cit., pp.100-101.
Cf. Blatz and Bott, op. cit., pp.146-152.
Cf. Duvall and Hill, op. cit., pp.149-160.
Cf. Hohman, op. cit., pp.237-247.
2. Sherrill: Family and Church, p.21.
3. Hohman, op.cit., p.229.

marriage. Such a marriage is the result of careful planning, earnest effort and thought on the part of both husband and wife."¹

The great need in making sex an established, integrated part of married life is for sex education. Sex education does not mean a mere knowledge of the facts and their physiological aspects. It means guidance into the right attitudes.² Both the father and the mother should have a part in developing these attitudes and answering the questions of the growing child.³ The truth about sex is of the utmost importance. It must be the undistorted truth if the child is to get the right picture.⁴ The parents must first analyze their own attitudes and ascertain that their knowledge is accurate before they can hope to teach the child.⁵ The education of the child in this area should begin from the time he is old enough to ask questions and continue all through his growing years. It should be done in the same casual manner in which the child is kept informed on any other subject. The only precaution should be to tell the child that it is not the custom to discuss in public some of these more intimate functions of the

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1. Lapsley, op. cit., p.38.
Cf. Bro, op. cit., pp.186-189.
Cf. Hayward, op. cit., p.87.
Cf. Groves, op. cit., pp.40-42; 61-62.
Cf. Sherrill, op. cit., pp.56-57.
2. Cf. Holt, op. cit., p.57.
Cf. Duvall and Hill, op. cit., pp.229-235.
Cf. Hohman, op. cit., pp.171-182.
3. Cf. Blatz and Bott, op. cit., pp.156-157.
Cf. Bro, op. cit., pp.143-161.
Cf. Odell: Our Little Child Faces Life, pp. 31-34.
Cf. Sherrill: Family and Church, pp. 55-56.
4. Cf. Hohman, op. cit., pp.228-229.
5. Cf. Blatz and Bott, op. cit., pp.149-152.

body.¹ The young child's attitude toward sex is one of natural curiosity, as emotionally uninhibited as his questions about rain.² Whatever his question it should be answered honestly and completely as far as the question goes. The very fact that he asks a question implies his need for an answer. If he fails to understand it completely he will ask again later on. The answers to many of his questions about other things are also beyond his grasp but they form a basis of truth which will not have to be changed but will be there to build on in the future.³ As the child grows into adolescence his questions will change. He already has the knowledge of physiological facts. Now he wants to know about boy and girl relations.⁴ Then with approaching marriage comes the need for an understanding of the deeper emotional implications of sex.⁵

The other aspect of need for moral standards is in teaching children to tell the truth. First it is important to help the child to learn the difference between imagination and the truth. This must not discourage the use of the imagination as this has much to contribute to the richness of the child's experience. Make belief can be fun when it is recognized as such and is kept in its separate place.⁶ Often, however, falsehood is used as a means of covering up some wrong which has been done. Punishment which is too severe encourages this. Often,

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1. Cf. Bro, op. cit., pp.159-160.
2. Cf. Blatz and Bott, op. cit., p.147.
3. Cf. Hohman, op. cit., pp.233-236.
Cf. Osborne, op. cit., pp.62-64.
4. Cf. Bro, op. cit., pp.162-172.
5. Cf. Ibid., pp.172-182.
6. Cf. Hohman, op. cit., pp.155-158.

too, the child learns to lie from listening to the exaggerations of his parents or to their little white lies or social lies. If the child is to learn a standard of truth-telling there is the need for the parent to examine the cause of the lying. With a spirit of friendly cooperation and understanding and a careful watchfulness by the parents of their own conduct, the child can be taught the importance of the truth and be led to habits of truth-telling.¹

Mention of other moral standards was not made in the books of this survey. Such problems as stealing, respect for the property of others, keeping promises, fair business practices, and others of similar nature, therefore, will not be discussed here.

4. Analysis of the Need for Discipline*

The first need in insuring good discipline for the child is for the parent to take a good look at himself.² Inheritance of course, plays a part in what the child becomes, but the training which the parent gives the child is the major factor in the child's development.³

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1. Cf. Staples, op. cit., pp.91-93.

Cf. Osborne, op. cit., pp. 242-244.

*William Blatz and Helen Bott: Parents and the Preschool Child, pp.223-245.

Marguerite Bro: When Children Ask, pp. 228-255.

Ernest Groves: Christianity and the Family, p.82.

Percy and Myrtle Hayward: The Home and Christian Living, pp.27-36; 118-121.

Leslie Hohman: As the Twig is Bent, pp.1-58.

Robert Lapsley: Beside the Hearthstone, pp.68-80.

Mary Clemens Odell: Our Family Grows Toward God, pp.57-60.

Ernest Osborne: The Family Scrapbook, pp. 173-233.

Ethlyne and Edward Staples: Children in a Christian Home, pp.46-49; 84-94.

Wilfred and Frances Tyler: The Little World of Home, pp.17-21.

Herman Sweet: Opening the Door for God, pp.52-53.

Regina Wieman: The Family Lives Its Religion, pp.132-147.

2. Cf. Lapsley, op. cit., p.70.

3. Cf. Hohman, op. cit., p.17.

Symptoms of bad behavior in the very small child are not outgrown naturally. They are either trained out of the child or they are more deeply established by the attitudes and responses of the parents. Dr. Hohman makes a significant comparison:

Great oaks do not from little prune pits grow. But a point I hope to drive home is that great oaks can come from little acorns that might produce badly stunted oak trees - less impressive than a well-murtured prune.¹

The parent must carefully analyze himself, as objectively as possible, to see what characteristics of the child he is encouraging and what he is discouraging. He must evaluate these characteristics, not in the light of what he, himself, may find convenient and helpful, but with the view to finding what will be of greatest benefit in the growth and later life of the child himself.²

The next aspect of discipline which must be faced is the need to understand the child. Some of his irritability may be caused by physical problems. Lack of sleep, malnutrition, or some other cause which may need the assistance of a doctor to correct often makes the child so restless and nervous that he becomes a behavior problem.³ His emotional need for affection and for recognition must also be satisfied. Parents who indulge their child by yielding to whining and coaxing, are actually harming him. The world will give him

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1. Hohman, op. cit., p.3.
2. Cf. Ibid., p.9.
Cf. Odell, op. cit., p.59.
Cf. Sweet, op. cit., pp. 52-53.
3. Cf. Blatz and Bott, op. cit., pp.231-232.
Cf. Osborne, op. cit., p.225.
Cf. Staples, op. cit., p.93.

plenty of hard knocks if their action does not conform. These will be much more severe than the measures which a parent must use to make him do what is right. As Lapsley puts it, "True love does not show itself in foolish indulgences, it shows itself in careful and thoughtful discipline."¹

Discipline must not be confused with punishment. It is a much broader and more significant term. Punishment is a negative phase of discipline. Staples in Children in the Christian Home makes the distinction thus:

Discipline is an educational process whereby a child learns to conform to the customs and usages of his generation. Parents are disciplining a child when they insist upon his following a particular course of action which they know from their greater experience to be wise. This self-sacrifice, kindness and acts of love are positive methods of disciplining a child. Physical punishment rarely produces expected results and may cause more problems than it solves.²

Staples adds this further thought for the consideration of parents:

Too frequent use of physical punishment may lead to lying, cheating, and the concealing of facts in order to avoid punishment. If a child fights back, it shows he resents the punishment and it has lost its effect.³

However, there are tendencies in children which must not be allowed to continue if they are to be happily adjusted adults. These must be corrected and often punishment is necessary. When this is the case the father and mother must show great care in being united in their goals. If the parents disagree the child is quick to discern it.

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1. Lapsley, op. cit., p.80.
2. Staples, op. cit., p.47.
Cf. Blatz and Bott, op. cit., p.223.
Cf. Osborne, op. cit., pp.195, 230.
3. Staples, op. cit., p.48.

Knowing that one of the parents will come to his defense, he takes advantage of this situation by doing as he pleases.¹

The punishment, as far as possible, must be the direct and natural consequence of the offense. When it is the result of the emotional reaction of the parent, the child's attention is diverted from what he did that was wrong to the parent's reaction. He learns, therefore, to avoid making his father or mother angry, rather than to produce a more desirable form of conduct.² Explanation and warning can be effective also. Nature has certain basic physical laws. If the child gets too little sleep he will be tired and irritable. If he overeats he will be uncomfortable. If he gets wet and chilled when playing outside he will catch a cold and become ill. The parent must show him these relationships in cause and effect. If he will not learn from explanation he must learn from experience. There are just as definite social laws. The child who hits another one will not be welcomed as a playmate. If the child is spanked he will resent the adult who hit him and hit the other child harder when the adult is not present. If he is deprived of the privilege of playing with the child whom he hit, if he is sent home from the party, or called in from the group outdoors, he will learn that he must be friendly if he is to enjoy the fellowship of others. The punishment must not be too severe or the child will remember only that and will forget what brought it on.

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1. Cf. Lapsley, op. cit., p.73.
Cf. Staples, op. cit., pp.48-49.
Cf. Osborne, op. cit., pp.185-186, 200.
2. Cf, Bro, op. cit., p.228.

The punishment must contribute to the child's growth.¹

Discipline is not to train a child to jump in mechanical obedience to every whim of the parent just to gratify the desire of the parent for power.² Rather, the parent, taking into consideration the needs and interests of the child, should limit his direct commands to a minimum. Nagging and repeating orders must be avoided. But when a direct command must be given it must be followed through and carried out. The parent must have the child's attention, and be sure that he understands the order. Its completion should be marked by approbation.³ The task must not be too great a strain on the child's ability. The routine of the schedule must not be too rigid.⁴

Usually, however, the child grows more from learning to make decisions for himself. This necessitates standards by which he can evaluate his actions. In the young child these must be very simple. As the child grows older, he must learn the deeper, more significant values of right and wrong. Talking over the problem with the parents and letting the child realize that he has a share in the conclusion which is reached is a great help in discipline and avoids the need for

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1. Cf. Bro, op. cit., pp.231-241.
Cf. Osborne, op. cit., pp.201-202, 231.
Cf. Hohman, op. cit., pp.32-43.
2. Cf. Staples, op. cit., p.82.
Cf. Hohman, op. cit., p.6.
3. Cf. Staples, op. cit., p.84.
Cf. Hohman, op. cit., pp.44-58.
Cf. Lapsley, op. cit., pp.71-75.
Cf. Osborne, op. cit., pp.226-229.
4. Cf. Blatz and Bott, op. cit., pp.228-229.
Cf. Odell: Our Family Grows Toward God, pp.57-59.

punishment later on. If this kind of procedure is to be of value, the parent must show understanding of the child's feelings and be sensitive to his attitudes and desires.¹ His feelings and desires must not be repressed but rechanneled into expressions which are constructive to his growth and acceptable to society. The purpose of discipline is to release the child from actions and attitudes which will be harmful to him. "The discipline which has the greatest value, not only releases from bondage, but establishes in liberty. . . . it should be just as firm, but it should ever be the discipline of deliverance."²

D. Summary

In this chapter nineteen books on the family were scanned to discover the areas of special need in child nurture in the family. Those stressed most by the authors were discovered to be: 1. the need for security, 2. the need for the right use of money and material possessions, 3., the need for moral standards, and 4. the need for discipline. A further study was made of each of these areas of need to discover just what aspects of these needs present problems.

In the area of security these were found to lie in the child's need for freedom from danger and risk; in his need for freedom from fear in its various forms; his need for belonging; in his need

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1. Cf. Tyler, op. cit., p.22.
Cf. Odell, op. cit., pp.59-60.
Cf. Wieman, op. cit., p.146.
2. Tyler, op. cit., p.17.
Cf. Bro, op. cit., pp.244-254.
Cf. Hayward, op. cit., p.28.
Cf. Askew, op. cit., p.75.

for confidence in his parents and in something greater than his parents.

The problems in the area of the right use of money were found to be a need for the right attitude toward money and material possessions; the need to understand the source and amount of income and the responsibility of each member of the family for it; the need to understand the best way of spending, including the need for sharing and saving; and the need for such budgeting of the income to be a cooperative experience on the part of the entire family.

In the area of moral standards, the necessity for education, not only in the physiological facts of sex, but also in the right attitudes toward sex, was stressed. Some consideration was also given to need for standards in honesty.

In the area of discipline the need was emphasized for the parents to know their own weaknesses and to evaluate their motives in their training of the child, as well as to understand the needs and interests of the child. There is a need for them to see discipline, not just as punishment, but as a rechanneling of the energy and interests of the child into ways that are acceptable and that will eventually lead to his own freedom and to his ability independently to distinguish right from wrong.

CHAPTER II

CONTRIBUTIONS OF THE NEW TESTAMENT
TO AREAS OF NEED IN CHILD NURTURE

CHAPTER I

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CONTRIBUTIONS OF THE NEW TESTAMENT
TO AREAS OF NEED IN CHILD NURTURE

A. Introduction

In the preceding chapter a study was made of the major areas of need in child nurture. In this chapter the attempt will be made to discover the contributions of the New Testament toward meeting those needs. In surveying the New Testament for passages which are potentially helpful, only those were chosen which seemed to have specific significance to the problem in hand. The study of the entire New Testament would be of value, for instance, in establishing a belief in something greater than himself, to give a child a sense of security. But that is not the purpose of this thesis. Therefore, the survey is limited to the passages which have a definite contribution to the particular problem of need in consideration. Accordingly, passages will be chosen which deal with 1. the need for security, 2. the need for the right use of money, 3. the need for moral standards, and 4. the need for discipline.

B. Contributions of the New Testament in Meeting
the Need for Security

One problem involved in the need for security was found to be that of finding freedom from danger or risk. It was discovered that many people try to get this type of security by accumulating wealth. Two passages in the Gospels deal definitely with this. In a

portion of the Sermon on the Mount, Jesus discussed the difference between treasures on earth and treasures in heaven. Treasures on earth are subject to decay and theft. Treasures in heaven are safe from either kind of loss. The interest of the person is focused naturally in the place of his treasure. This interest is an indication of the focus of his whole character. Jesus described the effect on the person as the difference between light and darkness entering the body through the eye. When the treasure is in heaven, it is like having the body full of light. When the treasure is on earth, the body is full of darkness. A person cannot devote his whole life to making money and also devote it all to serving God. But Jesus, with His infinite understanding, sensed the person's underlying search for security in his earnestness to increase his wealth. So he added "Therefore, I tell you, do not be anxious about your life, what you shall eat, or what you shall drink, nor about your body, what you shall put on."¹ He hit at the root of this money madness and told the person who was trying to build up a material security to look for something greater. God knows that he needs food and clothing. But worrying about it and trying to store up something that is destructible does not take care of the situation. It is only as a person seeks to know God and His righteousness that these things take on a right proportion in his life. Each day's problem will be met with quiet confidence in God to lead and guide even when there is material loss.²

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1. Matthew 6:25a.
2. Cf. Matthew 6:19-34.

Jesus also gave the parable of the rich man who built larger barns in which to store his produce and then died before he could enjoy its benefits.¹ This is a different picture of the same problem. The confidence of this man in his material possessions was so great that he was completely secure in his own thinking and devoted his life to comfort and pleasure. Jesus pointed out the falseness of his security in not being rich toward God.

Jesus devoted a great deal of his last discourse before His death to relieving the disciples of fear. He assured them that He would not leave them desolate; that He would come to them again.² He repeated, "Let not your heart be troubled, neither let it be afraid."³ He would be with them and give them peace which the world could not take away. He emphasized that even if they had tribulation they could be of good cheer and have peace because He had overcome the world.⁴ Paul added a further thought to this:

Rejoice in the Lord always; again I say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, will keep your hearts and your minds in Christ Jesus.⁵

This is a complete recipe not only for removing fear but also for establishing a security that is so complete that it is characterized by an overflowing of joy. His presence is right here - almost tangible in

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1. Cf. Luke 12:13-21.
2. Cf. John 14:18.
3. John 14:27.
4. Cf. John 16:33.
5. Philippians 4:4-7.

its nearness. He understands each need and fills it with His peace. For the child who is afraid of the unknown, the thought of this passage can bring a tremendous security.

In seeking to allay the fears of a child, the words of Jesus to the Jews who had believed in Him should be considered, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."¹ The latter part of this quotation is frequently used out of its context. Truth, in itself, valuable and necessary as it is, does not bring freedom from fear or from any other kind of bondage. It is only as the truth is in relation to the word of God and interpreted in a life of discipleship that it can release a person completely. Teaching the child the truth about his environment - the things in it which are harmful and that he must learn to avoid, the things that are good if they are used rightly - can give him a sense of assurance. Teaching him the truth about his relation to other people can do the same thing for him. But his real freedom from fear will come when he understands and interprets these truths through his relation to Christ.

For the child who is afraid because of a sense of guilt, two passages from I John can be interpreted to bring him real relief:

If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.²

The child may be afraid because the parents have set themselves up as

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1. John 8:31-32.
2. I John 1:8-9.

being perfect. The child's sense of guilt may not be recognized as such even by himself as he tries to make excuses for himself, to blame others for his action, or to minimize its effects. The recognition of wrong in himself and open acknowledgment of it is the first step for both parent and child. This is followed by the healing of forgiveness. The assurance that God always forgives anyone who repents necessitates the forgiveness of each for the other.

Strengthening and establishing the thought of forgiveness, in freeing the child from the fear of guilt, is the thought of God's love:

So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him. In this is love perfected with us that we may have confidence for the day of judgment, because as he is so are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love.¹

As the child comes to understand the love of his parents and the love of God, he loses his fear of them. Then he can come to them with complete assurance of forgiveness when he has done wrong. Then he can know, too, that he can find help in doing the right in the future. Such love may include punishment as the natural consequence of the wrong. But it excludes fear of condemnation. A more complete discussion of love will be given in the section on discipline.²

Another problem in giving a child a sense of security is to help him feel that he belongs - in his own family, in his church family, and among his own friends. Of most lasting value here is to

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1. I John 4:16-18.
2. Post, p.

help him see that he belongs to God. Two pictures of Christ, interceding for man, if rightly interpreted to the child, can give him an understanding of the union which is possible with God and of its permanence. In Romans, Paul described Christ as interceding at the right hand of God and went on to affirm that nothing could separate man from His love. The scope of his claim took in all of creation.¹ The second picture is of Christ praying for the world to be one with the Father and with Him.²

The child can feel that he belongs if he is helped to see his place in the Christian family. In Acts, the family is seen acting as a unit. Lydia "... was baptized, with her household . . ." ³ and invited Paul and Silas to stay in her home during their stay in Philippi. The Philippian jailer also ". . . was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he believed in God." ⁴ In Paul's prayer in Ephesians he recognized the family in its relation to God. "For this reason I bow my knees before the Father from whom every family in heaven and on earth is named." ⁵ This picture of the family unit as a part of the larger family of the church can be of help in making the child feel that he belongs. Jesus described this family relationship in the Sermon on the Mount when He told His followers to

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1. Cf. Romans 8:34-39.
2. Cf. John 17; esp. vs. 21-24.
3. Acts 16:15.
4. Acts 16:33-34.
5. Ephesians 3:14-15. ('family' here may be interpreted also as a larger group or nation.)

ask, seek and knock with the assurance that they would receive. "If you then, who are evil, know how to give good gifts to your children, how much more will your father who is in heaven give good things to those who ask him."¹ The heavenly Father is more loving than the earthly father. John recorded another statement of Jesus which enlarged on the one in Matthew. "Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full."² Belonging to this larger Christian family can not only be a satisfying experience for the child but a joyous one. Paul gave the clue to the realization of this family in Christ. "And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body."³ John added, "Little children, let us not love in word or speech but in deed and truth."⁴ Thus the family, in the larger family of the church, is bound together in a spirit of love which becomes a reality in everyday living. A child, made to feel that he belongs in such a fellowship, will grow up with the deepest sense of security.

Another aspect of this union to which the child must be made to feel he belongs was given by Paul. This was the idea of the variety of gifts which are in people. No two are alike. Yet each makes a contribution to the whole. Each has the responsibility to make the most of his ability.⁵ Without the value which each one adds to the

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1. Matthew 7:11.
2. John 16:24.
3. Col. 3:14-15.
4. I John 3:18.
5. Cf. Romans 12:4-8.

group the whole will be lacking in that measure.¹ Christ Himself is the head of the body. When the union is symbolized as a building with the various parts fitly framed together, He is the chief cornerstone.² For a child who is jealous or who has suffered from unfavorable comparison with others it can be a great comfort to know that God has a special place for him, that he belongs in the whole framework and that he is necessary. To help a child to see his particular talent, develop it and be content with it strengthens a feeling of belonging.

The same thought is conveyed by the comparison of the various gifts of people to the parts of the body, functioning differently in a unified whole.³

Another way in which the sense of belonging can be made real to the child is through the right use of Sunday. This was instituted as a day of rest and a day of worship. The family can be together on this day. As the time is spent in worshipping together and in resting and refreshing themselves, there is a wonderful opportunity for them to feel their oneness and their kinship to the larger family of the church. One whole day devoted to recognition of the fact of belonging to God cannot help but bring a feeling of security to the child. Jesus ". . . went to the synagogue, as his custom was, on the sabbath day."⁴

The key to the feeling of belonging is in the phrase "as his custom was". The regularity of worship emphasizes, week by week, in the child's mind that he belongs to God. When the disciples were hungry, they

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1. Cf. I Corinthians 12:14-31.
2. Cf. Ephesians 2:19-22.
3. Cf. I Corinthians 12:14-26.
4. Luke 4:16.

plucked the ears of grain on the sabbath and ate them.¹ When the sick were brought to Jesus on the sabbath, He healed them.² He showed by all his actions that the observance of the sabbath was for the means of making a person feel his nearness to God and to other people. Regulations which restrained this were regarded as a handicap.³ The parents have the challenge to make this the most significant, satisfying and happy day of the week, bringing to the child, as a result, a feeling of real belonging to the family and to God. Of similar value in making the child feel that he belongs to God is the use of a quiet time. Jesus worked with crowds of people.⁴ His strenuous hours would have given him a fine excuse to sleep in the morning. But ". . . in the morning, a great while before day, he rose and went out to a lonely place, and there prayed."⁵ In the confusion and complexity of modern living, a child needs to have a quiet time. Jesus often, at any time of the day, withdrew. The parents should encourage the child in finding times of quietness. They should help him to learn how to make his private worship meaningful. When he can talk to God alone and feel His nearness, he will feel that he belongs to Him and can carry that security with him through life. One further simple custom in the family can help the child to feel he belongs. That is in having a blessing for the food at the table. Jesus gave thanks for the bread and fish in feeding the multitude.⁶ At the last supper he gave thanks and blessed

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1. Cf. Mark 2:23-28.
2. Cf. Mark 3:1-6.
3. Cf. Mark 2:28.
4. Cf. Mark 1:33.
5. Mark 1:35.
6. Cf. Mark 8:6-7.

the bread and cup.¹ When this custom is observed at home, not as a meaningless ritual, but as a significant act of worship, the child will have further assurance that he belongs to the family of God.

Finally, in giving a child a sense of security, the parents themselves must be trustworthy and they must show him that he, as well as they, must have complete confidence in something outside of and greater than himself. Parents must be completely sincere in the practice of their faith if the child is to have confidence in them. If they go to church or to Sunday School just to be an example to their child or in any other way are hypocritical, the child soon senses it and loses faith not only in the parents but in the values which they are trying to promote.² Their faith must also be joyous. When the parent puts on a solemn tone and a pious attitude in speaking of religion he is more likely to antagonize the child than to help him come to a closer understanding of God.³ The story of the Pharisee and the publican brings out the need for honest self-evaluation, if the parent is not to be a hypocrite. The Pharisee may have been sincere but he had not really looked at himself.⁴ There is a real basis of security when the child realizes that the parent also is a sinner before God - that together they are growing in the Christian life - that the relationship to God of loving forgiveness is fundamental to his parents as to himself. The parent who keeps reminding his child of all that he

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1. Cf. Mark 14:22-23.
2. Cf. Matthew 6:2-14.
3. Cf. Matthew 6:14-15.
4. Cf. Luke 18:9-14.

has done for him can get a new view of the picture when he reads the parable of the unworthy servant. No matter how much the parent feels he has done for his child, he can repeat with the servant, "We are unworthy servants; we have only done what was our duty."¹ This attitude of sincerity, of honest evaluation, of joyousness, of genuine humility before God may knock the parent down from a false pedestal in the eyes of a child. But it will give the child greater security in having the comradeship of some one he loves as he walks along the road of life, stumbling, being forgiven, and going on. The parent who can give real confidence to the child is the one whose good works glorify not himself, but the Father in heaven. Specific application of a few words can make Jesus' illustration a significant challenge to the full Christian living of the parent.

You are the light of the home. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before your children that they may see your good works and give glory to your Father who is in heaven.²

Confidence in the parents must reach on beyond into confidence in God. The complete security of the parent depends on how he hears the word of God and lives it. He will be

like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock.³

The New Testament pages are full of illustrations and state-

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1. Luke 17:10b.
2. Cf. Matthew 5:14-16.
3. Matthew 7:24-25.

ments of the security which is found in a belief in God which is translated into everyday living. Paul expressed his belief in his benediction. "Now to Him, who, by the power at work within us, is able to do far more abundantly than all that we ask or think, to him be glory in the church in Christ Jesus to all generations, forever and ever."¹ His tremendous confidence was asserted again in his statement to Timothy ". . . for I know whom I have believed and am sure that he is able to guard until that day what has been entrusted to me."² The parents who can live with that same unswerving confidence in God will give their child the greatest security.

C. Contributions of the New Testament in Meeting the Need for the Right Use of Money

The first problem to be considered in meeting the need for the right use of money is to help the child develop the right attitude toward it. Jesus gave consideration to this in the Sermon on the Mount in the passage which was discussed in connection with the need for security.³ The value of money is temporary rather than eternal. Money is easily lost or destroyed. Its pursuit, as the main object of living brings anxiety. Jesus put it in the right perspective. Seeking His kingdom and His righteousness is the important thing in life, not money. When God is first, money matters are taken care of without

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1. Ephesians 3:20-21.
2. II Timothy 1:12.
3. Ante, p. 35.

undue worry. Each day's problems are met as they come up. When God is put first in the lives of the parents, money is not wasted today and therefore tomorrow will not need to be a serious concern. Paul elaborated on this idea in his Epistle to Timothy:

There is a great gain in Godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs.¹

Again, Jesus' story of the rich man who built larger barns in which to store his goods is to the point. His plans for a long life of pleasure and comfort were interrupted. Death came before he could enjoy his wealth. His soul was poor.² By contrast Jesus pointed out that the rightness of a man's life is not in the amount of his material possessions but in his relation to God. Parents, through their own attitude toward God and their possessions, can help the child to understand their relative importance. Paul wrote of the contentment he was able to find in both poverty and abundance because of the help which Christ had given him.³ The writer of the book of Hebrews likewise affirmed this: "Keep your life free from the love of money, and be content with what you have; for he has said 'I will never fail you nor forsake you.'"⁴ James challenged Christians to be impartial in their attitude toward others as far as their wealth was concerned. They should not treat the

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1. I Timothy 6:6-10.
2. Cf. Luke 12:15-21.
3. Cf. Philippians 4:10-12.
4. Hebrews 13:5.

rich man with more honor than the poor man, for God chooses those who are rich in faith rather than rich in money.¹ The whole trend of New Testament thinking shows money always to be secondary. It is to be used to provide for what is necessary but the important thing in life is, not to possess an abundance of money, but to seek the kingdom of God and His righteousness. Recognition of this fact will result in a right attitude toward money.

In considering how to help the child understand the source and amount of income two approaches may be taken. The specific income of each family is something that the parents must discuss with the child in the light of their own situation. In New Testament times the family income was much more of a family affair and special instruction was not necessary. The child grew up helping to earn the income in the shop and on the farm. In the more specialized type of modern living the child can often be completely ignorant of what his father earns or even of how he earns it. However, in a more general sense, the New Testament contributes two ideas which are helpful in making the child understand the source of the family income. The first was suggested by Jesus when He compared the heavenly father to the earthly father who gives to his children when they ask. God is the provider of good things to His family when they ask.² Paul made it more specific in writing to Timothy. "God who richly furnishes us with everything to enjoy."³ The wonderful things which God gives us are not only of the spirit. He

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1. Cf. James 2:1-7.
2. Cf. Matthew 7:7-12.
3. I Timothy 6:17.

has also furnished us with all of the beauty of nature. The other idea about the source of the income is that it is the result of work. He told the Thessalonians to ". . . aspire to live quietly, to mind your own affairs, to work with your hands, as we charged you; so that you may command the respect of outsiders, and be dependent on nobody."¹ He asserted his own independence that he might be an example for others to imitate: "We did not eat anyone's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you."² He commanded later: "If anyone will not work, let him not eat."³ This is a healthy understanding for the child to get from his parents. Their living comes from the result of their work and he must share in it.

The third problem in the right use of money is to teach the child how to spend his own money so as to get the greatest value from it. This system of spending includes the need to give beyond himself and his own family and the need to save for emergencies and for the future. The whole idea of tithing suggests a system of giving and spending. Taxes were a heavy burden in Jesus' day and He recognized the need to pay them. "Then render unto Caesar the things that are Caesar's and to God the things that are God's."⁴ He also told Peter to pay the half-shekel temple tax for the two of them.⁵ Paul urged Christians to pay their dues and taxes. "Owe no one anything, except

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1. I Thessalonians 4:11-12.
2. II Thessalonians 3:8.
3. II Thessalonians 3:10.
4. Luke 20:25.
5. Compare Matthew 17:27.

to love one another."¹ The only reference to systematic saving was made by Paul in Corinthians. "On the first day of every week, each of you is to put something aside and save as he may prosper, so that contributions need not be made when I come."² This money was not for them in emergencies or to take care of them later in life but to have a contribution ready to send to Jerusalem to those who were in need. The two extremes of saving are given in an experience of Jesus and in one of His best known parables. In the story of the rich young ruler is pictured the sadness of one who has devoted all of his life to the accumulation of wealth and yet was not satisfied. He wanted more but found that his wealth had too great a hold on him to be able to break away and find the nobler treasures of the spiritual life.³ The opposite extreme is pictured in the story of the prodigal son. Though this parable was told to show the forgiveness and love of the father, it also show the results of reckless spending on the part of the son. Yet his very destitution in the end made it easier for him to turn in repentance.⁴ The result of complete selfishness such as that of the rich young ruler is shown in the parable of the rich man and Lazarus. It is a temporal pleasure which finds no fulfillment nor reward in the life hereafter.⁵

The story of the widow's mite is one of the most significant of Jesus' statements about money. It shows His approval of generous giving. Today, when people in poverty all over the world are extending

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1. Romans 13:8.
2. I Corinthians 16:2.
3. Cf. Mark 10:17-22.
4. Cf. Luke 15:11-32.
5. Cf. Luke 16:19-31.

their hands to ask for gifts, this story of a poor widow quietly, willingly giving her whole living stands out like a beacon. Even with the wealth of this nation, people everywhere are looking for all they can get. This poor widow gave. If parents can teach their children the significance of giving as she gave, the future of the world will take on a brighter prospect. It was not the amount of the gift itself but its amount in proportion to her living. Her attitude made the difference.¹ In the Sermon on the Mount, Jesus described the way giving should be done; secretly, to be seen of God, not to be seen of men.² Paul commended proportionate, joyous, free-will giving.³ He pointed out also that generous giving by a cheerful giver brings generous returns to the giver, recognizing that God has given us all things, the greatest of which is His inexpressible gift of Jesus Christ.⁴ Honesty in giving is brought out by the story of Ananias and Sapphira.⁵ Giving to help the poor is made synonymous to helping Christ.⁶ Giving and sharing condition the right spending of money. When the parent can help the child to reach out cheerfully to others with his money he has taken the biggest step in meeting the need for the right use of it.

Cooperation in planning, earning, and spending was the last significant problem in helping the child learn the right use of money. Four of Jesus' parables bring out the idea of stewardship, working

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1. Cf. Mark 12:21-44; Luke 21:1-4.
2. Cf. Matthew 6:2-4.
3. Cf. II Corinthians 8:2-3.
4. Cf. II Corinthians 9:6-15.
5. Cf. Acts 5:1-11.
6. Cf. Matthew 25:34-46.

with God to carry on His work. The unforgiving servant, when he had been forgiven so much, refused to forgive his fellow servants.¹ Jesus expects the family to have an attitude of forgiveness as they work and plan with their money to serve Him. The unfaithful steward, when the master was gone, abused his trust.² Jesus expects each one of the family to be faithful in his responsibilities. The parable of the talents shows each servant with different responsibilities, doing his best, except for the one who refused to cooperate.³ Even the unrighteous steward who reduced the debts of his master to save himself was commended for his prudence. Jesus drew out from this the necessity for faithfulness in the small things as well as the great.⁴ Forgiveness, faithfulness in the little things as well as the great, and the acceptance of responsibility according to each one's ability characterize the experience of working together in the family to carry out the work which God has entrusted to them.

D. Contributions of the New Testament in Meeting the Need for Moral Standards

The main problem in meeting the need for moral standards was seen to be that of education in sex. The child must be taught the physiological facts of sex and he must be given the right attitudes. There is nothing in the New Testament about teaching the facts of the growth of life. However, the constant emphasis on the need for the

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1. Cf. Matthew 18:23-35.
2. Cf. Luke 12:41-48.
3. Cf. Matthew 25:14-30.
4. Cf. Luke 16:1-9.

truth could be applied to this aspect of the problem. Furthermore, in the New Testament times there were few inhibitions with respect to such truths in the thinking of the people. Children grew up in a wholesome, natural relationship in the family where such facts were taught as part of the ordinary course of events.¹

The New Testament has quite definite teaching, on the other hand, about the importance of having the right attitudes toward sex and the marriage relationship of husband and wife. The standards which are set for marriage are high. It is a sacred relationship. "Let marriage be held in honor among all,"² said the writer of the book of Hebrews. Paul placed Christian marriage on an even higher plane:

For this is the will of God, your consecration; that you abstain from immorality; that each one of you know how to take a wife for himself in consecration and honor, not in the passion and lust like heathen who do not know God.³

In marriage the husband and wife are united to become one flesh. Since the body is the temple of the Holy Spirit, the Christian is under the highest compulsion to keep the union of the body pure. It is given a more positive challenge in the thought that man must glorify God in the body.⁴ Each, the husband and the wife, has rights over the body of the other.⁵ This relationship lasts as long as they are both alive.⁶ Jesus referred to the fact that marriage was established by God from the beginning. It is stronger than the relation between child

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1. Joseph L. Sherrill: Family and Church, p.98.
2. Hebrews 13:4.
3. I Thessalonians 4:3-5.
4. Cf. I. Corinthians 6:12-20.
5. Cf. I Corinthians 7:1-7.
6. Cf. I Corinthians 7:39; Romans 7:2-3.

and parent.¹ With this description of marriage as the basis of their thinking, the parents must seek to make it a fact in their lives.

The Christian is not, however, given a lofty conception of marriage and then left without help in making the ideal a reality. Jesus gave the goal as perfection: "You, therefore, must be perfect, as your heavenly father is perfect."² Paul showed the way to work toward that goal. It is the method in all human relationships and therefore of the greatest importance in the closest relationship - the way of love.³ "And above all these put on love, which binds everything together in perfect harmony."⁴ Since love will be discussed more fully in connection with discipline, further interpretation here will be omitted.⁵ In his Epistles, Paul often referred to immorality in contrast to the life of the Christian. In Galatians the desires of the flesh were contrasted with the desires of the Spirit. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control;"⁶ This contrast was carried on further in Ephesians, where Paul showed three ways in which right living may be working toward these high moral standards - by walking in love, by walking in the light, and by walking wisely. These general principles were specifically applied to husbands and wives when he admonished them to love one another and to : "Be subject to one another

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1. Cf. Matthew 19:3-9.
2. Matthew 5:48.
3. Cf. I Corinthians 12:31-13:13.
4. Colossians 3:14.
5. Post, p.
6. Galatians 5:22-23a.

out of reverence for Christ."¹ Marriage is a serious undertaking. It must not be entered into lightly because its permanence lasts for a lifetime. Jesus gave adultery as the only cause for which a marriage may be broken.² He made it plain that Moses allowed divorce only because of the hardness of man's heart.³ God's standard is much higher. Even to look on a woman lustfully is to commit adultery.⁴ Paul concluded that an immoral person had no right to be in the church.⁵

Yet with this stern judgment on immorality comes the tenderness of Jesus' forgiveness. Jesus defended the woman taken in adultery from the scribes and Pharisees. When her accusers had left her He said to her, "Neither do I condemn you; go, and do not sin again."⁶ Another such woman anointed the feet of Jesus with precious ointment and wiped them with her hair. Jesus commended the greatness of her love: "Therefore I tell you, her sins which are many, are forgiven, for she loved much."⁷

Finally, the reason for the high standards in marriage is shown in symbolism. Its significance is much deeper than the human relationship which was instituted by God at creation. Paul called it a great mystery. The husband is in the same relation to the wife as Christ is to the church. The wife must be subject to the husband as the church is subject to Christ. The husband must love the wife as Christ has loved the church: "For this reason, a man shall leave his

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1. Ephesians 5:21. Cf. Colossians 3:18-19.
2. Cf. Matthew 5:31-32; Matthew 19:3-9; Mark 10:2-10.
3. Cf. Matthew 19:8.
4. Cf. Matthew 5:27-30.
5. Cf. I Corinthians 5:1-13.
6. John 8:11.
7. Luke 7:47.

father and mother and be joined to his wife, and the two shall become one."¹ The completion of this union of Christ and the church is seen in the marriage celebration at the closing of the book of Revelation:

Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals crying,

'Hallelujah! For the Lord our God, the Almighty, reigns.

Let us rejoice and exult and give him the glory,

For the marriage of the Lamb has come,

and his Bride has made herself ready;

it was granted her to be clothed with fine linen,

bright and pure' -

for the fine linen is the righteous deeds of the saints.²

Children can get this conception of the marriage relationship only as they see their parents trying to live it.

The second problem in connection with the need for moral standards is to give the child a sense of honesty. Truth was one of the basic principles of the teaching of Jesus. There was no place in his thinking for a half-truth or a social lie. Jesus uncompromisingly declared that a lie was according to the nature of the devil for "he is a liar and the father of lies."³ Lying is a characteristic of the old nature which is put away with the acceptance of Christ.⁴ Lying is more than stating a fact which is not true. It goes deeper into the life of a person and is an inconsistency between what the person is and what he thinks he is: "He who says 'I know him' but disobeys his commandments is a liar, and the truth is not in him."⁵ Further,

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1. Ephesians 5:31. Cf. Ephesians 5:21-33.
2. Revelation 19:6-8.
3. John 8:44b.
4. Cf. Colossians 3:9-10.
5. I John 2:4.

John says: "If anyone says 'I love God', and hates his brother, he is a liar."¹ Care must be taken even in one's relation to Christ: "If we say we have fellowship with Him while we walk in darkness, we lie and do not live according to the truth."² Jesus condemned deceit in any form. However, the positive side of the picture has greater significance. The new nature which is put on in Christ brings with it a desire for the truth. Jesus, knowing the weakness of the disciples, knowing that Peter would deny Him, in His last hour with them promised them help: "When the Spirit of truth comes, he will guide you into all the truth."³ As the source of lies is from the devil, so the source of truth is from Christ. The Holy Spirit helps the Christian to know Christ. "Grace and truth came through Jesus Christ."⁴ It is when the person comes to know the truth in relation to Christ that he can begin to grow. If the parent can help the child to get this conception of the truth - that it is of the very nature of Christ, the child will learn to discern for himself how to apply it in his speech and actions. The desire to be like Christ and the desire to have a life that is open and free of deceit go hand in hand. Furthermore, knowing the truth in its relation to Christ in itself is an advantage: "If you continue in my word, you are truly my disciples, and you will know the truth and the truth will make you free."⁵ Freedom is to be gained by learning the truth in Christ. This is a condition much to be desired in the

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1. I John 4:20a.
2. I John 1:16.
3. John 16:13.
4. John 1:17.
5. John 8:31b-32.

world today. With all the other formulae which are set forth for finding it, there is always something lacking. Here is the fullness of the idea, put so simply that a parent can make it applicable in the home to the life of a little child. But truth in itself is not enough. It reaches its highest form when it is combined with love. Paul gives this clue to the life of the growing Christian. If the child, as well as the adult, is to grow ". . . to mature manhood, to the measure of the stature of the fullness of Christ,"¹ he does so by ". . . speaking the truth in love."² This combination of love and truth can be the key not only to a high standard of morality but also to many of the other problems of life.

E. Contributions of the New Testament in Meeting the Need for Discipline

The first necessity for good discipline is for the parents to look at themselves. Their methods for punishment must be examined. Are the punishments an expression of the parent's irritability or are they calculated to teach the child a lesson he needs? Their aims in the regulations they make for the child must be evaluated. Are the "dos" and "don'ts" which they place on the child for their own comfort and convenience or for the growth and best development of the child? The New Testament contributes several challenging thoughts which parents may use in self-examination. Paul wrote to Timothy of the standard of discipline which was expected in a Christian household. The same in-

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1. Ephesians 4:13.
2. Ephesians 4:15.

junction was given to bishop and deacon alike: "He must manage his own household well, keeping his children submissive and respectful in every way."¹

In setting up the regulations for the family, Jesus' teaching on the law in the Sermon on the Mount again applies to parents. He was not speaking specifically to parents but the truth holds. He did not come to set aside the law but to fulfill the principles of the law. The Pharisees had made their righteousness a mere observance of petty rules and regulations. So the parents in the home must evaluate the rules which they set up for the child to obey. If they are simple, based on principles of right and wrong, they will be a safeguard for the child. If they are a complex array of negatives they will bring constant frustration.²

Paul, with his great understanding of human nature, in telling the child to obey, qualified the command by adding "in the Lord".³ The child was not constrained to obey when the order was not right in the eyes of God. The correlary for the parent was also included: "Fathers, do not provoke your children to anger."⁴ Punishing in the heat of anger, constantly interrupting the child's play with needless commands, justifiably annoy the child and build up a spirit of resentment. When the child shows resentment it is time for the parent to look at himself for the cause.

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1. I Timothy 3:4. Cf. I Timothy 3:12.
2. Cf. Matthew 5:17-20.
3. Ephesians 6:1. Cf. Colossians 3:20-21.
4. Ephesians 6:4.

Another attitude of parents which bears examination is that of their basic relationship to the child. The child is often considered as the possession of the parents, to be made to obey or to be indulged as suits the parents' whim. Jesus does not take this position. He says:

You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my father I have made known to you.¹

When the parents take the attitude that the child who keeps the commandments of Jesus is the friend of Jesus as much as the parent who keeps His commandments is His friend, there is established a oneness of purpose and fellowship which is the greatest asset in true discipline. With this thought of friendship with Jesus if we keep His commandments, goes the one that Paul gave to Timothy: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, . . ." ² The parent and child must know the Scripture as a guide to keeping the commandments of Jesus. With this yardstick to measure conduct and attitudes comes the need for forgiveness when the child or the parent does not meet the full standard. Paul put it thus: ". . . be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you."³ Also, ". . . God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together

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1. John 15:14-15.
2. II Timothy 3:16.
3. Ephesians 4:32.

with Christ . . ."1 Jesus gave the perfect example of forgiveness, and love of the parent for the child in the story of the prodigal son.² Love is the key to forgiveness. Love is the perfect answer to discipline: "For the love of Christ controls us . . ."3 When the parent is controlled by this love, he reaches out to the child to guide him with love also.

The New Testament also makes contributions to the problem of discipline as it applies to the child. Obedience is the standard which is set. Jesus told the parable of the man who had two sons whom he sent to work in his vineyard. The son who worked was the one who was commended even though at first he refused while his brother agreed.⁴ Paul placed the same requirements on the child. Twice he specifically told the child to obey his parents.⁵ He put restrictions on the parents also, but the main emphasis was on obedience. Obedience should become so much a part of his nature that it will be carried on even in the absence of the one who gave the command.⁶ Jesus is given as the example of perfect obedience in Hebrews: "Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him, . . ."7 Further on in the same book, it was made plain that learning obedience was not always an easy process. God used discipline for a purpose in

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1. Ephesians 2:4-5.
2. Cf. Luke 15:11-32.
3. II Corinthians 5:14.
4. Cf. Matthew 21:28-32.
5. Cf. Ephesians 6:1; Colossians 3:20.
6. Cf. Philippians 2:12-13.
7. Hebrews 5:8-9a.

a person's life that it may result for his own good and help him to share in God's holiness. The parent should discipline for the same purpose: "For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it."¹ Jesus in his last discourse brought out the same need for discipline, which is difficult, but which is for the purpose of greater fruitfulness: "Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit."² Here again Paul's words apply: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law."³ Paul declared the outcome of this discipline which bears fruit as the child matures, to be like a race. Discipline from the parents develops into control from within. The child learns to use this self-control to train himself for attaining his goal.⁴ The author of Hebrews added the need for perseverance.⁵ Paul named the goal of this long, arduous process: "I press on toward the goal for the prize of the upward call of God in Christ Jesus."⁶ Thus discipline in the home begins with the understanding and forgiveness of the parent and leads the child through obedience to self-control in the life yielded to Christ.

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1. Hebrews 12:11.
2. John 15:2.
3. Galatians 5:22-23.
4. Cf. I Corinthians 9:24-27.
5. Cf. Hebrews 12:1.
6. Philippians 3:14.

E. Summary

In this chapter the books of the New Testament were surveyed to discover the passages which are helpful in meeting 1. the need for security, 2. the need for the right use of money, 3. the need for moral standards, and 4. the need for discipline. In meeting the need for security a number of outstanding New Testament passages were found to have a bearing on the problem: Jesus said a person must store up treasures in heaven which cannot be destroyed rather than accumulating material possessions. In considering help for the fears of a child, Jesus said that knowing the truth as it comes from His word can bring real freedom. He assured them of the nearness of His presence. For the child who is afraid because of a sense of guilt, Jesus promised forgiveness. Love casts out fear and love helps the child to feel that he belongs both to his own family and to the larger family of the church. His abilities are needed in God's work. The right use of Sunday was found to be of help in making the child feel that he belongs. The parents must be trustworthy guides in leading the child to confidence in something higher than themselves - a faith in God.

In dealing with the need for the right use of money, the following teachings were seen to be appropriate: Contentment with what a person has without anxiety for the future is an essential Christian quality. Love of money can lead to only evil. Seeking the kingdom of God and His righteousness is the important thing in life. The child must learn that everything comes from God and yet that he must work to take care of his share in living. Giving generously and cheerfully

has no small place in the Christian life. The idea of stewardship is of great importance in the use of money.

In establishing moral standards, the New Testament presents the following truths: The marriage relationship was instituted by God as a symbol of the union of Christ and the church. Love was shown to be essential in carrying on this relationship. Immorality and lust were severely censured, yet God's forgiveness was shown to be available to those who repent. The need for standards in regard to truth was met by showing the origin and evil effects of deceit. Freedom comes from understanding the truth in relation to Christ. The mature Christian is characterized as one who speaks the truth in love.

In meeting the need for discipline, the following suggestions from the New Testament were found helpful: First, the parents must look at themselves. They must teach their children the principles of right living rather than hedging them in with petty regulations. They must not stir up resentment in the child. They must establish a feeling of oneness in purpose and fellowship with the child. The Scripture must be used as a standard. The parent must be forgiving. Love is the key to forgiveness. Love is the key to making the child willing to obey. Obedience is essential. This finally develops into self-control on the part of the child. His own desire to serve God will lead him to discipline himself toward this goal.

CHAPTER III

SUGGESTIONS FOR THE APPLICATION OF THE CONTRIBUTIONS
OF THE NEW TESTAMENT TO THE PRE-ADOLESCENT CHILD

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A. Introduction

The major areas of need in child nurture have been surveyed and specific problems connected with each need have been considered. In the light of these, a study of the New Testament has been made to discover the contributions which it may make for meeting these problems. The passages found to apply have been studied in relation to the family. It now remains to suggest some practical ways in which these New Testament contributions can be made applicable to the training of the pre-adolescent child in the home.

B. Suggestions for Gaining Security

In the preceding investigation of New Testament teachings regarding security Jesus' emphasis was found to be that of seeking treasure in heaven rather than on earth. Man must not be anxious about his life; neither must he place his confidence in material possessions as did the rich man who built larger barns and then died. Seeking the kingdom of God and His righteousness is what is important.

The attitude of the parents is of prime importance in the formation of the conceptions of the child in this area. These attitudes are revealed to the child in a thousand different ways. It is very necessary, therefore, that first of all, the parents evaluate their

own source of security. Unless they are sure themselves, they cannot expect the child to be sure. Their actions speak to the child more clearly than their words and theories. The father who neglects church for an important business appointment is telling his child that money is more important than God and more to be depended on. The mother who is too tired on Sunday for church but who always attends her bridge club to maintain her social position is telling her child the same thing. Careful checking of each action for its effect on the child would be futile. It is only when the parents sincerely believe that their security is not in material wealth but in God that they can be sure that all the little tell-tale actions and chance remarks are teaching the child where they place their trust.

Regarding freedom from fear the New Testament was seen to teach the importance of knowing the truth as it is in Christ if a person is to be free. In the Last Discourse Jesus allays the fears of His disciples by explaining in advance what would happen and by assuring them of His presence with them through the coming of the Holy Spirit. Passages in I John showed the need for confession and forgiveness in being free from fear that comes from guilt. Perfect love also overcomes fear.

The first thing that is of help to the child in giving him freedom from fear is to know the truth. The parents can help the child by preparing him in advance for new experiences. Taking time to explain just what will be likely to happen, what will be pleasant and what will be unpleasant will give him an anticipation of the event which will usually bring forth many questions. These must be answered with the

truth, even if the truth is just that the parents themselves do not know. Helping the child to know what behavior is expected of him will also give him confidence. Often when an experience, such as a visit to the dentist, is planned the child can be given a specific way of acting when there is something unpleasant. He may practice winking at his mother every time it hurts. Or he may clench his fists tightly and not make any sound to show how brave he is. The truth in itself, however, is not enough. It must be known in relation to Christ. Many ways can be used to help the child realize the nearness of Jesus. A child nearly always has an imagination which can make the unseen a vivid reality. Sitting in a dark room in quietness for a moment or two will help the child understand that Jesus can also be with him even when He cannot be seen or heard. Care must be taken to interpret Jesus as someone who loves him and encourages him to do what is right rather than as someone who is watching to condemn. Paul's thought of rejoicing because the Lord is right here can make a big difference to the child. The parents must feel real joy in their association with God if the child is to learn to be happy in His presence.

Forgiveness and love go hand in hand in helping the child to overcome the fear which comes from the feeling of guilt. One of the best ways to help a child to confess that he has done wrong and to ask for forgiveness is for the parent to make a habit of doing it. No parent is free from guilt in rudeness to the child or to others, in impatience, forgetfulness, carelessness, selfishness, and in countless other ways. It is good for his own soul as well as helpful to the child if he acknowledges his wrong and asks forgiveness both of the

person he has wronged and of God. Sincere effort must be shown in trying to overcome his wrong and make amends. The child can learn that God will forgive any sin, no matter how great if the child will truly repent. The parent must always show that he loves the child even when he has done wrong. The child must never in any way be permitted to feel that love of his parents or of God can be affected by what he does.

New Testament teachings may be summarized as contributing the following thoughts to the need for the child to feel that he belongs: Jesus interceded for the world to be one with Him. Paul said nothing can separate man from His love. Lydia and the Philippian jailer were baptized with their households. Jesus described the heavenly father as more willing to give to His children than any earthly father. Paul said love must be the binding force.

One of the best ways of making these New Testament truths applicable to the child so that he feels he belongs is by giving him a share in the care of the home and family. When the child is only two or three years old he wants to help his mother with the dishes or the cleaning. She may feel that this is a nuisance and that she can take care of the work better and faster if the child is out from underfoot. In sending him away, she not only loses his help which, with a little patience in training, can become a real contribution, but she loses the opportunity of giving him a feeling that he is an important part of the home, that he belongs. Each successive year can bring new and different responsibilities in the home. These should not be the tasks which the mother finds disagreeable but should include those which are pleasant also. Often the child can be given a choice of the tasks which

it will be his duty to do. Sharing in the work is rewarded by sharing in the good times. The child gets the greatest sense of being a part of things when he can help in planning the good times. When he is small he may be given the decision of whether to have pickles or olives on a picnic. Later on he can plan the entire menu or do the marketing or even build the picnic fire when he is taught to do so safely. Having friends his own age included in his family group helps to build up the feeling of oneness. Being allowed to share in the good times of his friends' families also helps. These same principles may be carried over into the church family. Many ways can be found to help the child feel he has a part in the church because he belongs there. Bringing flowers to the church in the summer, evergreens and winter bouquets to make his Sunday School room more attractive, picking up bulletins in the pews after the service, straightening hymnals in the rack, closing windows, going down on Saturday afternoon for an hour to help rake leaves in the autumn or shovel snow after a heavy fall in the winter, any or all of these can play their part in developing this sense of belonging. The alert parent can find numberless ways in which parent and child can both be of service and then share joyously in the results of their efforts. The happiness and the love which are engendered from these tasks make the child feel that this is truly his home and he is a vital part of it.

Two illustrations used by Paul were found to be useful in showing how people with various gifts are necessary for the proper functioning of the church: the body with its different members and the building fitly framed together.

The child must be made to feel that he can make a real contribution that is peculiarly his own to the family or the church. Constant care must be taken by the parents to avoid making comparisons. Special talents in art or music, physical attractiveness, or intelligence are just a few of God's gifts. There are many others. When the child is very small he can learn the high value in the work of God of such qualities as friendliness and thoughtfulness. Such simple acts as bringing the newspaper to his daddy may be suggested. Or he may open a door for a person to pass through. The child can be taught to answer the telephone courteously or to greet guests at the door and invite them to come in. He can help to care for their wraps. A kind word and friendly smile should bring quiet commendation from the parent. The significance of all these little acts may go unnoticed by either child or parent unless the parent is alert to draw the child's attention to the fact that by such little acts of friendship he is doing his part for Jesus in making people happy.

With respect to sabbath keeping, Jesus' own example, as well as His teachings, were seen to be significant. He attended the synagogue regularly on the sabbath day. He took care of the necessities of living and rendered service to others when they came to Him. He showed that the sabbath was a day to feel the nearness of God rather than a day merely for observance of regulations. Jesus made use of quiet times for prayer during the week also.

Sunday can be the golden opportunity for the parents in making the child feel secure. Instead of filling the day with petty regulations or in wasting it without concern for any, only the two

principles which are given in the New Testament should be kept in mind. It is a day of worship first. It is also a day of rest, though acts of necessity and of service to others also have a place. Everything should have an atmosphere of joy about it. Preparation can be made the day before so that even the meals can be attractive with a minimum of work. The serving on Sunday can be shared by the entire family. Worship is done by the entire family, both in church and in the home. Each one may find time for his own form of relaxation. A spirit of family unity can be maintained even when each one is doing something different. The very nicest toys may be set aside during the week to have for use on Sunday. Part of the time should be spent for fellowship with the entire family together. Such activities as singing, reading aloud, popping corn, playing games, toasting marshmallows or apples in the fireplace, going for walks or picnics, enjoying the snow in winter, and many others can be enjoyed by the family as a whole even with a wide range in age. Naturally family worship is a part of every day in the week, but, on Sunday as a special event, it may be planned by the children, perhaps taking turns each Sunday. The spirit of fellowship and of nearness to God throughout the day makes it significant in drawing the members of the family closer together and helping them all to feel that they belong to God and are secure in His love.

Prayers to be really meaningful to the child should be spontaneous. In teaching him to have quiet times with God he must be able to talk naturally to Him, telling Him of his desires and problems. By the time the child is in second grade he can begin reading a few simple verses from the Psalms and the Gospels. He should have a Bible with

large, clear print to make this easier. His memory verses from Church School can be printed on a card for him to read each day. When he is too small to read for himself the mother or father can read Bible stories and help him in his quiet time until he is able to carry on by himself. A definite regular time, probably at bedtime, should be set aside for this. The events of the day can be talked over; forgiveness asked for wrong done; and joy expressed for the happy experiences of the day.

All of these simple daily acts shared with the child in an atmosphere of love where truth is made a reality in each word and action can build up in the child a strong confidence in his parents and in God. He will know that he belongs, that he is secure in a relationship which includes his own family and is greater than his family. The parents can be positive in whom they believe. Yet they can help the child to see that they are all learning how to understand their faith more fully and how to grow in the daily living of their faith.

C. Suggestions for Teaching the Right Use of Money

As was found in the previous chapter of this thesis the New Testament gave definite teaching on the right use of money: Jesus taught that money has only temporary value. The important thing in life is to seek the kingdom of God and His righteousness. The craving for money leads to evil. Several of the New Testament books mentioned the need for contentment with what a person has. All material as well as spiritual things come from God. Yet a Christian must work for his share of living. The New Testament emphasizes the need for sharing and giving.

The parent must begin early in the life of the child to apply these teachings. With each penny or dime that a child is given when he is small, he learns the meaning and value of money. The parent who gives the child money to buy gum or candy is not just giving the child a little treat. He is teaching the child that money is to give him pleasure. Greater care, therefore, should be used in the early years to give the child experiences which will help him learn the right attitude toward money. When the child is small the only money which he should have to handle is that which he puts into the offering at Church School. Thus, early in life, he is having implanted in his mind that money is for the service of God. When he is four or five years old and accompanies his mother or father on shopping trips, he should be permitted to pay the clerk for the groceries or for his new shoes. After the child is old enough to understand the value of the different coins he should begin to have his own share in planning with the family for the use of their income and he should begin to have his own share of the income in the form of a weekly allowance. He can then begin to take certain responsibilities in the home with the definite understanding that the family income has to be earned if it is to be enjoyed.

As soon as the child learns the meaning of the different denominations of money and has his own allowance he can begin to learn to budget it so that he can get the greatest value from it. When he is small three little boxes or banks will serve the purpose for this. One could have a small picture of a church pasted on it. Another could have the picture of a piggy bank or some other thing suggestive of saving. The last could have pictures of toys, clothes, books, or things

which the child wants for himself. If the child has only a nickel a week he can be given his allowance in pennies so that he can put one into his giving box, one into his saving box, and the balance into his spending box. The money which he puts into his giving box should be used for special offerings in the Church School. Such proportionate giving of his small income is of course not enough for his regular Church School offering. If the parents give him a larger amount to put in regularly he will learn more fully the importance of God in relation to money. He can be made to feel that this is his offering by putting it in his own envelopes each Sunday. His savings money can be used, when it has accumulated, to put into his own savings account at the bank. He should put it in himself and watch it grow year by year. His spending money, when he is small, should be a way of teaching him values. As soon as he is old enough to keep a record he should do so. Then, periodically, he should be helped to evaluate what he has used it for. To let a child have his allowance to do with as he pleases with no check on how it is spent, merely teaches him that money is for his own gratification. He must make his own decisions in spending his own money but if he is to grow from this experience the parent must help him to learn to evaluate for himself - learning the value of saving to get something more worthwhile rather than spending it all for little frivolities. This can become a satisfying experience for him. As he becomes older he can have his own record book rather than separate boxes for his money. He can share more of the responsibility of earning the money and he can have a larger part in deciding how it will be used. Also a larger part can be entrusted to him to handle. Perhaps he can

include in his own budget an amount for school supplies or an amount for part of his clothing or other expenses which he may have.

When the family gathers to check their accounts and plan for coming expenditures, prayer should always begin the conference. This must not be just a formality, but a real recognition of the responsibilities of stewardship for God. By being faithful to each other and to God, in these responsibilities, by sharing, evaluating, learning, and accepting new responsibilities, each according to his ability, the child can learn the right use of money.

D. Suggestions for Teaching Moral Standards

The New Testament emphasis in regard to moral standards was seen to center in the sacredness of the marriage relationship. It was instituted by God and supercedes all other human relationships. Immorality is condemned severely though Jesus forgave it when the sinner showed repentance. Marriage is a symbol of the union of Christ and the church. Love is necessary in making this ideal a reality. Truth is an essential as a New Testament standard.

One aspect of teaching a child moral standards is to see that his ideas of sex are founded on the truth. When the child is very small, questions about his own body and the functions of its various parts are the usual procedure of growth. These questions should be answered truthfully, naturally, and adequately enough to satisfy his curiosity. If questions are not asked at an age when the child should be informed about birth and sex, advantage should be taken of natural opportunities to stimulate the desire for information so that he may be told the

truth before he picks up false ideas from his playmates. Truth is of the greatest importance - truth that is imparted in a wholesome, natural atmosphere.

The child's standard for marriage must be learned from observing the relationship of his father and mother. If there is constant quarreling and argument, his conception of marriage will not be high. If his parents recognize God as the head of their home the child's ideas will be different. Differences and problems will be settled in relation to God's will. Love will permeate the atmosphere of all the family activities and relationships. This idea of Christian love must not be confused with a romantic conception of affection. It is an altruistic outlook on life. The paraphrase of I Corinthians 13 which will be suggested in the section on discipline¹ will be helpful to the parents in their relation to each other. When this attitude of love prevails, when God is recognized as head of the home, the child will grow up with the realization that marriage is sacred and will enter into it himself when the time comes with thoughtfulness and dedication.

In teaching the child standards of honesty, again, the first problem is for the parents to check themselves to see that their own standards are right. Exaggerations, social lies, part truths give the child the impression that truth is not sacred but may be treated lightly as suits his convenience. Careful, patient explanation when he is small will help him to distinguish between imagination and fact. Appreciation of the value and place of each will develop in the process. When a child does tell a deliberate falsehood care must be taken to discover

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1. Post, p.

the cause which prompted the deception. Severe punishment may teach him merely to be more clever in his deceit. Patient, understanding evaluation of the nature and need of truth may be more helpful. If the lie is to cover up some wrong which he has done, perhaps he could be helped to determine a way of taking care of wrong, of deciding what punishment would be just, without telling a lie. Forgiveness and love must always be a part of the experience, with the positive emphasis on the value of truth.

E. Suggestions for Teaching Discipline

Several passages in the New Testament were found to show that obedience is expected of the children in the home. Parents are reminded not to provoke their children. When disobedience is followed by repentance the New Testament teaches the willingness to forgive. Paul advocates using the Scripture as a guide for right conduct. Punishment is painful but helpful in teaching the child to do what is right. Jesus said that those who keep His commandments are His friends. The love of Christ should be the controlling force in the life of a Christian.

Thus the goal which the parents must set before them in teaching the child discipline is to train him in obedience in such a way that, as he matures, he will be able to control his actions from within through his love for Christ to do what is right. Discipline is more than punishment and reward. Good discipline should be more prevention than cure. In the first place the parents must evaluate their own motives to see that they are really concerned for the growth of the child. Their home should be made livable. A model of interior deco-

rating and artistic arrangement may be fine, but while the child is small, highly polished furniture and fragile ornaments should be removed or reduced to a minimum so that the number of restraints on his freedom may also be reduced to a minimum. He should be taught care of the furnishings in the home but this should not be an excessive burden. Careful evaluation should be made of the rules for the operating of the home so that, while regulations which are essential are respected and obeyed, there are not so many petty rules for the operating of the home that they become frustrating to the child. The home should be a place of joyous living for all of the members of the family, adults and children alike. As the child becomes old enough, he should share in formulating these rules. They should be few and simple enough so that they can be followed through and carried out. When there is a rule it must be obeyed and disobedience must be met with consistent, inevitable, and just punishment which is calculated to teach the necessity for obedience to that particular rule. Care should be taken to see that the physical and emotional needs of the child are satisfied. Nutritious food, exercise, adequate sleep are essential to good discipline. So are affection and the feeling of belonging and being understood. Christian love is a way of satisfying these needs. Paul suggests it as a method for the solution of the problems of the church in Corinth. It would be well for each parent to paraphrase this "still more excellent way"¹ to fit his own life and use that as a daily evaluation of himself in relation to

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1. I Corinthians 12:31b.

the child. The following is a suggested paraphrase for the mother:

If my voice is always well modulated and calm, never raised in anger or irritation, but I do not have love, I am a noisy gong or a clanging cymbal. If I have the ability to foresee all that my child will do, and understand all the mysteries of his growth, and have all knowledge of his psychological processes, and if I have faith enough to remove all obstacles to his development, but have not love, I am nothing. If I give up my time and deny myself new clothes and social advantages, if I burn up my energy in keeping the house immaculate, and cooking the most delicious meals, but have not love I gain nothing.

I am patient because I understand my child's limitations and am kind in active service to meet his needs; I am not jealous if my child shows more affection for his father nor am I boastful of the good child I used to be; I am not arrogant nor rude just because I am older and know more than my child. I treat him with every courtesy I would show to an adult. I do not insist on my own way but try to evaluate possibilities with the child to help him see the right way; I am not irritable but try to keep from getting too tired, or resentful thinking myself important. I am not happy because of spite when things go wrong. I do not say 'I told you so'. But I am happy when things are right even if I am not responsible for their rightness. I accept all my responsibilities. I have faith in the worth of my child. I am an optimist - taking a positive approach to my problems. I take everything that comes along in my stride with my head up.

Love is eternal. My responsibility for training my child will not last long. My ability to train him is imperfect but the perfect love of God will carry on where I fail. When I was a child I spoke and thought and reasoned like a child; as I matured I changed those ways. Now I can see myself and my failings and weaknesses only vaguely but someday I shall understand myself as God has understood me. Meanwhile I have faith, hope and love to guide me in nurturing my child, these three; but the greatest of these is love.

The father's version would differ only in the first section:

If I gain recognition in my business so that my advice is listened to with respect by associates in my field, but have not love, I am a noisy gong or a clanging cymbal. If I can evaluate situations clearly, and solve difficult problems, and if I can accomplish what seems to be impossible, but have not love, I am nothing. If I use up all my energy, working day and night to give my family the greatest advantages but have not love I am nothing.

When the father and mother can keep such an attitude of love toward their family, many of their problems will be solved before they become crises. Obedience and punishment in an atmosphere of love neces-

sitate forgiveness. When the parent makes it plain to the child that he also is responsible for obedience to God and that he must be forgiven, a feeling of oneness develops in the family. This fellowship of working together for a mutual goal can be a most rewarding and wholesome experience. In it, the child learns, not just to obey his parents, but, with his parents, to obey God. As he matures he will learn to make his own decisions about right and wrong in relation to God. He can then go on through life as a well-disciplined Christian.

F. Summary

In this chapter a few suggestions were made for ways in which the principles of the New Testament could be applied to the everyday living of the child. He can be made to feel secure by joining with the parents in recognition of God as the loving Father who guides, loves, and forgives. The right use of Sunday was found to be helpful in giving security by making the child feel he belongs, as the family unites in happy fellowship. The child can learn the right use of money by beginning at an early age to give to others through the church. He can accept responsibility for many tasks in the home as his share of earning the family income. As he matures he can apportion his money to learn the values of sharing, saving and spending. He can be helped to understand that material possessions are a trust from God to be used in His service. Moral standards can be taught to the child by consciously telling the truth in answering all his questions. The loving relationship of the father and mother will give him an ideal of the sacredness of Christian marriage. Truth can be made a positive reality to guide

all his speech and conduct. Discipline can be taught through teaching obedience to principles of right in relation to God rather than in conformance to many petty regulations. An atmosphere of freedom and happiness where his physical and emotional needs are satisfied is essential in preventing unnecessary crises. Love and forgiveness give him a feeling of oneness with his parents in trying to do what is right with God so that he can grow up to control his actions through an inner obedience to God rather than obedience to his parents.

GENERAL SUMMARY

GENERAL SUMMARY

Since the unstable condition of the world today denotes a need on the part of the home to train children to become responsible Christian citizens, this thesis was written as an attempt to understand the areas of need and to find in the New Testament help in meeting these needs.

In the first chapter a survey was made of nineteen books on the family to discover the areas of need being stressed today. Those most emphasized were found to be 1. the need for security, 2. the need for the right use of money, 3. the need for moral standards, and 4. the need for discipline. Further analysis of each of these areas of need revealed several aspects or problems which demand special consideration. In gaining security the child needs to be free from danger or risk. Fears from various causes need to be allayed. He needs to have a sense of belonging, a sense of confidence in his parents and in something greater than his parents.

In relation to the right use of money, the child needs first to develop a right attitude toward material possessions. Knowledge of the source and amount of the family income and his responsibility in helping to earn it was seen to be another necessity. A further need is for training in spending which includes a need for sharing and saving. This training, to have value, must be a cooperative experience with the entire family.

Moral standards make necessary not only education in the physiological facts of sex but also education in the right attitudes

toward it. Honesty is also a need which was stressed.

The problems in connection with discipline were discovered to be, first of all, an evaluation of the parents themselves to see if their motives are centered in their own comfort and convenience or in the growth of the child. Moreover, the parents need to see discipline, not just as punishment and reward but as a plan for training the child to make his own evaluations of right and wrong so that he can eventually decide for himself and control his own actions.

The second chapter was devoted to a study of the New Testament to discover its possible contributions to the solution of these problems in the various areas of need. As a means of giving the child security, the New Testament shows a need for placing God first. Knowing the truth about his environment, experiencing the nearness of the presence of God, understanding the forgiveness of God and, most of all, coming to appreciate the greatness of His love, all help to make the child feel secure. Making Sunday a day of worship by the entire family and of rest and fellowship together is of help in making the child feel that he belongs not only to his family but to the larger family of the church. Of help in learning the right use of money is the New Testament teaching of contentment without anxiety. Recognition of the fact that material possessions are a trust from God brings the responsibility of stewardship for all that is entrusted to their care. With this comes the necessity of sharing with others and using the money wisely. In establishing moral standards the New Testament approach was found to be based on recognition of the sacred status of marriage. It was established by God as a symbol of the union of Christ and the church - a permanent

relationship throughout life. Immorality is condemned; but sincere repentance is rewarded by God's loving forgiveness. Truth is a standard in all living in relation to Christ. New Testament teachings in regard to discipline were found to emphasize training the child in obedience to the principles of righteousness, not to mere observance of petty regulations. Discipline may be a painful experience but it yields the fruit of the Spirit. Love and forgiveness are essential in teaching the child to control his own actions as he trains himself for more complete service to God.

The final chapter contained some suggestions for making practical application of these New Testament principles to the training of the child. Practicing the presence of God in his daily life through the right use of Sunday and through his quiet times were shown to be helpful in making the child feel secure. The happy atmosphere of the home which considers his need for knowing the truth about the world around him and of being prepared for strange experiences also contributes to his security. Helping in the home and church; using Sunday as a day of united worship and fellowship are ways of making him feel that he belongs and is a vital part of the family and church. Always telling the truth is a help in establishing moral standards. The expression of Christian love between parents was recognized as important in giving the child an understanding of the sacredness and joy of marriage. Honesty and truth were recognized as essentials of the new nature which a person has in Christ. Discipline can be taught by insisting on obedience to a few simple principles of right and wrong rather than on many minute laws. An atmosphere of love and forgiveness where the parents also are seen making decisions to do the right in

their relation to God helps the child to learn to evaluate for himself. Giving the child the opportunity to know what is right according to the Scriptures and then to make his own decisions trains him toward self control which must supplant the external control of the parents.

Thus, through this study, it was discovered that the New Testament has many contributions to make in helping to solve the problems of modern family life. These can be made applicable to the small child in the home and can serve to guide him in the right attitudes as he attains maturity. The principles of truth and love interpreted through a living fellowship with Christ give the Christian the understanding and help he needs for facing the problems of today.

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