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A COURSE OF BIBLE STUDIES
FOR USE IN TEACHING CHRISTIAN WOMEN OF RURAL SOUTH CHINA

By

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INTRODUCTION

INTRODUCTION

A. The Problem of the Present Study and Its Significance

The old adage, "The hand that rocks the cradle rules the world",¹ is just as true in China as in other nations. The majority of the mothers in China, however, are illiterate, uneducated, and superstitious; thus much of their influence and training is not of the best. Many of them who have become Christians desire to have good Christian homes and to bring their children up properly, but they do not know how. Unfortunately, the work of the Church is so great that, though it has no doubt recognized that "The home examples are first in time, first in influence and first in the hearts of our children,"² it has not been able to take advantage of the great opportunity for Christian training offered by the home. Yet the strategic importance of this phase of the work cannot be questioned. The late Dr. W. A. P. Martin, for sixty-six years a missionary in China, is, for example, quoted as saying, "Woman ignorant, has made China Buddhist; will not woman, educated, make China Christian?"³ And David E. Cloyd has said, "An emancipated woman will bless the Chinese just as she has blessed other peoples".⁴ From the standpoint of the Christian Church, at least, it is evident that unless the women of China are brought to a knowledge of Jesus and to a desire to serve Him and have truly Christian homes, their influence may be detrimental rather than of help to their nation and the world. But it is equally evident that if this goal is to be approached, the

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1. Cf. Holcombe: The Real Chinaman, p. 78
2. Horne: The New Education, p. 187
3. Gamewell: New Life Currents in China, p. 144
4. Cloyd: Modern Education in Europe and the Orient, p. 435

women of China must be trained. And this demands suitable teaching materials.

From her own personal experience in China and through conferences with others, missionaries and Chinese leaders the writer has come to a realization of the lack of available materials for Christian workers. Working with the women of rural South China she has felt the need of Bible lessons specially planned for them and related to their beliefs, customs, and lives.

In the first place, there is the need for such lessons for the sake of the women themselves. Women in China have been considered inferior to men for so many years that many feel they are unable to learn. Their inability to read and sing is a great handicap in their religious life. It is very important that they should have both the desire to learn and the realization that it is possible for them to do so.

"Provision for the education of adult women is important in a country where many women have had little or no education before marriage, but where enthusiasm for the education of women is growing, and where the part which women are expected to play is increasing. Many a man wishes his uneducated wife to receive education and many an uneducated woman cherishes ambitions to learn. It is generally not practicable for adult women to enter the girls' school, and other provisions must be made for them".¹

There is no doubt that training in Christian living and service would be of help to the individual devotional life of the women, to the life of the home, and to the work of the church. It is the duty of the Church to train its members. Now, when there is the desire both on the part

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1. Committee of Reference and Council of the Foreign Mission Conference of North America; Christian Education in China, p. 269

of the men that their wives be educated and on the part of the women themselves to learn, the Church should take advantage of the opportunity.

In the second place, there is the need of such lessons for the sake of the children. As a general rule, the Christian mothers of rural South China do not give their children any training different from that which their non-Christian neighbors give their children. The children of Christian parents are frightened into obedience by the same misleading stories of horrible creatures that will come after them if they do not behave. They are not taught the Bible stories. They, too, are permitted to lie on the floor and kick until they get their own way, just as are the children in non-Christian homes. They receive no special religious training, nor do they see their parents worship their God except perhaps on Sunday in church. In this last respect they are worse off than their non-Christian neighbors, who do take part in idol and ancestor worship. In both homes the children are taught when very small to make a bow or say, "Thank you", when receiving a present, but in very few Christian homes are the children taught to thank their Heavenly Father for His¹ blessings. This the parents consider the duty of the Sunday School. Until the mothers awaken to their responsibility for the religious development of their children, the Church will find great difficulty in training them. It is very important that the mothers of China be not only awakened to their responsibility for the religious development of their children, but also trained in proper ways of teaching them and of creating a Christian home atmosphere. This is especially true as

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1. Cf. The Report of a Deputation: Religious Education in the Chinese Church, p. 149

the work of the public school takes more and more of the children's time and the Church school finds it increasingly difficult to find adequate time for the proper religious training of the children.

In the third place, there is need of such a series of Bible studies for the women of rural South China for the sake of the Chinese leaders of the churches and chapels. At a conference which the writer attended the preachers were charged with not being interested in teaching women. To this charge one of the preachers replied that their failure to teach the women was due not to the fact that they were not interested, but to the fact that they did not know how. Lessons which are suitable for teaching women should be available for these leaders. In fact, the very existence of such material should stimulate the desire on their part to give the women of their churches special training. Moreover, due to the depression and the decrease in mission support of church work in China, there is an increased need for lay workers.¹ And this brings with it an increased demand for suitable working materials.

Because of this increasing feeling of need, both on the part of Chinese leaders and missionaries it is the purpose of the writer to prepare lessons which will deal especially with the experiences and needs of the women of rural South China.

The preparation of such material for use in teaching the

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1. Cf. National Committee for Christian Religious Education in China: Training for Service in the Chinese Church, p. 40

Christian religion in non-Christian lands is an extremely delicate matter. The training and culture of the missionary is very different from that of the people to whom he goes with his message. What may seem of great importance to the American or European may have very little connection with the life of the Oriental. Much in the customs, culture and religions of the Chinese is of great value and should be filled with new meaning, rather than entirely disregarded. W. C. Bower has said,

"It is manifestly impossible for any alien group to construct curricula for the growing Christian community in mission lands in the atmosphere and against the background of European and American religion. The utmost that the alien can do is to assist trained native Christians in constructing their own curricula in the light of the particular needs of their own people. Under no other conditions can the Christian religion become indigenous to the life of the people".¹

Nevertheless, in spite of this, the writer feels justified in making the attempt, for though she cannot claim the qualification of being a native, she has become personally acquainted with many of the customs and beliefs of the women of China and has learned to know² intimately a number of Chinese women. Through conversations with other missionaries and Chinese leaders, as stated above, she has learned that others also feel the need for lessons that will correlate the religious teaching offered to the lives of the women. More than this, she has received suggestions through these conversations with leaders, as well as through conversations with the women of

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1. Bower: The Curriculum of Religious Education, pp. 245-249
2. The writer was born and spent much of her early life in rural South China, and has spent five years as a missionary in this region.

the region themselves. All of this will naturally be of value in the construction of these lessons.

B. Method of Procedure

As a background for preparing these lessons, Part One of the present study will deal with the life and needs of the women of rural South China, with the objectives which should be reached through the lessons, and with the principles upon which the lessons should be based.

Chapter One will involve a study of books and magazine articles dealing with the history, characteristics, customs, beliefs, proverbs, and general environment of the women of China. Special attention will be given to the literature regarding women of South China, such as "History of the South China Mission of the American Presbyterian Church" by Harriet W. Noyes, "Linchow Station", a brief history of the work at the very station which the writer has had in mind in preparing these lessons, and "The Cross and the Dragon" by Rev. B.C. Henry. Other sources which give very good general impressions of the customs of China which are common to the different regions include, "Things Chinese" by J. Dyer Ball, "Folkways in China" by Lewis Hodous, "Everyday Customs in China" by Mrs. J.G. Cormack and "Village Life in China" by Arthur H. Smith. In addition to these a study will be made of the reports of different commissions that have made surveys of the work in China. Articles in the Chinese Recorder and other magazines dealing with rural work and work for women in China will also be studied. The study of these books and magazines will be supplemented by discussions of the work with religious leaders who are acquainted with the situation, both Chinese and American, and as already stated,

with knowledge gleaned from the writer's own experience. As a result of this study it is hoped to learn what the specific religious needs of the women of rural South China are, in order that the lessons planned may be truly life-centered.

Chapter Two will deal with the objectives to be reached by this series of lessons. These objectives will be based largely on the Objectives of Christian Education set up by the International Council of Religious Education as found in Book One of their Curriculum Guide, with specific adaptation to the needs of the Christian women of rural South China, as found in the study made in Chapter One.

Chapter Three will be a study of the underlying principles of curriculum construction. This chapter will be divided into two parts, the first part dealing with a study of the underlying principles of curriculum construction, following the principles set forth in Book One of the Curriculum Guide as drawn up by the International Council of Religious Education. The second part will consist of a study of the principles underlying the selection of materials. As the knowledge and development of the majority of the Christian women of rural South China is similar to that of Primary or Junior children in America, the principles will be followed which are suggested for the selection of materials for use in teaching children in Book Two of the International Curriculum Guide.

Growing out of the results of the study in Part One, Part Two will consist of a series of suggested lessons for use among Christian women of rural South China. The Bible in Chinese and English and the new Chinese Hymnal, "Hymns of Universal Praise", which has recently

been published and which is being adopted by most of the churches in China, will be used as source books for the selection of materials suited to the needs of the Christian women of rural South China. Suitable supplementary materials will be chosen from other sources.

PART I

PRELIMINARY STUDY BASIC TO THE PROPOSED COURSE
OF BIBLE STUDIES

CHAPTER I

A STUDY OF THE LIFE AND NEEDS OF CHRISTIAN WOMEN
OF RURAL SOUTH CHINA

CHAPTER I

A STUDY OF THE LIFE AND NEEDS OF CHRISTIAN WOMEN OF RURAL SOUTH CHINA

A. Introduction

A study of the sources mentioned in the foregoing introduction revealed that the main factors generally held to affect the lives of the Christian women in China are the customs and beliefs, religious festivals, environmental conditions, personal characteristics of the women themselves and their lack of training. This information having been ascertained, the contributions of the different writers were then carefully studied and organized about these topics. On the whole, the authors were found to be in agreement, although there were, of course, variations in emphasis. These factors which influence the life and determine the needs of the women will now be considered. Wherever possible, to the material gathered from the sources, will be added a number of illustrative incidents which have come from observations made by the writer herself and from experiences which she herself has had or which she has learned from others who have worked among the women of South China.

B. Customs and Beliefs Affecting the Lives of the Christian Women of Rural South China

Anyone entering one of the large cities of China would be

impressed with the rapid changes which are taking place. Not the least among these is the fact that in these big cities the Chinese women have thrown off the idea that they are inferior beings and are taking their places along side the men. In the rural areas, however, changes do not come about so rapidly. The old customs, with little interference from outside influences, have been handed down from generation to generation and have been so thoroughly instilled into the lives of the Chinese from childhood that they are only very slowly being cast aside and changed for others. Chief among these are the attitude toward women, religious festivals, dominant fears, family or clan life, and worship.

1. Attitude toward Women

a. Inferior and Stupid

The ancient sage Confucius taught,

"Women are, indeed, human beings, but they are of a lower state than men. They never can attain a full equality with men. The aim of female education, therefore, is perfect submission -- not cultivation and the development of the mind."¹

He also taught, "It is a law of nature that women should be kept under the control of men and not allowed any will of their own."²

We of today may marvel at such teaching and consider that Confucius was not so wise after all, but these teachings have had a very vital effect upon the lives and characters of the women of China.

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1. Quoted by Bashford: China an Interpretation, p. 128

2. Ibid., p. 128

The inferiority complex which it has produced in the hearts of the Chinese women has been a great drawback to their progress. Of course, many of the modern women, who live in the cities, have thrown off such restraints and have made marked progress along many lines and have made great contributions to society in many fields. In the country, however, the feeling of inferiority on the part of the women is still a strong factor. It has always been considered woman's duty to obey the men of the family, her father, her husband, and her son. In his book, "My Country and My People", Mr. Lin Yutang says,

"Something in the Chinese blood never quite gave woman her due from primeval times. The fundamental dualistic outlook with the differentiation of the 'yang' (male) and the 'yin' (female) principles, went back to the 'Book of Changes', which was later formulated by Confucius. The respect for women, a certain tenderness toward the female sex, which was characteristic of the Teutonic races already in their barbaric days, was absent in the early pages of Chinese history. As early as the time of the folk songs, collected in the 'Book of Poems', there was sexual inequality, for 'when a baby boy was born, he was laid on the bed, and given jade to play with, and when a baby girl was born, she was laid on the floor and given a tile to play with.'"¹

As evidence of this attitude, at times one sees the son walking to school or even riding in a chair, while his mother carries his bedding and other baggage. So has woman been considered the servant of man, a person to make his life more comfortable.

It naturally follows, too, that as a rule women are not educated, because according to public opinion they are mentally inferior to men. Of this Mr. James Bashford says, "Women in

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1. Lin Yutang: My Country and My People, p. 137

China have always suffered from the teaching by the religious books of their inferiority to men." ¹ As a result of this teaching the women of China have been retarded in much of their development. They have not learned to read or to write and this has been a great handicap to them in many ways, in religious as well as in secular matters. Even worse than the lack of the training which has been denied them is the feeling instilled into their minds ² that they are really too stupid to learn and it is useless to try.

b. Unwanted and Unprofitable

For many years a girl baby has been unwelcome in a Chinese home, and unfortunately this is still too often the case, even in some Christian homes. When a girl baby is born, be the home rich or poor, she is often welcomed with a frown. In some cases she is taken immediately to the foundling house, or is possibly even ³ thrown into the river. This is due not so much to heartlessness as to the fact that the family does not feel able to support her. A boy can be counted on to build up the family and carry on ancestor worship, but a girl, after being fed and cared for, must be provided with a wedding portion and become a part of her husband's ⁴ family, thus being of no more service to her own family. This

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1. Bashford: China an Interpretation, p. 127
2. Cf. Smith: Village Life in China, p. 307
Cf. Dyer Ball: Things Chinese, p. 763
3. Cf. Smith: Village Life in China, p. 307
Cf. Dyer Ball: Things Chinese, p. 765
4. Cf. Cormack: Everyday Customs in China, pp. 27-28

general attitude taken toward a girl, that she is no profit, but rather a liability to her family is exemplified in this actual incident: A missionary, walking along the road one day, heard one man say to another, "Is that a man or a woman?" To this his companion replied, "Oh, that's unprofitable stock".

2. Religious Festivals

Festival days play an important part in the lives of the Chinese. The children, especially, look forward to these days with much eagerness and anticipation, for it is a great time of firing crackers and merrymaking in general.¹ While not all of the writers investigated dealt with all of the festivals included here, each festival was mentioned in at least two sources. Brought together the list includes, Chinese New Year, Ch'ing Ming, The Dragon Boat Festival, All Soul's Day, The Moon Festival, Ta-tsiu, birthdays, funerals and weddings.

a. Chinese New Year

Probably the most important of these festivals is the Chinese New Year Festival. The festivities on this occasion generally extend over about ten days.² At some time during the twelfth month, as the year draws to an end, there is much activity cleaning the house, for no cleaning can be done on New Year's Day, for fear of sweeping out the blessings. The reception room

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1. Cf. Educational Commission Representing the Mission Boards and Societies Conducting Work in China: Christian Education in China; p. 293
2. Cf. Henry: The Cross and the Dragon, p. 154

must be scrubbed clean and all the cobwebs must be swept down from the ceiling. The old mottoes which have been pasted on each side of the door during the past year must be removed and new ones put in their places. Over the door is pasted a sheet of red paper bearing the words, "May the five blessings descend upon this house". These "five blessings" are longevity, riches, health, virtue, and a natural death.¹ On the last day of the year much bathing, washing,² and shaving take place in preparation for the great occasion.

The end of the year is also a time for settling accounts. If a man does not pay his debts before the new year, he is made to feel most uncomfortable and will find it very difficult to borrow money again. Goods, and sometimes even children, are sold in order to³ meet these obligations.

In heathen families the New Year season is also a time for thanking the gods for past favors and for praying for blessings in the future. All of the gods are remembered at this time with⁴ incense, candles, and food.

The ancestors, too, are not forgotten at this time for they are first permitted to partake of the spiritual part of the feast before the family sits down to partake of its material benefits. The food is set on the table before the ancestral tablets, generally in the reception room. A large incense burner with

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1. Cf. Henry: *The Cross and the Dragon*, p. 153
Cf. Hodous: *Folkways in China*, pp. 1-2
2. Cf. Cormack: *Everyday Customs in China*, p. 146
3. Cf. Hodous: *Folkways in China*, p. 3
4. Cf. *Ibid.*, pp. 3-4

burning incense, vases with flowers, lighted red candles, food and wine, with spoons and chopsticks occupy the center of the table. Every part of the ceremony is carried out as if the ancestors were present. The various members of the family, dressed in their new holiday garments, perform the required ceremonies of kneeling and bowing, and of burning of incense before the ancestral tablets.¹

The Chinese New Year time is one of the occasions when the women of China do have leisure and it is also a time of feasting and visiting. Each home has prepared a great many cakes and whenever a guest enters she is invited and expected to partake of these. One missionary, for example, on her round of visits, called at ten or twelve different homes and at each place had to eat a number of greasy cakes, for if she stopped with but one or two the hostess considered that her cakes were not appreciated.

As can be imagined, the events of the Chinese New Year season are anticipated for a long time beforehand and are a great event in the lives of the women and children of rural South China.

b. Ch'ing Ming

The festival of Ch'ing Ming is celebrated from about the fifth ~~of April~~ to the twentieth of April. At this time everyone, be he rich or poor, old or young, is thinking of his departed. This is a time for family reunions, for often members of the family return from a distance to worship at the graves of their ancestors. As

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1. Cf. Hodous: Folkways in China, pp. 7-8

many of the family as are able go to the ancestral graves to repair and decorate them. A feast is prepared for the spirits of the departed, as are paper gifts for their use in the spirit world. These yearly visits are partly in order to protect the graves. Should the grave be neglected for a number of years, the keeper of the ground¹ might level it and by planting trees thereon make the patch his own.

When sickness and misfortune come to a family, this is often attributed to the fact that the spirit of the dead is not happy. In such a case the geomancer usually advises that the coffin be removed and reburied in some luckier place. If the coffin has rotted, the bones are removed, scraped, wrapped in silk batting, placed in a jar, and put in some other place. In some localities one sees dozens of these "potted ancestors" placed in holes in the side of the mountain or hill, for² this is considered a lucky site.

c. Dragon Boat Festival

On the fifth day of the fifth month is the Dragon Boat Festival, a time of merrymaking and feasting. As Dyer Ball puts it, "This festival is the nearest approach to an annual regatta that the Chinese possess".³ This celebration commemorates the death of a virtuous minister of state, Ch'u Yuan, in 314 B.C. He was a very efficient man and highly esteemed by his prince, who ordered him at one time to draw up certain regulations. This he proceeded to do. When a rival

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1. Cf. Hodous: Folkways in China, pp. 92-93
Cf. Cormack: Everyday Customs in China, pp. 189-190
2. Cf. Hodous: Folkways in China, pp. 92-93
3. Dyer Ball: Things Chinese, p. 222

desired a copy of these regulations before they would be published, Ch'u Yuan refused to give them to him. His opponent was angered at this action and denounced him to the sovereign. This led to Ch'u Yuan's degradation and dismissal. He became very much distressed and finally committed suicide by clasping a stone to his breast and jumping into the river. Each year this occasion is celebrated by making little packages of boiled rice, done up in bamboo leaves. Such offerings were cast into the river by the fishermen at the time they tried to rescue the body. Imitations of these packages, made of cloth and filled with fragrant powder are presented to one's friends. Long narrow boats, from fifty to one hundred feet in length and just wide enough to seat two men abreast, with a dragon head in front and tail in the back, and decorated with many flags, are raced up and down the rivers for a number of days at this season. They are propelled very rapidly by paddles, moving to the rhythm set by the beating of drums and gongs. Large crowds line the banks at all times during the day to watch these races. Plagues are thought to be prevented, if these boats are paddled about near the time of the festival.¹ There were so many accidents in connection with these races that the government stopped them for some time, but during the last few years the custom has been revived.

d. All Soul's Day

On the first day of the seventh month "All Soul's Day" is celebrated. It is believed that during this month the spirits of the

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1. Cf. Henry: The Cross and the Dragon, pp. 155-156
Cf. Hodous: Folkways in China, p. 36
Cf. Dyer Ball: Things Chinese, pp. 222-223

dead are liberated and can wander about anywhere they desire. During the whole month the people are very much afraid of these spirits and children are advised to return home early that they may not be injured by them. The spirits that wander are those who have no one to provide for them after death. Quantities of paper clothing are burned, for it is thought that as winter approaches the spirits will have need of warm clothing. Everyone is taxed to provide these clothes and to pay for the elaborate ritual which the priests perform.¹

e. Moon Festival

On the evening of the fifteenth of the eighth month, the harvest moon is full. Then, between the hours of nine and eleven, when the moon is high in the heaven, the women and children celebrate the Moon Festival. Many very fancy cakes, with mysterious characters written upon them, are prepared for the occasion. It is the joy of every child's heart to be able to possess one of these cakes. A table is spread in the courtyard with a picture of the moon in the center. All of the married women whose husbands are alive burn incense and kowtow to this picture. After the worship is completed, wine is drunk and fruit and moon cakes are eaten.² The main idea in connection with this festival is the enjoyment of Heaven's bounty and the sharing of it with gods and men, but in the background is the idea of thanksgiving.³

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1. Cf. Henry: *The Cross and the Dragon*, p. 158
Cf. Cormack: *Everyday Customs in China*, pp. 98-99
2. Cf. *Ibid.*, pp. 180-181
Cf. Hodous: *Folkways in China*, pp. 180-181
Cf. Henry: *The Cross and the Dragon*, pp. 158-159
3. Cf. Hodous: *Folkways in China*, p. 179

f. Ta-tsiu

A number of brilliant displays called "ta-tsiu" occur in Kwangtung province in the month of October.¹ At this time the harvest is completed and offerings of thanksgiving are presented² to the spirits who have helped the farmers in their work.

g. Birthdays

The celebration of birthdays also holds an important place in the lives of the Chinese. Great importance is placed upon the occasion when a boy is one month old.³ Elaborate celebrations, with feasting, theatricals and the firing of crackers, take place upon certain birthdays, commencing with the thirtieth and occurring every ten years thereafter. In the life of a woman, it is the ~~thirty-first~~, forty-first, fifty-first, etc. that is celebrated.

h. Funerals

Funerals are also times for feasting and firing of crackers. It is believed that the noise of the crackers keeps away evil spirits. The family is dressed in the white cloth of mourning and the women of the family keep up an almost continuous wailing whenever they hear anyone approaching the house. A mat shed is constructed in front of the house and in this building the hired musicians keep up a shrill noise which they call music. Much ceremony is connected

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1. Cf. Henry: The Cross and the Dragon, p. 160
2. Cf. Hodous: Folkways in China, p. 202
3. Cf. Cormack: Everyday Customs in China, p. 37
Cf. Dyer Ball: Things Chinese, p. 96

with the occasion, the Chinese having a saying, "The most important¹ thing in life is to get buried well".

i. Weddings

Weddings are also times of great celebration, firing of crackers, and feasting, for marriage is considered the end and aim of a girl's life and she is taught from childhood by her parents to look forward to this as her goal. She herself has little to say regarding her wedding or the choosing of her mate, for she is of no importance. A man in China does not marry so much for his own benefit as for the benefit of his family, that there may be descendants to keep up the ancestral worship and that his mother may have a daughter-in-law to wait on her. Thus although the day is generally not a happy one for the bride and groom it is for the many friends and relatives who gather to have a good time. As part of the ceremony, the bride and groom must pay the proper respects to the groom's parents and also² to the ancestral tablets.

j. Summary

Thus it is evident that there are many festivals occurring all through the year which have a vital effect upon the lives of the women of rural South China. The wealthy spend much time and money upon the proper carrying out of all of these ceremonies and the poor

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1. Dyer Ball: Things Chinese, p. 460
Cf. Smith: Village Life in China, pp. 191-195
2. Cf. Dyer Ball: Things Chinese, pp. 417-418
Cf. Smith: Village Life in China, pp. 179-180
Cf. Henry: The Cross and the Dragon, pp. 161-162

do what they can, often going into debt, that the wedding and funeral ceremonies, particularly, may be conducted properly. Although many of the ceremonies which are connected with idol worship, such as burning of incense and the bowing to the ancestral tablets, are laid aside when a woman becomes a Christian, yet it is quite natural and, rightly so, that these festivals still play a very important part in the lives of the women and children of these rural regions of South China.

3. Dominant Fears

a. Introduction

The fear of evil spirits which dominates the lives of the people of rural South China and the fact that calamity and sickness are attributed to evil spirits were found to be emphasized in most of the books studied. Ancestor worship and the fear that the departed spirits will return to take vengeance upon those who remain if the proper rites and ceremonies are not performed were also emphasized by many of the writers.

b. Evil Spirits

Terror occupies a large part in the lives of these women. They believe that they are surrounded by spirits constantly seeking to do them harm. They do believe in good spirits, but the fear of the bad ones seems to be much stronger and affects their lives much more than does the belief in the good ones. Of this Mabel Nowlin has said,

"The many times that fear of 'evil spirits' was mentioned, often by children from Christian homes, would indicate

that it takes more than one generation to overcome the conditions of centuries and the current beliefs of a non-Christian community. The constant possibility of being overtaken and harmed by some evil spirit breathes in the air. The hideous images of these deities in the temples, and the offerings every month to placate them, make them real in a way that no American 'ghosts and goblins' can be. Buddhism as one sees it in these fear-ridden children and adults seems far from the flowery, esoteric philosophy of the books read on the subject in comfortable American libraries! The cold morals of Confucianism offer these children nothing as vivid as are the forces of evil that haunt them. It is nothing short of 'Good News' to them to learn in Christian religious education classes that there is a God who can be depended upon -- one whose love is more powerful than any other force in the world."¹

Children are often dedicated to certain gods in order that they
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 may be protected by the god from the evil spirits. At one time the writer entered a Chinese temple in which, among other gods, was a very hideous god of thunder. Laid before this god were a number of sheets of red paper bearing the names of certain children and saying that they had been dedicated to this god. The god of thunder is considered a very powerful god, hence many mothers are desirous that their children shall receive his protection.

Many charms are hung over the bed in order to keep away evil spirits: a sword fashioned from cash which have been strung with red cord, the shape of a pair of scissors cut out of paper, a tiger skin, forms of wild animals cut from paper, a pair of trousers, or a bunch
³
 of red peppers, all of these are considered very potent charms.

If a person is drowning, many are unwilling to go to his rescue, since they fear that the evil spirit in the water, who is trying to get the drowning person, may turn on his rescuer. It is better to
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 leave him to his fate.

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1. International Journal of Religious Education, November 1935, p.9
2. Cf. Nee: Christ and a Chinese Family, p. 45
3. Cf. Cormack: Everyday Customs in China, p. 29
4. Cf. Nee: Christ and a Chinese Family, p. 18

Small children generally have certain charms, designed to keep off the evil spirits, hung around their necks. Often a boy is given the name of a girl or of an animal, in order that the spirits may be fooled and not desire him. In one Sunday School class there were three little boys who bore the name of "dog". A timid or nervous child is considered to have clearer vision than others, his timidity or nervousness being attributed to the fact that he is able to see¹ these evil spirits which are invisible to the eyes of older people.

Disease is commonly believed to be caused by evil spirits. Often the sick person is put through various forms of torture, as burning and pricking with needles, in order that the evil spirit may be driven from his body.² Demon possession is believed in by a majority of the illiterate country people and many charms are used³ in attempting to drive them out.

Houses often have the reputation of being infested by evil spirits and are sold very cheaply, as everyone is afraid to live there. The real reason for the sickness which comes is often due merely to the dampness and noxious gases which are caused by the lack of ventilation. During special festivals such as New Year and the Moon Festival, a great many firecrackers are exploded, thus consuming or carrying away the noxious gasses. The people, being ignorant of the natural law working in these instances, attribute

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1. Cf. Cormack: Everyday Customs in China, p. 38
2. Cf. Hodous: Folkways in China, p. 208
3. Cf. Cormack: Everyday Customs in China, p. 254

the resulting healthiness to the noise, which they believe has¹
driven away the evil spirits.

The women of rural South China believe sincerely in the power of these evil spirits. It is not surprising, then, that they do their utmost to conciliate them and to gain their help, for they never know when, where, or in what form they may come into contact with an evil spirit. These are considered to take every kind of shape, animal, bird, reptile, plant, tree, broom, log, and such like. Besides all of these spirits, there are the spirits of the earth, air, sea, and all the elements and powers of nature whose good will must² be procured and kept. These spirits are no respectors of age or person, but their power is manifested continually in every phase and³ circumstance of life. Since these beliefs have such a hold on the women and since they so thoroughly permeate the lives of the women, it is not to be wondered at that these uneducated women find it difficult to throw off their fear of them entirely, even after becoming Christians.

c. Ancestors

As already intimated above, in the consideration of Chinese New Year and Ch'ing Ming, ancestor worship is an important force in the life of every Chinese. The ancient sages taught filial piety and the reverence for and devotion to parents and other superiors in age and position, as practiced by the Chinese, are very

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1. Cf. Henry: *The Cross and the Dragon*, pp. 52-53
2. Cf. Cormack: *Everyday Customs in China*, p. 248
3. Cf. *Ibid.*, p. 237

commendable. Unfortunately in more recent times this practice has developed mainly into the devotion to the dead and performing the proper ceremonies and presenting the proper offerings before the ancestral tablets.¹ Mencius taught,

"The nourishment of parents when living is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead, that we have what can be considered the great thing."²

The latter part of this teaching has been emphasized to the detriment of the first part in many cases so that, although passages from the "Canon of Filial Piety" are quoted, they are often not observed in real life. This, however, is not always true.³ The writer has known of several instances in which the son and daughter-in-law have made life miserable for the parents while they were living, but upon their death have gone through great ceremony and done much weeping and mourning for them. The motives for all this sorrow is not any affection for the departed. In many cases they are glad to have them go, but they fear that the spirit will come back to haunt them if the proper burial ceremonies are not performed. As Dr. Henry puts it, "They are kept all their lifetime in fear, not of death,⁴ but of the dead".

4. Family or Clan Life

The life of the Chinese, especially in rural regions, is centered in the family or the clan. Often the people in a

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1. Cf. Henry: The Cross and the Dragon, p. 124
2. Quoted in Cormack: Everyday Customs in China, p. 88
3. Cf. Henry: The Cross and the Dragon, pp. 124-125
4. Ibid., p. 125

whole villages bear the same surname. Each village has its ancestral hall in which the ancestral tablets are placed and around which much of the life of the village is centered. It is rather significant that Dr. Sun Yat-Sen, the great national hero of China, felt that his people had strong family or clan spirit, but very little national spirit.¹ Of this he said, "So if we want to restore our national standing we must first revive our national spirit".² The women of the rural regions are especially ignorant of matters regarding their own country. Their interests are centered wholly around their families.

5. Worship

The worship of the Chinese family is largely carried on by the women. As one enters the temples one notices that there are more women taking part than there are men. The same is true in the Christian churches. Because of this, Dr. Henry has said that he believes the hope for the conversion of China is to be found in the women, for they are the religious portion of the people.³ He goes on to say,

"While the men worship out of pure selfishness, the women are often prompted by the longing of their heart for sympathy and comfort."⁴

The mother is the one who trains the child in the forms of worship. This worship, however, seems to be of a very mechanical nature, the observance of certain set forms and ceremonies, of kneeling, bowing,

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1. Cf. Sun: San Min Chu I, p. 12

2. Ibid., p. 124

3. Cf. Henry: The Cross and the Dragon, p. 293

4. Ibid., p. 293

and knocking the head on the ground. Every night and morning incense must be lighted and placed before the household shrines. This is generally the duty of one of the children. On certain occasions, the ceremonies to be gone through are fixed and have been passed down from generation to generation, the mothers training the children in the proper performances.

Unfortunately when a woman becomes a Christian this feeling of obligation for training the children in worship does not generally carry over. This may be partly due to the fact that they do not know of any ~~Christian~~ forms and ceremonies which should be conducted. When one of the women from the aboriginal tribes in the mountains was asked why she did not become a Christian she replied, "How do you become a Christian? Don't I come down and celebrate Christmas every year?" Many seem to consider that going to church once a week is all that is necessary for worship. The China Continuation Committee reports the following reasons as given by Christians families for not conducting family worship: the inability to read; the absence from home, at times, of the only one able to lead in prayer; lack of time, because the family is too busy; indifference. To these the Committee of Reference and Council of the Foreign Mission Conference of North America has added a sixth, the fact that the parents do not realize that they have a duty to educate¹ their children religiously. It might also be true that they do not know how to give them religious training.

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1. Cf. Educational Commission representing the Mission Boards and Societies conducting work in China: Christian Education in China, pp. 291-292

6. Summary

A study of the customs and beliefs which affect the lives of the Christian women of rural South China reveals, then, that outstanding among them are the national attitude toward ~~Women~~, the various religious festivals which occur throughout the year, the fear of evil spirits and of the spirits of the ancestors, their family or clan spirit, and the responsibility for much of the worship in the home and in the temple which rests upon them. These conditions reveal that there are many needs connected with the lives of the Christian women of rural South China. These will be dealt with later.

C. Environmental Conditions Influencing the Lives of Christian Women of Rural South China

1. Introduction

Although much progress has been made in the matter of transportation in the large cities of China, and although automobiles, aeroplanes, trains, and launches are becoming common sights, they have not as yet penetrated very far into the interior of South China. And although their sisters in the cities have been able to travel and see different parts of the country, the women in the rural regions are forced, because of poverty, to stay at home in order to help make a living for the family. These two factors, the narrow horizons hemming them in and the poverty ever dogging them, were set forth in many of the sources examined as outstanding environmental influences. To these the writer,

out of her experience, would add another, namely, the degrading influences which surround the women. This factor was also mentioned by Dr. Henry.

2. Narrow Horizons

Rarely do the women of these rural areas have the opportunity of traveling very far from home; thus their knowledge is greatly limited and they are extremely narrow minded and slow to lay aside¹ the old and take up the new. One illustration of this is found in Smith's statement,

"The wife of a Tao-t'ai told a foreign lady that in her next existence she hoped to be born a dog, that she might go where she chose!"²

Another is found in the case of an old lady who was much opposed to her grand-daughters' bobbing their hair. When the girls went to Canton to school and found that everyone else had bobbed hair, they conformed to the style. On their return home for vacation they wondered what their grandmother would say. By this time, however, the style of bobbed hair had spread into the country and the old lady had seen many instances of it and had come to realize that it was very common. When her grand-daughters arrived she said, "I don't blame you for bobbing your hair, you'd feel very queer, being the only ones with long hair". Still another example of the restricted life of women is to be found in the following story, of

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1. Cf. Smith: Village Life in China, p. 262

2. Ibid., p. 262

a young woman missionary who went with her father to hold meetings in one of the villages in the country. The women of the village thought it unusually considerate of her father to take her around to different places, for they said a Chinese man would never do it and a woman would never dare go alone. Since Confucius taught that woman's place is at home; she rules inside, while man rules outside¹ the home, the women seldom go far from home.

3. Poverty

Most of the people in the rural regions of China are poor and have large families to support. Often they live a hand-to-mouth existence and the women have a hard time to figure out how they are to make ends meet. This is often a source of real worry to them. Because of this, too, they are hampered in their desires to improve their manner of living. Most of them work hard from early morning until late at night, with only a short rest at noon.² Many work in the fields and some spend the day out on the mountain side, under the hot sun, cutting grass and carrying it home to burn or to sell.³ By the time evening comes they are very tired. As a result the women have very little spare time.

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1. Cf. Lin Yutang: My Country and My People, p. 146
2. Cf. Smith: Village Life in China, pp. 275-276
Cf. Holcombe: The Real Chinaman, p. 80
3. Cf. Henry: The Cross and the Dragon, p. 38

4. Degrading Influences

Many of the women of rural South China do not know how to use what little leisure time they do have. At Chinese New Year time they have a number of days when all work is dropped and every one has a good time. Too often the women are enticed by their non-Christian neighbors to join their gambling games or to form small groups to gossip. It is not surprising that they yield, for they have so little recreation.

The use of vile language is another habit against which Chinese women who have become Christians continually have to struggle. This is especially difficult because they are continually hearing their neighbors use it. At one home where the writer visited she was awakened every morning by one of the neighbors talking at the top of her voice, nearly every other word she used being such as would not bear repeating. The little girl in the home, about two years old, came in one day and used some of the language she had been listening to without realizing what she was saying. Dr. Henry says of this language:

"The conversation of the poorer classes especially is sometimes too vile and horrible to think of. It seems perfectly inconceivable that people, however degraded, could bring their lips to repeat such language as falls incessantly from their tongues. If the conversation that Lot was compelled to listen to in Sodom was anything like that which greets the ear in China, he certainly deserved profoundest commiseration. They never swear, properly speaking; but I have often felt that a good round oath in English would be a relief to the awful vileness of the expressions with which their conversation is so thickly interlarded. To hear boys use in play, or mothers in speaking to their daughters, or parents teaching the lisping child to repeat words, the like of which I could scarcely believe a human being could be found base enough to utter, and that too without any apparent thought that they

were saying anything out of the way, -- revealed a depth of pollution that was appalling; and to be compelled to hear such language day after day was one of the greatest trials of my life in China."¹

This statement coming from a foreigner is especially significant, as in most cases foreigners understand very little of such language. It is very difficult for the Christian women to keep their language pure when they are constantly hearing that which is not pure. It is especially difficult for them to keep their children from learning vile language. Many of the Christian women have mentioned the fact that they wish they might find an environment where their children would be free from learning habits of gambling and using bad language.

5. Summary

To sum up, then, the environmental conditions which are outstanding in their influence on the Christian women of rural South China are these: their horizons are very narrow as they have little opportunity for travel; hence they know very little about the world outside of their own circumscribed environment. Their living is further hampered by the limitations of poverty and the demands of hard work. Their Christian ideals, where these have been caught, are constantly exposed to the counteracting forces of such degrading influences as gambling, gossiping and vile language.

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1. Henry: The Cross and the Dragon, pp. 59-60

D. Personal Characteristics of the Christian Women of Rural South China

1. Introduction

A study of the forces that influence the Christian women of rural South China is not in itself sufficient to enable one to understand them fully. It is also necessary to make a study of the characteristics of the women themselves. Most of the material which follows, delineating ~~these~~ characteristics has been gained from the writer's own contacts with them. Others would no doubt report other characteristics. To the writer, however, the picture that emerges as predominant, out of an experience of twenty years of living among them, is that of an industrious, hospitable, beauty-loving, helpful group.

2. Industrious

The women of rural South China are very industrious. They generally arise very early in the morning and keep busy most of the day. In most cases this is made necessary because of poverty and the large families which they have. They are very capable. Many consider that the people of South China are the most capable people in China. ~~They~~ are also very persistent. When they determine to do a thing they generally stay at it until the task is accomplished. Their skill, persistence, and patience are shown in the fine embroidery and carving which they produce. Lin Yutang has said of the people of South China,

"South in Kwangtung, one meets again a different people, where racial vigor is again in evidence, where people eat like men

and work like men, enterprising, carefree, spendthrift, pugnacious, adventurous, progressive and quick-tempered, .."¹

If the women of rural South China are once persuaded they can learn and have the determination to do so, in many cases, they make very rapid progress.

3. Hospitable

Hospitality is another dominant characteristic of the women of rural South China. The missionary or Chinese worker is nearly always welcome in the homes and invited to drink a cup of tea. At one home where the writer had the privilege of spending the night, only one woman, a graduate of the mission school, was a Christian. Yet the group of Christians who went to call upon her received a royal welcome in this home and were urged to spend the night. The women of the house stayed up very late asking questions about Christianity. The next morning the Christians were urged to stay longer and when they were unable to do so, the family went with them for a long distance and then stood in the rain until they were out of sight, calling after them to be sure and return soon. This is only one of many incidents of the hospitality of the Chinese women which might be cited. In itself this incident shows that the hospitality of the women of rural South China is not limited to the social realm alone but extends into the spiritual realm as well.

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1. Lin Yutang: My Country and My People, pp. 18-19

4. Beauty-Loving

The women of South China have a great appreciation for the beautiful. They delight in wearing flowers in their hair. Many do not like the looks of the bare, smoke-blackened walls in their homes. Thus one sometimes finds newspapers pasted on the walls. Oftener still the wall is decorated with cards which have been obtained from packages of cigarettes, or even with obscene pictures. In many cases the Christians have asked for Bible pictures which they could paste on their walls and explain to their non-Christian neighbors when they call.

5. Desirous of Helping Others

Many of the women of rural South China are eager to witness to others of their faith, but many say they do not know how. One old lady who has raised a fine Christian family, with six of her children in Christian work, was very much worried because she did not feel that she herself was doing anything for Christ. One day she said to one of the missionaries,

"I can't sing, and my memory is not good. I can't remember a Bible story long enough to tell it to someone else. I'm not much good, but there are many children in my neighborhood and if you'll come and teach them, I can provide a place in my house and collect a group of children".

The class was started. Each Sunday the old lady prepared the room and gathered from twenty to thirty children to learn to sing and listen to the Bible stories. Sometimes she invited other women to come and listen too. Her face shone with happiness that she was really able to do something for her Lord and to tell others about

Him.

him. Bible pictures and song sheets were pasted on the walls and it was not long before she herself was explaining them to those who came. One Wednesday in prayer meeting she even told in a halting way the story of her Christian life. She is happy because she has found something she can do and is revealing much development in her own Christian life. There are many like her, who want to do something to help others, if someone will only show them how and help them.

To cite another example, three of the graduates of the mission school had never felt any responsibility to do any Christian work. One day the challenge was presented to them that they teach a class of girls who were too old to enter the public school, but wanted to learn. They felt that they did not want merely to teach these girls to read and asked for materials to be used in a worship service before each session. "For", as one of them said, "our main aim in teaching these girls is that they become Christians". They became very enthusiastic over this work and when difficulties arose were quick to find methods of surmounting them. They found other methods by which they could be of service to those in their community and their church. Best of all, they felt that they themselves were developing in their own Christian lives.

Others, similarly-minded, find much satisfaction and are of great service in accompanying the missionary or Chinese worker when they visit the Christians and in helping them to find places. They are more than willing, but they need to be shown how.

E. Lack of Training of the Christian Women of Rural South China

1. Introduction

From Childhood most of the training which the women of rural South China have received is that which their mothers have given them indirectly or that which they have learned directly from experience. They are not taught to read or write, are ignorant of even the most simple rules of hygiene, have little or no training in methods of establishing Christian homes, and have received little religious instruction. Because of its significance for Christian education this lack of training in its different aspects will now be considered.

2. Lack of Training in Reading and Writing

Very few of the women of rural South China know how to read or write. This has been a great handicap to them in their religious development. Much simple literature, such as newspapers, magazines, and books on home management, training of children, and hygiene are being prepared, but not many of these women can take advantage of this literature.

3. Lack of Training in Hygiene

Many of the women know nothing of the laws of hygiene. Consequently diseases are spread very rapidly and the death rate, especially among children, is very high. One old lady saw a book on hygiene for the first time. Having already learned to

read a little, she was very much interested and immediately sat down to read it. She received a great thrill. Every once in a while she would burst out with such exclamations as, "I never knew a mosquito could make me sick!" or "I didn't know that a fly carries sickness!" That woman was learning things and she wanted to go out and tell all of her neighbors about what she had learned, for she knew that they did not know either. Many of these women are ignorant of even the simplest rules of hygiene.

4. Lack of Training in Christian Home Management and Methods of Training Children

Many wish to have fine Christian homes and to bring up their children to be good Christian men and women, but the only ways they know for bringing up their children are the methods which they have learned from their mothers, neighbors or through experience.

Being unable to read the Bible they are limited to what they learn in Church or Sunday School on Sunday morning and possibly at prayer meeting during the week, which is very little. They can neither tell their children Bible stories, nor teach them to sing, nor can they conduct family worship. This is certainly a great handicap in the life of the home.

5. Lack of Training in Religion

Many of these women, although they have become Christians, are still terrified by their old superstitious beliefs. Often when a

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1. Cf. Martin: The Lore of Gethay, pp. 284-285

child is sick, a Christian will find it hard to throw off her old beliefs, but will resort to her old heathen practices of driving the evil spirits from the body. They have not yet learned that Jesus can free them from their bondage to superstition and fear and add new meaning to their lives. Often they are just as hungry, if not more so than the non-Christian women, to hear the "Old, Old, Story" for they have become awakened to their need. Many have not learned what Jesus Christ can mean to their lives and their homes if they fully surrender to Him.

6. Lack of Training in Responsibility to Witness for Christ

In many cases the women have not as yet realized their responsibility to witness for Christ. They feel that this is the duty of the missionary, the preacher, and the Bible women. The Church is coming more and more to realize that as it becomes more and more indigenous and self-supporting there is going to be less place for the paid Bible women, and more place for laywomen in all of the work of the Church.¹ As yet, however, especially in their own homes, the women seem to feel very little responsibility for witnessing for Christ and for giving their children Christian teaching. A Church is very much weakened unless each of its members feels that he or she has a part in the work. As has been shown above, in many cases this is due largely to the fact that they do not know how.

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1. Cf. National Committee for Christian Religious Education in China: Training for Service in the Chinese Church, p. 40

F. Summary and Conclusions

From the above study it is obvious that the Christian women of rural South China have many needs. They need to be freed from the feeling of inferiority which the teaching of the ancient sages has brought upon them. They need to realize that they are important and that what they think and do is very important. They need to know that they are exerting a great influence upon their families and communities and that it is important that this influence shall be for the good. They need to know that they can learn and especially they need to be given the opportunity to learn.

Throughout the year many different festivals occur which are celebrated by the Chinese. In most cases heathen worship is connected with these festivals. There is need that these festivals be given a religious significance in the minds of the Christian women and that they learn Christian methods of celebrating them.

Fear is a powerful force in the lives of the women of rural South China. There is fear of evil spirits, fear of the powers of nature, fear of disease, fear of death, and fear of the spirits of the departed. These women need to know that Jesus Christ has power to overcome these evil forces, banish all their fears and bring peace into their lives.

The life of the Chinese has always been bound up in the family or clan. The women of rural South China know very little about their own nation. They need to know something about their country and to realize that they can play an important part in its reconstruction, particularly by helping to make it Christian.

In heathen worship much of the responsibility falls to the lot of the women. Since burning of incense and candles has no part in Christian worship the newly converted Christian women need to be trained in the importance of worship in the home and to be taught methods which they may use in this worship.

These women are so tied down with their work that they know very little else. They need to be taught forms of wholesome recreation and need to be supplied with useful occupations to fill leisure time which they do have in place of the gambling and gossiping to which their non-Christian neighbors tempt them.

The love of beauty evidenced in these women needs to be satisfied. Instead of the pictures from packages of cigarettes and obscene pictures, to which they turn for want of something better, they should be given materials which are both beautiful and helpful.

Many of the Chinese women, when they become Christians, wish to tell others about the new joy which has come into their lives, but they do not know how to go about it. There is a real need for expression. This involves not only opportunity, but also direction and the provision of helpful materials.

The Christian women of rural South China need to be trained in reading and writing, in the laws of hygiene, in Christian home management, in methods of training children, in the practice of Christian living, and in witnessing for Christ.

Such, then, are the needs which must form the basis ~~of~~ any attempt to provide suitable materials for the task of giving these Christian women of rural South China adequate Christian training.

CHAPTER II

OBJECTIVES TO BE REACHED THROUGH A COURSE OF BIBLE STUDIES
FOR USE IN TEACHING CHRISTIAN WOMEN OF RURAL SOUTH CHINA

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OBJECTIVES TO BE REACHED THROUGH A COURSE OF BIBLE STUDIES FOR USE IN TEACHING CHRISTIAN WOMEN OF RURAL SOUTH CHINA

A. Introduction

In preparing a course of Bible studies it is very important to determine first what results these lessons should seek to accomplish, or, in other words, to set up their aims or objectives. Much thought and study has been given to the question of objectives in Christian religious education by Christian leaders in recent years. The International Council of Religious Education, acting for "Protestant Evangelical forces of the United States and Canada", has drawn up and published a list of objectives in connection with their International Curriculum Guide, called, "Principles and Objectives of Christian Education". As therein set forth the general objectives of Christian education are to lead the pupil to a knowledge of God and into a personal relationship with Him; to bring the pupil to an understanding and appreciation of the life and teachings of Jesus and to an experience of Him as Lord and Savior, resulting in loyalty to Him and His cause, expressed in life and conduct; to guide the pupil in a progressive and continuous development in Christlike character; to stimulate the pupil to participation in the construction of a social order based on the ideal of the Fatherhood of God and the brotherhood of man; to lead the pupil to cooperate in the work of the Church; and to help the pupil to assimilate the best religious

experience of the race, especially that expressed in the Bible. Dr. Paul Vieth in his outstanding work, "Objectives in Religious Education," follows this same general outline.

As these are now commonly recognized by the leading religious educators of the day as the chief aims of Christian education they will form the basis for the objectives of the lessons to be prepared. General objectives, however, are in themselves not adequate, for there must be a specific adaptation to the particular group which is to be taught. The purpose of this chapter then, is to modify these objectives, in the light of the findings of the preceding chapter, to meet the specific needs of the Christian women of rural South China. An intervening step will be to consider the full implications of each of these objectives as they are analyzed in the International Curriculum Guide.

B. An Analysis of the Objectives of Christian Education

1. Personal Relationship to God

The first objective, as stated in full in the above-mentioned source, reads as follows:

"Christian religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him."¹

This general aim is then analyzed into six subsidiary aims:

Christian education seeks to lead the pupil to a knowledge of God as He is revealing Himself in nature, in the Bible, in Jesus Christ, and as He is operating through the Holy Spirit in personal

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1. The International Council of Religious Education: The International Curriculum Guide, Book I, p. 10

experience. This experience of God should be an ever-growing and enlarging experience. For although the teacher cannot adequately present God to the intelligence of the pupil, he can guide the pupil¹ and help him in his discovery of God.

Christian education seeks to guide the pupil beyond the mere appropriation of knowledge about God and seeks through an ever-growing and increasing experience to lead to a conviction of the reality of God, His being, character, and purpose, and thus to a sound² faith in God.

Christian education, as a result of this faith, seeks to lead the pupil to respond with such attitudes toward God as dependence, trust, obedience, ~~and~~ ^{and love} gratitude.³ This is the Father-child relationship between God and the Christian.⁴

Christian education, through this relationship between the Christian and God, seeks to lead to the practice of worship or communion with God. This may be individual or group worship. Worship is of value both for its own sake and as a motivating power⁴ that impels the worshiper to cooperate in God's work for the world.

As experience with God, this communion with Him, finds expression in action, so, in ever fuller measure, through service with and for men shall the Christian have a deepening consciousness of God and a sense of cooperation with Him in the fulfillment of

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Cf.

1. /The International Council of Religious Education: The International Curriculum Guide, Book I, p. 10
2. Cf. Ibid., p. 10
3. Cf. Ibid., p. 10
4. Cf. Ibid., p. 10

His purposes. Christian education seeks to lead the pupil to a realization that he is a member of a social group of which God is a part and to a growing sense of the presence of God in the group¹ life.

As a result of this feeling of working together with God, Christian education seeks to guide the pupil to determine his conduct, both personal and social, on the basis of God's relation to the world, and of faith in the "eternal principles of right and justice". It seeks to help the pupil to connect religion with the whole of life and to express the will of God through a life lived in harmony with these eternal principles upon which the universe itself is founded.²

2. Personal Relationship to Jesus

The second general objective reads:

"Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct."³

Three subdivisions appear under this objective:

Christian education seeks to bring the pupil into relationship with Jesus Christ and to a realization that Christ is the One who can give them the "Abundant Life". It seeks to inspire in the pupil a loyalty to Christ as Savior and Lord and a feeling of union with Him in His spirit, purpose and work. It seeks to help the pupil⁴ through Christ to find the Father.

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1. Cf. The International Council of Religious Education: The International Curriculum Guide, Book I, p. 10
2. Cf. Ibid., p. 11
3. Ibid., p. 11
4. Cf. Ibid., p. 11

Christian education seeks to lead the pupil to a realization that God is like Christ and that Christ is the perfect revelation of God. By the use of Jesus' teaching and example it seeks to lead the pupil to a real knowledge of God and an experience with Him.¹

Christian education seeks to lead the pupil to an acceptance of Jesus as example and moral guide in all matters of conduct. It seeks to lead the pupil to accept Him as guide in all present-day situations.²

3. Development of Christlike Character

The third general objective is stated thus:

"Christian religious education seeks to foster in growing persons a progressive and continuous development in Christlike character".³

This is divided into fifteen sub-aims, which are as follows:

Christian education seeks to lead the pupil to the "fullest possible self-realization". It seeks continuous growth and progress which will result in a greater capacity for further progress and growth.⁴

Christian education seeks to lead to a knowledge and understanding of sin, its nature and meaning, and to lead to an experience of sin forgiven and of restoration to fellowship with God. There is so much sin in this world that it is impossible for life to reach its fullest development without a consideration of the meaning of sin and the method of recovering from it.⁵

Christian education seeks to lead the pupil through the power and help of the Holy Spirit into a vital religious experience, either

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1. Cf. The International Council of Religious Education: The International Curriculum Guide, Book I, p. 11

2. Cf. Ibid., p. 11

3. Ibid., p. 11

4. Cf. Ibid., p. 11

5. Cf. Ibid., p. 11

gradual or sudden, resulting in the consecration of the whole life to Christian living. This one great decision will be followed by progressive, continuous decisions along this line.¹

Christian education seeks to help the pupil to discover the best methods by which he may secure the highest and most meaningful types of religious experience. So shall he be helped to make the most satisfactory "religious adjustments" to life.²

Christian education seeks to lead the pupil to an ability to make decisions for himself, on the basis of increasing discernment between what is right and what is wrong and of a willingness to exercise independent judgment.³

Christian education seeks to help the pupil in his Christian development by providing opportunity, under guidance, to put into practice the principles of Christian living through participation in actual life situations.⁴

Christian education seeks to develop Christian character in the pupil, not Christian character in the sense of a certain state of perfection, but in the sense of a growing life governed by Christian principles and motives.⁵

Christian education seeks to instil in the pupil certain convictions regarding the value of spiritual ideals in order that he will interpret and control his conduct in the light of these

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1. Cf. The International Council of Religious Education: The International Curriculum Guide, Book I, pp. 11-12
2. Cf. Ibid., p. 12
3. Cf. Ibid., p. 12
4. Cf. Ibid., p. 12
5. Cf. Ibid., p. 12

ideals and in the power of strong religious convictions.¹

Christian education seeks to lead the pupil to a definite personal faith which is ever becoming deeper and deeper, a faith which is his own and which he is able to express in words and conduct.²

Christian education seeks to lead the pupil to seek to attain higher values in thinking, feeling, and living. It seeks to inspire in the pupil an awareness of the best and a desire to realize it.³

Christian education seeks to help the pupil to gain a forward look, ever seeking for new opportunities, revelations, and power. It seeks to help the pupil to be open-minded in learning and in discovering more about "God's laws for governing the world, man, and society".⁴

Christian education seeks to lead the pupil to realize that Christianity permeates all of life and thus to help him to choose a vocation and to carry it on in the light of Christian principles.⁵

Christian education seeks to help the pupil to recognize great spiritual leaders and to be willing to follow their guidance, not blindly, but because of recognition of their value and ability.⁶

Christian education seeks to train the pupil and to develop his character so that he will be prepared and willing to accept leadership in Christian work whenever and wherever the opportunity offers.⁷

Christian education seeks to awaken in the pupil the desire to lead others in the Christian life and to prepare him to do this.⁸

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1. Cf. The International Council of Religious Education: The International Curriculum Guide, Book I, p. 12
2. Cf. Ibid., p. 12
3. Cf. Ibid., p. 13
4. Cf. Ibid., p. 13
5. Cf. Ibid., p. 13
6. Cf. Ibid., p. 13
7. Cf. Ibid., p. 13
8. Cf. Ibid., p. 13

4. Participation in the Construction of a Social Order

The fourth general objective is:

"Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man."¹

This objective has been divided into five parts:

Christian education seeks to lead the pupil to a recognition of the Fatherhood of God and the consequent brotherhood of man in this world, with all that this implies. It seeks to develop in the individual a love and respect for others and their opinions and viewpoints, even when they may be opposed to one's own.²

Christian education seeks to help the pupil to adjust to the social order and to apply Christian principles to his social relationships. It seeks to inspire in the pupil a desire and a feeling of responsibility to cooperate with God in developing a social order based upon the Christian gospel.³

Christian education seeks to lead the pupil to participate in the attempt to change the present social order to one of righteousness. It seeks to help the pupil to see that each one has a responsibility for the present condition of the social order and to bring him to a sense of obligation for making it more ideal.⁴

Christian education seeks to lead the pupil to be willing to make constructive criticism of the social order in which he is living

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1. The International Council of Religious Education: The International Curriculum Guide, Book I, p. 13
2. Cf. Ibid., pp. 13-14
3. Cf. Ibid., p. 14
4. Cf. Ibid., p. 14

and to be willing to take upon himself the responsibility of promoting necessary changes and to live according to the principles of love. It seeks to inspire in the pupil a willingness to sacrifice self for the establishment of Christ's Kingdom upon earth.¹

Christian education seeks to make this social interest a universal one, to interest the pupil in all of the nations and peoples of the world.²

5. Active Participation in the Church

The fifth objective of Christian religious education is expressed as follows:

"Christian religious education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians -- the church."³

This objective has three subdivisions:

Christian education seeks to lead the pupil to active participation in the work and service of the church. It also seeks to train the pupil so that this participation will be intelligent and effective.⁴

Christian education seeks to inspire the pupil to a wholehearted cooperation in Christian service, working through the channels provided by the church.⁵

Christian education seeks to train the pupil and instil a desire in him to make constructive contributions to the church

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1. Cf. The International Council of Religious Education: The International Curriculum Guide, Book I, p. 14
2. Cf. Ibid., p. 14
3. Ibid., p. 14
4. Cf. Ibid., p. 14
5. Cf. Ibid., p. 14

and to help the church more truly to fulfill its purpose in this¹
changing world through a more perfect expression of God's will.

6. A Christian Interpretation of Life and the Universe

The sixth general objective reads:

"Christian religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation."²

The three aspects herein involved are set forth as follows:

Christian education seeks to help the pupil to see that God's plan and purpose are active in the world and to interpret the universe on that basis. In other words, it seeks to lead the pupil to interpret the universe in the light of his faith in God.³

Christian education seeks to guide the pupil to a realization that there are certain high values in life and to a faith that these values will ultimately triumph in spite of conflicting forces.⁴

Christian education seeks to lead the pupil to see that the object of highest value, life, is also preserved. It seeks to bring the pupil to a Christian interpretation of death and to an assurance of "the continuity of personality after death."⁵

7. Familiarity with the Bible and Other Religious Thought

The seventh general objective is stated as follows:

"Christian religious education seeks to effect in growing persons the assimilation of the best religious experience of the race,

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1. Cf. The International Council of Religious Education: the International Curriculum Guide, Book I, pp. 14-15
2. Ibid., p. 15
3. Cf. Ibid., p. 15
4. Cf. Ibid., p. 15
5. Cf. Ibid., p. 15

pre-eminently that recorded in the Bible, as effective guidance to present experience."¹

This also is divided into three subsidiary aims:

Christian education seeks to lead the pupil to a knowledge of the Bible, to see in it a revelation of God's search for man and of man's growing experience with God. It seeks to lead the pupil to use it as his guide in his spiritual life and in meeting the problems which daily face him.²

Christian education seeks to guide the pupil's religious development, through an acquaintance with the best Christian thought throughout the ages.³

Christian education seeks to lead the pupil to a knowledge of the best thought in all religions and faiths and an appreciation of the values in each.⁴

C. The Adaptation of the Objectives of Christian Education to the Specific Needs of Christian Women of Rural South China

Although the objectives stated in the preceding paragraphs apply to Christian religious education in general, they must be adapted in each instance to the situation to which they are being applied. Samuel H. Leger has said,

"The greatest difficulty in most present church programs is a superstitious faith in 'mass production'. Everything centers in the church auditorium, and meetings where those of all ages,

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1. The International Council of Religious Education: The International Curriculum Guide, Book I, p. 15
2. Cf. Ibid., p. 15
3. Cf. Ibid., p. 15
4. Cf. Ibid., pp. 15-16

both sexes, and all degrees of education meet together to listen to general truths in the hope that they will then go out without further aid to work out these truths in the thousand and one concrete situations of daily life. Half of Christ's Great Commission was to 'Teach them to observe whatsoever I have commanded you', all the world's experience in teaching proves that teaching to be effective must be concrete and specific and graded to meet the different degrees of education and experience of the learner".¹

Because of the significant factors revealed in the foregoing study of their characteristics and needs, this is especially true of a course of studies to be used with Christian women of rural South China. Hence, although the objectives just reviewed, as set up by the International Council of Religious Education, will be followed in general, it is now necessary to take into consideration the needs and background of the women for whom the lessons are to be prepared and to qualify those objectives accordingly. This will be done by taking each objective in turn and bringing to bear upon it those factors which have a specific application. Of course it is impossible that a course prepared for one year should fully meet all of the objectives of Christian religious education. This course can but make a start by attempting to meet a few of these objectives. Nevertheless, at this point, all of the objectives will be considered in the hope that further materials may be prepared later which will supplement and continue that which these lessons have begun.

1. Personal Relationship to God

In the first place lessons for use in teaching Christian women in rural South China should seek to lead them to a knowledge of God and to a sense of personal relationship to Him.

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1. Leger: The Chinese Recorder, November 1936, p. 681

Many of the women of rural South China seem to have merely a vague idea of God as "Shang Ti" or "Tien Fu", the Heavenly Father, without realizing what this means. Christian education should seek not only to lead them to a clearer impression of Him as He has revealed Himself in nature, in the Bible, and through Jesus Christ, but should help them to have an ever-growing and deepening personal experience with Him and to recognize the guiding of the Holy Spirit in their lives. These women are continually surrounded by the beauties of nature and Christian education should help them to make full use of these in coming to a realization of God and the blessings which He has showered upon them. Although they may lack many of the things which mean so much to people in the cities, they have things which are of even greater value, if they are only led to appreciate them and to see God in them.

Most of these simple Chinese women have a childlike faith in God, but lessons prepared to teach them should seek to deepen this faith through experience, so that it will be a vital force in their whole lives, a conviction of the reality of God because they have experienced Him.

As a result of this knowledge and experience of God which these women have received they should be led to respond to Him with attitudes of dependence, trust, obedience, and gratitude. They should learn that the blessings and protection which they enjoy come from God and not from the gods of harvest or of thunder. As a result of this realization there should be a growing thankfulness to God for the blessings which they enjoy and a love for Him which will be shown in

a desire to obey Him and do His will.

Having this spirit of gratitude toward God, these women should be taught how they can express their thanks to God and should be helped to hold communion with Him through worship. A course prepared for use with the women of rural South China should seek to train these women in methods of both public and private worship and should provide materials which are simple enough for them to use. As has been shown in the previous chapter,¹ the women know very little about how to worship, for they have discarded their old forms of worship upon becoming Christians and have no new methods to substitute.

Christian education should seek to lead these women to a knowledge of God through their service for others. As already² pointed out, these women desire to help others but do not know how. Christian education should provide methods, occasions, and incentives for these women to serve others and should guide them so that in these experiences they will find God anew and will realize that in this service they are working together with Him.

In China, as in other countries, Christianity is too often something for one day of the week only. These women should be led to see that it deals with all of life, with their family and their

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1. See above, p. 19

2. See above, pp. 27-28

other social relationships, with their festivals and their beliefs. Christian education should seek to lead them to a faith in God's principles of right and justice as controlling the world and to an organization of their life and conduct on these principles in the face of the seeming triumph of evil and injustice.

2. Personal Relationship to Jesus

In the second place, Christian education should seek to bring the Christian women of rural South China to a knowledge of the life and teachings of Jesus, which will lead them to experience Him as their Lord and Savior and will lead them to consecrate themselves to Him and His service.

The lives of these women have so little of joy and real meaning. From morning to night it is nothing but work, and work of the meanest sort.¹ Christian education should seek to lead these women to a realization of the joy and abundant life which Jesus came to bring them. It should help them to see that even in their dull and drab occupations of life they are working together with Him and that He can make their tasks much easier and more worth while. They should be led to a loyalty to Him and a desire to do His will, even in the little things of life, without feeling that they must be doing something big before they can serve Him.

Through Jesus' life and teachings these women should be brought to a fuller knowledge of God. They should be brought to see that God is loving, kind, and helpful as Jesus is. The gods which they have been accustomed to worship are gods which fill them with terror and

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1. See above, p. 22

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demand much of them in the way of sacrifices. It is a great change when Christian education presents to them a God of love, who is ever seeking to give them more than they are ready or prepared to receive.

As has been shown, the women of rural South China are continually surrounded by demoralizing influences and are constantly having to make decisions as to what is right and what is wrong. ² No definite standard can be set up, but Christian education should seek to present to them Jesus Christ as a guide whom they can follow in the decisions which they make.

3. Development of Christlike Character

In the third place Christian education should seek to foster in these women progressive and continuous development in Christlike character.

In too many cases the Christians in rural South China are apt to be satisfied when they have received baptism and have become Church members, feeling that they are now completely saved. Christian education should seek to instil in them a spirit of dissatisfaction with themselves as they are, and to fill them with a desire for progressive growth and development in their Christian lives. They should be brought to the desire to become ever more and more like Christ.

Often when the women of rural South China come before the session and express a desire to unite with the church, upon being asked

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1. See above, pp. 13-14

2. See above, pp. 23-24

whether they are sinners, they reply, "No". Christian education should seek to help them to understand the meaning and consequences of sin. In much of the Chinese worship there is the attempt to get right and gain the favor of the gods.¹ Christian education should show these women that Jesus died for their sins and that through faith in Him they can be freed from their sin and be restored to fellowship with God. They should be taught that God is seeking them. The ultimate aim should be to bring them to an acceptance of Christ as their Savior and to a realization of forgiveness and release from sin.

Christian education should seek to lead these women to conversion, to a complete change in their lives. This should come as a result of definite experience of God and His love. In too many instances parts of the old life are still kept, such as some superstition or belief which they do not give up when they become Christians. These women should be led to a decision to accept completely the Christian way of living for their whole life.

A number of times the fact has been mentioned that the Christian women of rural South China know little about methods of worship.² Christian education should bring them to an understanding of the meaning of worship, provide them with suitable materials for use in worship, and help them in every way possible to have truly worshipful experiences.

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1. See above, pp. 12-16

2. See above, p. 19

The activities of the Chinese are to a great extent determined by customs, ceremonies, or decisions of the priests or geomancers so that there is little need for them to make decisions for themselves. But Christianity is based on principles rather than on set laws and there are many instances in which individual decisions as to what is right and what wrong must be made. A Bible woman or preacher cannot always be present to help the Christians in making these decisions and, were they present, would find it difficult to decide for another. Hence it is important that these women should be trained in deciding for themselves, with the help and guidance of the Holy Spirit and the Bible, what is right and what wrong for them to do. They should also be led to a determination to abide by such decisions, regardless of the cost of being different from their neighbors.

This training in making decisions should take place in actual situations in which the problems arise. For example, the women should be helped to work out methods by which they can observe different national festivals in a Christian way and actually be given the opportunity to carry out such a celebration. Then, too, within their own group they should be helped in positive ways through actual experiences to overcome specific instances of the degrading influences of their non-Christian neighbors.¹ It is very easy to tell a person what to do, but Christian education should go beyond this and stimulate these women to discover how Christian principles can be applied to their living in actual situations.

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1. See above, pp. 23-24

The Christian character of these women should be a developing one, as has been stated before, and their ability to apply Christian principles to their decisions and activities should be ever increasing. Christian education should seek to help them to be so controlled and permeated by spiritual ideals that their conduct will be controlled and actuated by them. There should be a dynamic force, which is the outgrowth of their spiritual conviction^{and} which cannot help but express itself in their conduct.

Although many of the women of rural South China have accepted Christ as their Savior and are attempting to live Christian lives, they do not, as previously indicated,¹ know how to express their faith or tell others about it. Any lessons prepared for teaching these women should help them to develop the ability to express their faith. At first they will probably be able to tell very little, but practice and encouragement will help them in developing more and more ability to express what they believe and what it means to them.

Christian education should lead these women to a desire for higher thinking, feeling, and living. They should be led to the desire to learn to read, so that they may read the Bible for themselves.² They should desire to learn to sing in order to take³ fuller part in the services and to express the joy in their hearts. A desire for improved methods of training their children and especially of giving them definite religious training should be

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1. See above, p. 31
2. See above, p. 29
3. See above, p. 30

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aroused. There should be a desire for Christian homes and communities. Christian education should not only arouse these desires, but it should also help the women to attain them.

Christian education should seek to lead these women whose lives are bound by such inhibiting superstitions and customs² and hemmed in by such narrow horizons³ to a spirit of openmindedness and a desire to find the truth and to discover God's laws for men, for society, and for the world.

Christian education should seek to show these women that in their daily work in the fields, on the hillsides, or in the home, if done in a Christian spirit, they are working with God in His Kingdom. It should show these women that God has work for them to do, should help them to discover it, and should help them see that the way they do this work is important, for it is not theirs but God's.

As a general rule these women are ready to accept the guidance of qualified leaders and in many instances are only too ready to follow the lead of those who are not so well qualified. Christian education should guide them in a discriminating selection of the leadership which they should follow.

Considerable space has already been given in Chapter I to the lack of training of the Christian women of rural South China.⁴ Christian education should seek to train and prepare them for leadership in their own communities and to make them alert to see

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1. See above, p. 30
2. See above, pp. 30-31
3. See above, pp. 21-22
4. See above, pp. 29-31

and take advantage of opportunities for Christian leadership which are offered and for which they are fitted. They should be trained in methods of teaching their children, in conducting and in family worship, /telling their neighbors about their religious experience.

Too often Christianity is considered as a personal matter only. Many of the women consider that they should become Christians in order that they may go to Heaven when they die and avoid Hell. There is no thought that after becoming Christians they have a part in telling others. That is considered the work of the missionary, preacher, or Bible woman.¹ Jesus said, "Ye shall be my witnesses".² In many cases the non-Christian women will not listen to a missionary or a Chinese Bible woman, but will listen to what their neighbors tell them and will especially notice their lives. Dr. W. H. Dobson once said that when a person unites with the church he or she should be given some definite piece of work to do. He suggested that the Christians should be organized in the same way in which the army is organized, with officers in charge of each group to assign work to them and help them in carrying it out. Christian education then should seek to give opportunity for experience in witnessing and should provide simple, attractive materials which may be used by the women for this purpose and which will encourage them to do so.

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1. See above, p. 31
2. Acts 1:8
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4. Participation in the Construction of a Social Order

In the fourth place Christian education should seek to develop in these women the ability and desire to take part in building a social order in the world based on the Fatherhood of God and brotherhood of man.

Having been led to a realization of God as their Father, these women should also be brought to see that this implies the brotherhood of men. It is a common sight to see women in China quarreling at the top of their voices over some little matter on which they disagree. They are also apt to look down on those who are not so fortunate as they are. Christian education should seek to lead them to love others, even the unlovely, and to respect them and their opinions even when they are not in agreement with those which they themselves hold.

As has already been mentioned, the interests of the Chinese are largely centered in their own families and homes.¹ Christian education should seek to lead them to realize that as Christians they have responsibility for their communities and the unchristian conditions which exist there. Having brought them to a realization of their responsibility for improving the social conditions in their communities, Christian education should bring them to a desire to help change these conditions. It should lead them constructively to criticise their communities, to find out what is wrong with them, to discover what is contrary to God's will and then to throw themselves

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1. See above, pp. 17-18

wholeheartedly into the establishment of God's Kingdom in that community. Naturally the women will require considerable training themselves before they will be able to do much in this improvement.

Not only should these women be interested in the improvement of their communities, but they should be led to take an interest in their own nation as well. As a general rule the women know very little about China.¹ Christian education should lead them to a desire to learn more about their own country and ^{should teach them} methods by which they may help her.

Although these country women have little contact with those of other nations² they should be led to an interest in other countries and be taught something about them. The antagonistic feeling against Japan, which is now present in China, has permeated even into the interior and although the women and children know very little of what it is about, they know that they hate the Japanese. Christian education should help them to see that although they do not approve of the conduct of the Japanese, they must see them as God's children, too, and should love and pray for them. These women should be taught something about other nations, brought to realize something of the vastness of God's Kingdom, and stimulated to take an interest in it as a whole.

5. Active Participation in the Church

In the fifth place, Christian education should seek to arouse in the women of rural South China a desire to participate in the work and

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1. See above, pp. 17-18

2. See above, p. 21

and activities of the church and should train them to do so.

As has been mentioned, the attempt is being made to have the Chinese churches become more indigenous and self-supporting and as this comes to pass there is a greater need and demand for volunteer workers.¹ Christian education should train these women so that they can intelligently take part in the services of the church and its activities.

They should be led to cooperate wholeheartedly and intelligently in the services which the church is trying to do for the community. Duties for which they are fitted should be assigned to them and they should be guided at first in carrying this on until they have developed the ability to do it themselves.

They should be led to see that they are a part of the Church. In one country chapel, a children's club was led to the desire to clean the church in preparation for the Christmas celebration and was then guided in actually carrying this out. After this experience one of the children mentioned "our church" in his conversation. Another child immediately said, "The church doesn't belong to you, your family are not Christians". To this the first boy replied, "Well, I guess it does, didn't I help clean it?" Christian education should seek to help these women to realize that the church is theirs and that they have a part in it and its work. They should be led to criticise constructively their church and the work which it is doing and ~~should~~ should be guided in their attempts to make the necessary changes.

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1. See above, p. 31

6. A Christian Interpretation of Life and the Universe

In the sixth place Christian education should seek to lead the women to a life philosophy built on their ability to see God's purpose and plan in the universe. As has been already stated, to the minds of the Chinese women this universe seems to be entirely ruled by evil spirits and their lives are kept in continual terror of them.¹ Christian education should lead these women to a realization that this universe is God's creation and is under His control. They should be led to a complete trust in God which will free them from the fear of these evil spirits and forces of evil. They should be helped to see that there are certain ultimate values which will be preserved, that God has created this world and does have a purpose and plan for it. This should also free them from the worry which harrasses many of them.

Christian education should also help free them from the fear of the spirits of the departed which are considered to wander throughout the earth and torment the living, if the proper rites are not performed and the spirits of the departed are not provided with the things necessary for their welfare.² The women need to be taught that Jesus said,

"In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am there ye may be also".³

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1. See above, pp. 13-16
2. See above, pp. 16-17
3. John 14:2-3

They should be taught that Jesus conquered death and all of its power and that therefore they need not fear death nor the spirits of the dead.

7. Familiarity with the Bible and Other Religious Thought

In the seventh place, Christian education should seek to help the women of rural South China to know and appreciate the best religious experience of the race, especially that recorded in the Bible and to recognize in it a guide in their present experience.

As most of the women of rural South China cannot read,¹ Christian education should first lead them to a knowledge of the Bible through Bible stories and verses, but there should be the ultimate aim of teaching them to read the Bible for themselves. They should be helped to see that the Bible reveals God as searching for them, a God of love. The Bible should be revealed to them as a record of man's experience with God and as a guide for their present day conduct. They should be led to use the knowledge which they do have of the Bible to guide their daily life and should be continually adding to their store of knowledge.

Christian education should seek to help these women of rural South China to become acquainted with the best Christian thought that there is. They should be told of some of the great church leaders and what they did and thought. Of course this teaching will have to be very simple and gradual in the case of these rural women. They should be taught some of the great hymns of the church and helped to understand their meaning.

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1. See above, p. 29

The women of rural South China should also be led to study other religions, particularly those which they have set aside to see what values there are in them, and to discover in what ways Christianity is superior to these religions. Possibly later in their development they might study other religions also.

D. Summary

In order to meet their needs, then, lessons prepared for teaching Christian women of rural South China should have as their objectives the leading of these women to a knowledge of God as their Heavenly Father, who loves and cares for them and to a personal experience with Him in their daily life. This experience should be a developing experience. They should also lead these women to a developing experience of Jesus Christ as their Friend, Lord and Savior, who has power over nature, evil spirits, sickness, and death and who is able to help them in all situations. The lessons should seek to foster in the hearts of the women a desire for progressive development in Christlike character, and to provide opportunity for practice in Christian living. They should lead the women to a desire to help establish a social order based on the Fatherhood of God and the brotherhood of man in their homes, their communities, their nation, and the world. They should train the women to take part in the church services so that they will be meaningful to them and to cooperate in the various enterprises carried on by the church.

They should bring the women to realize that this universe has been created by God and that it is under His control. The lessons should give the women a knowledge of the Bible and help in learning to read it for themselves. They should give instruction in reading and singing the hymns of the church. Thus Christian religious education should seek to bring the women of rural South China into an ever-deepening faith that functions in a well-rounded Christian life and experience.

CHAPTER III

PRINCIPLES BASIC TO THE BIBLE STUDIES FOR CHRISTIAN WOMEN OF RURAL SOUTH CHINA

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CHRISTIAN WOMEN OF RURAL SOUTH CHINA

A. Introduction

In order to discover principles upon which to base the Bible studies for use in teaching Christian women of rural South China, a number of books were consulted. Again, as in the study of objectives, because of the general recognition accorded it, Book One of the International Curriculum Guide was used as the chief source. For specific principles dealing with the selecting of suitable materials, Book Four of this series, "Christian Education of Adults", was studied. However, as the women of rural South China are more like children in their nature, training, and ability, than like the average American adults, the suggestions found therein were not simple enough to meet the need. For this reason, principles which are set forth in Book Two of the International Curriculum Guide, "Christian Education of Children" were examined. These were found to be more suited to the needs of these simple, largely illiterate, women of rural South China and will therefore be considered as basic guides to be followed in the preparation of the proposed lessons.

B. General Principles Basic to the Bible Studies
for Christian Women of Rural South China

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1. The Educative Process Should be Conceived in Terms of Growth

Growth takes place through fellowship with others and through

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1. Cf. The International Council of Religious Education: Principles and Objectives of Christian Education, p. 17

participation in different activities. Every individual is daily having many types of experiences, but these experiences are not all of equal value in learning, some even being harmful in that which they teach. Hence it is the duty of the teacher to help the pupil to select those experiences which will be of the most service in his development. The religious teacher consequently should help the pupil to discover those experiences which will bring him into closer relationship with God and with Jesus Christ and help him to select those things which are of the highest value in his life. There should furthermore be the desire to help the pupil to learn how to control his conduct in order that it may become more and more Christian.

However, although the teacher may guide the pupil in this learning process, real learning takes place only through the experience of the pupil himself. To quote from the Curriculum Guide:

"Experience is personal, and learning can take place only through self-activity on the part of the learner, through which actual responses are made to real life situations or through which the experience of others is reexperienced in imagination".¹

Thus the teacher should think of himself as ^a guide, helping the pupil to find those experiences which will be of the greatest value to him in his Christian development. And the lessons, rather than stressing a certain amount of material which must be learned, should be centered around certain changes to be made in the adjustment of the individual to his environment. The emphasis of Christian education, therefore, should be on the attempt to guide the pupil into the experiences which

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1. International Council of Religious Education: Principles and Objectives of Christian Education, p. 16

will help to develop his spiritual life and in helping him to gain the knowledge which is necessary for directing his conduct, not on imparting an isolated fund of knowledge which he may need at some future date.

Although accepting the viewpoint involved in the above and recognizing that it is true that we learn to do by doing, the writer would point out that it is also true, as Dr. Horne has suggested in his "Estimate of the New Education" that we learn to do by thinking.¹ In not a few instances, thinking through a situation beforehand and securing the knowledge necessary to meet it in such a way that it will contribute to the development of Christian growth, is preferable to actual experience of an experimental sort. In fact, the thinking is in itself a valuable experience.

2. The Curriculum Should be Conceived as Actual Experience²

The experiences of the learner under guidance make up the curriculum of Christian education. These experiences are either experiences out of the actual life of the pupil or certain types of experience which are initiated by the teacher in order to bring about the desired experiences and results. The curriculum then is not so much the books which are read as the pupil's experience in reading the book, not the projects initiated but his experience in carrying out the project, not the picture but his actual experience of apprecia-

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1. Cf. Horne: This New Education, p. 84
2. Cf. International Council of Religious Education: Principles and Objectives of Christian Education, p. 20

tion of the picture under the guidance of the teacher, and not the teaching that Jesus is the greatest leader the world has ever known but his actual experience of accepting Jesus as his leader and following Him.¹ In the process of guiding the learner in these experiences many methods will be used, as problem solving, discussion, service projects, music, art, Bible study, worship, and anything else which will enrich the religious experience of the pupil.² Thus the curriculum consists not of knowledge which the pupil is to acquire, but of experiences in which he actually participates, with a definite end in view, in cooperation with others working toward the same end. Such activities then must involve fellowship in carrying out worthy enterprises. They should also provide opportunities for the pupil to purpose, plan, carry out, and judge the value of the work which he and the group in which he is working have done; opportunity to face problems, gather data, evaluate the possible responses, arrive at conclusions and put the decisions reached into practice; encouragement in practicing the satisfactory responses in order that they may be built into habits and ideals; opportunity for worship, leading to fellowship with God and to the desire to work in harmony with His will; and encouragement to establish a dominant purpose for life, grounded in allegiance to the Kingdom of God.³

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1. Cf. International Council of Religious Education: Principles and Objectives of Christian Education, p. 19
2. Cf. Ibid., p. 19
3. Cf. Ibid., p. 20

The fact that the curriculum is organized around the pupil's experience and changes to be made in his personality rather than around a certain amount of information which he is to acquire, demands a change not only in methods but also in the organization of the materials. Since the time devoted to one session is inadequate to achieve the desired changes in personality, the materials cannot be organized as separate lessons, but must be organized in units around certain centers of interest and related experiences. These units must be flexible and must extend over a number of weeks, so that they may be expanded or contracted to fit the occasion and the demands. Consequently the lesson will not necessarily be completed at the end of the session, the unit of work being completed only when the experiences, activities, materials, and methods have become so interwoven in the pupil's experience as to help him in facing the problems and conditions of everyday living. Only then will the pupil have been guided through "a complete act of religious living."¹

3. The Subject Matter of the Curriculum Should Develop Out of Experience

The subject matter is made up of factors in the situation which is being faced, the unrecorded past experiences of the learner, the teacher, and others, and the recorder knowledge of others in the past.

The subject matter should re-enter the present experience of the pupil, helping him to understand, enrich, and control his present experiences. By the use of the experiences of others the pupil may

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1. Cf. International Council of Religious Education: Christian Education of Children, pp. 89, 152, 156
2. Cf. International Council of Religious Education: Principles and Objectives of Christian Education, p. 21

find many short cuts to obtain his end without having to repeat the painful, slow processes which others have gone through in order to gain this knowledge. The subject matter of religious education is found in many sources, literature, art, architecture, customs, and institutions. Since the record of the religious experience of the past is especially found in the Bible, this should be the main source used. When knowledge which has been gained by others is introduced into the experience of the learner in a given situation, it is more likely to be fixated and be used than if it is merely stored away in the mind until needed.

4. The Curriculum Should Be Organized to Touch the Entire Scope of the Pupil's Experience¹

Christian religious education should be an interpretation of all of life. It should be organized to meet the growing needs of the pupil and care should be taken that there is no overlapping in the program. As far as possible the training should be organized by one body in order that all of the parts may be properly correlated. The objective of religious education is the continuous growth of Christian personality.² The curriculum should therefore be organized to bring the best that it has to offer into the experience of the pupil in an effective manner.

Thus, to sum it up, Christian education should be a growing process which takes place through experience. It should be based upon the actual experience of the learner, developing out of his own experience and the

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1. Cf. International Council of Religious Education: Principles and Objectives of Christian Education, pp. 23-25

2. Cf. Ibid., p. 25

experience of others as it is made a part of his experience. And the curriculum should touch as large an area of the pupil's experience as possible.

C. Principles Dealing with the Selection of Materials for Bible Studies for Christian Women of Rural South China

In order to be of the greatest service in helping Christian women of rural South China to have the desired experiences which will be most helpful in their religious development, the materials used in the lessons should be very carefully selected in order to find those which will be of the greatest value to these women. As has already been explained above, the principles found in Book Two of the Curriculum Guide of the International Council of Religious Education have been used in the selection of this material.

1. The Materials Used Should be of Good Literary and Artistic Form¹

In order to obtain the best results, the stories, hymns, prayers and pictures used in teaching the women of rural South China should be of good form. While one is learning, it is worth one's while to learn the best. It takes practically as much time to learn poor music and to study poor pictures as it does to learn good music and appreciate good pictures, which ~~are~~ are of so much greater value in the development of the personality. One of the criticisms which scholars in China have brought against the Christian hymns is that many of them, having been translated by missionaries who had not

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1. Cf. International Council of Religious Education: Christian Education of Children, pp. 89, 152, 156

yet mastered the language, are written in poor literary form. Not only for the sake of the women, but for the sake of those who will hear or read the materials taught, and possibly be influenced by them in their acceptance or rejection of Christianity, it is very important that the best form possible be provided.

2. The Materials Used Should be Adapted to the Ability of the Women¹

As has been mentioned before, these women of rural South China are unaccustomed to learning, and hence learn very slowly. Any songs, verses, stories, or prayers used to teach them must of necessity be very short in order that they will be able to learn and remember them. Like children they are unable to hold their attention on any subject for a long time, which also necessitates the use of short sentences and short material for memorization. The stories, songs, and verses should be of such a length that the women themselves can readily grasp the meaning and pass it on to others. In the case of hymns, one or two stanzas or a chorus should be used for it is better that they should learn one or two short lines and know them well, fully understanding the meaning, and be able to apply them to their daily lives, rather than to attempt to learn a long hymn and not understand or be able to remember much of it.

Furthermore in order that the women may make the things which they have learned a real part of their lives, the vocabulary and ideas expressed should be simple and concrete enough to catch and hold their

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1.Cf. International Council of Religious Education: Christian Education of Children, pp. 89, 91, 152

attention and such that they can fully understand. The things which they are to memorize should be in a form that they may quickly grasp and hold its meaning and such that they will be able to apply to their daily life and problems.

3. The Materials Used Should Be Related to the Experiences of the Women for Whom They Are Prepared

That they may be of real interest and lasting influence to the women the materials used must deal very definitely with experiences with which they are familiar, or at least of which they have some knowledge. The stories, hymns, Bible verses, and prayers should be introduced in such a way that they will feel that it has very definite connection with their lives, experiences, and problems. These materials should touch the problems in the lives of the women and help them to find solutions. They should help the women to see ways in which they can improve their lives and ways in which they can help others. The songs should be meaningful to them and such as they will enjoy singing while at work; the stories such that they can tell them to their children; the pictures such that they will enjoy showing and explaining them to the neighbors when they come in. In other words, the women should feel that what they have learned has helped them and that therefore they would like to pass it on to others.

4. All of the Materials Used Should Be Closely Connected with the Teaching Unit

As has been stated above, in the unit system of organization of

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1. Cf. International Council of Religious Education: Christian Education of Children, pp. 89, 91, 159, 233

2. Cf. Ibid., pp. 89, 233

material the aim is to help the individual to adjust to his environment and each unit deals with some phase of this adjustment. Hence all of the material used should be connected with this one unit and help toward the accomplishment of its purpose. If the attention of the women is scattered and the attempt is made to achieve too much at one time, their minds will be confused and nothing will be accomplished. If the pictures used are too complicated and have too many details the women will not know where to center their attention and will not remember anything. Or if the story deals with one subject, the song with another, and the Bible verse with still a third, the women will leave with a very much confused idea of what they have learned and will be unable to apply any of it to their daily lives. A definite goal should be set for each session and all that is done during the session should definitely lead toward this goal. Moreover the work of each session should be very closely connected with the unit of which it is a part. Nothing should be learned just for the sake of learning. There should be in the mind of the learner some definite purpose for all that is learned.

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5. All of the Material Used Should Be of Religious Value

The main purpose of these units being to help the women of rural South China in the development of religious lives it is evident that all of the materials used should be of religious value, such as will bring them into contact with God and with Jesus Christ. It

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1. Cf. International Council of Religious Education: Christian Education of Children, pp. 156, 159, 160, 233

should lead to a worshipful spirit or attitude. Much of the material which is used may have some religious significance and have a swing which attracts one's attention, but have very little real religious value. There is so much really fine material available that it is a pity to waste the time of the women in learning that which is not of the best and which has very little religious value for them.

D. Summary

Thus we see that the lessons prepared for teaching Christian women of rural South China should be centered around the growing experience of the pupils. The lessons should help the pupils to discover experiences which are of definite religious value to him and help ~~them~~ to apply the principles behind these experiences to other applicable situations. The lessons should be centered around certain adjustments which the pupil is having to make in his environment and all of the materials in one unit should contribute toward helping him solve this problem. The experiences used may be actual experiences which the pupil is having or certain ones which have been initiated under the guidance of the teacher, but all must have a very vital connection with his life and experience. Experiences from the lives of others may be used effectively if they apply to the pupil's ~~daily life~~ and environment. Material may be found in books, especially in the Bible, to help the pupil in his religious development. The experiences of others may help him to avoid many mistakes and to avoid much of the work which he otherwise would have to go through in gaining this experience. The curriculum should touch as much of the pupil's experience as possible and should be drawn from all

phases of his life.

In order to meet specifically the needs of the women of rural South China as found in Chapter One, the materials used in these lessons must be of good literary and artistic form, that they may help the women to improve their taste. The lessons should be adapted to the ability of the women in order that they may catch and hold their attention and keep them from becoming discouraged. They should also be related to the experiences of the women in order that they will be meaningful and really help them to change their environment or adjust themselves to it in a Christian way. The lessons should be organized according to the unit system and all of the materials used should be closely connected with the teaching unit. Only one interest should be emphasized in each session in order to avoid confusing the women. And finally, by no means least important, the materials should all have a very definite religious value.

SUMMARY AND CONCLUSION

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From a study of the life, customs, and environment of the women of rural South China, and from a study of the objectives and principles which should determine the construction of a curriculum in religious education it was determined that Bible Studies for use in teaching Christian women of rural South China should very definitely be connected^{with} and grow out of their experiences, their feeling of inferiority, their festivals which occur at various times throughout the year, their dominant fears and other environmental influences.

Through bringing the women into a vital experience with God as their loving Heavenly Father and of Jesus Christ as their Friend, Lord, and Savior, these lessons should help these women to solve many of their problems and add new and fuller meaning to their lives, ^{at the same time} relieving them of much of the fear and worry with which their lives are continually haunted.

Bible studies, furthermore, should be adapted to the ability of the women. They should take into consideration the narrow horizons and lack of training which these women have had, but should at the same time instil in them the desire to develop, especially in Christ-like living. These studies should help the women to consider their environment, to evaluate it to discover in it things which they feel are not right, and should not only inspire them with a desire to change these conditions but should help them to do so.

Moreover these Bible Studies should give the women a vision of the possibility of an ever-growing religious experience, should instil in them a desire to have such an experience and should provide

opportunity for them to do so. This will involve training the women to read the Bible and to sing, to establish Christian homes, to give their children Christian training, to help their communities, especially to try to Christianize them, and to take a special interest in the Church and its work. They should give the women training so that they can help in the work of the Church in an intelligent manner. They should also teach the women the meaning of worship and help them to have definite worship experiences.

Finally such lessons should help these women to realize that God is the Father of all men and that they should take an interest not only in their own family or clan, but in their own nation and in its activities and in everyone of all nationalities.

In short, the Bible studies should attempt to enrich the whole life and experience of the Christian women of rural South China and thus make it more meaningful.

PART II

OUTLINE OF PROPOSED COURSE OF BIBLE STUDIES

INTRODUCTORY NOTES

A. Organization of Material

These studies are organized on the unit basis, that is they are organized around the pupil's experience and changes to be made in his personality rather than around a certain amount of information which he is to acquire; therefore they demand a change not only in methods but also in the organization of the materials. Since the time devoted to one session is insufficient to achieve the desired changes in personality, the materials cannot be organized as separate lessons, but must be organized in units around certain centers of interest and related experiences. These units must be flexible and must extend over a number of weeks, so that they may be expanded or contracted to fit the occasion and the demands. Consequently the lesson will not necessarily be completed at the end of the session, the unit of work being completed only when the experiences, activities, materials, and methods have become so interwoven in the pupil's experience as to help him in facing the problems and conditions of everyday living. Only then will the pupil have been guided through "a complete act of religious learning".

Outline of Course:

UNIT I. SEEING THE FAMILIAR IN A NEW LIGHT

1. Seeing Ourselves as Women in a New Light
2. Seeing Our Children in a New Light
3. Seeing Our Friends in a New Light
4. Seeing Our Bodies in a New Light
5. Seeing Our Parents in a New Light

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1. Cf. International Council of Religious Education: Christian Education of Children, pp. 89, 152, 156

UNIT II. CHANGES JESUS MADE IN THE WORLD

1. Jesus' Advent in the World
2. Jesus' Power Over Disease
3. Jesus' Power Over Evil Spirits
4. Jesus' Power Over Sin
5. Jesus' Power Over Death

UNIT III. LETTING JESUS CHANGE US

1. Letting Jesus Change Our Hearts
2. Letting Jesus Change Our Ways
3. Letting Jesus Rule Our Lives

UNIT IV. THINKING ABOUT GOD'S BLESSINGS

1. Evidences of God's Loving Care
2. God's Glory Revealed in Nature
3. God's Blessings and the Blessings of the World
4. Gratitude Due God for His Blessings

UNIT V. PLEASING GOD IN OUR DEALINGS WITH OTHERS

1. Paying Our Debts
2. Dealing Honestly
3. Guarding the Tongue

UNIT VI. CHILDREN OF ONE FATHER

1. Thinking About Our Country
2. Showing Our Love for Our Country
3. Learning About Those of Other Nations
4. Showing Our Love for God's Children All Over the World

B. Suggestions Regarding the Use of the Materials

These lessons as planned have a twofold use. They can, in the first place, be used in training classes for Christian women. There the leading women of the church can be taught how to use these lessons and be given suggestions for teaching others. This must, of course, be supplemented by supervision for the sake of helping and encouraging the women in the work of the Church. One of the most important elements of work among women of rural South China is the gaining of the confidence of the people through friendly visitation. Without this, other work can be of little avail. Many of the older missionaries

have spent much time in this type of work and the results have been great, far greater than is probably realized. The following statement appears in Volume Six of the report of the Jerusalem Conference:

"Sympathetic supervision and friendly visitation are essential to the success of all forms of organization. This is especially true of organization and activities for rural peoples, widely scattered as they usually are. The utter failure of many efforts for villages and rural masses is probably due more largely to lack of friendly visitation and encouragement than to any other factor. Mission successes and failures are intimately related to their provision for supervision and sympathetic help for the workers and the local agencies struggling apart from the direction and aid of the central institutions."¹

When the missionary or Chinese leader has taught the lessons to these women leaders she should not neglect to follow up this work to see what progress is being made and to give help in teaching them to others. Many discouraging things will happen and these women will need much encouragement. If the Religious Education Secretary or Women's Secretaries of the Synod and Presbytery would take an interest in the ~~project~~ and make frequent trips to see how the ~~lessons are~~ progressing it would probably add to the interest of the women.

Having thus received instruction, the outstanding women of the church should then teach the lessons to the Christian women in their own or neighboring villages. A large sheet is prepared in connection with each unit for the women to take home and paste on their walls. These sheets contain a symbol, a few large Chinese characters, a Bible verse, and a stanza or chorus of a hymn. All of the hymns used have been selected from "Hymns of Universal Praise". The sheets

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1. Jerusalem Meeting of the International Missionary Council, Vol. Six, pp. 80-81

being thus pasted upon the walls will be seen a number of times during the day not only by the women but by other members of the family, as well, and in this way any spare time which these people have may be used in learning the characters, verses, and hymns. In many cases the children who attend school can help teach their mothers. These sheets can be used in family worship and are so simple that even the old ladies and the small children can soon learn to take some part in the worship. Non-Christian Neighbors and relatives who come to call will notice the sheets and ask about them, thus offering an opportunity to tell them about Christ and to share with them what has been learned.

The stories for use with the first two lessons in Unit One have been carefully prepared as a pattern. It is suggested that the teachers themselves prepare the stories for the succeeding lessons according to these patterns.

C. Suggestions Regarding Teaching Methods

All of the materials used in these units should be very closely connected with the interests and experiences of the pupils. Only those which have a very definite application to the women's interests and the problems which they are facing should be used. The lessons should start with some specific problem or experience which the women are facing at the time. The women should be lead first to accept the teacher's purpose as involved in the various units and then given the opportunity to plan under the guidance of the teacher ways of carrying out these purposes, to carry them out as a cooperative enterprise and to judge the value of that which is done. For example, a discussion may be conducted on the problem which the women

are facing and as a result of this plans may be made as to what materials and procedure shall be used. The project will then be carried out and upon its completion the women will discuss the value of the project and the principles of lasting value which they have discovered through the study. Moreover, they should be stimulated to form the habit of putting into practice that which is found to be of value.

All of the materials used should be such that the women themselves can use them. The stories should be taught in such a way that the women can go home and retell them to their children or to some friend or neighbor in an interesting manner.

The materials memorized should be carefully explained to the women so that they will be meaningful to them and so that they will be able to be applied to their daily experiences. It has been found true that one can recall that which has been learned with meaning much easier than that which has been learned without being understood. Memory work which is a part of the women's experience will interest them more and they will see more reason for learning it. In the process of memorizing as many associations as possible should be made with the passage to be learned. That is, the materials memorized should be connected with as much of the women's experience as possible, things they have been thinking about, discussing, and deciding. If, for example, the verse which is to be memorized is connected with a vivid description or story, a song, proverb, or prayer, or some commonplace illustration from daily life, all of which intensify its meaning it will be remembered much more easily than if learned by

itself, and will be much more apt to function in their own lives. The passage should not be memorized until some definite use has been found for it, such as using it in a worship service, or teaching it to someone else. In learning a passage the pupil should go over it several times with the teacher. After a certain brief study period in which the women have been going over it themselves they might recite it a number of times in unison. A number of short periods for study are more advantageous than a long period in fixing the material in the mind. The time between practices can gradually be increased, but the memorization should be continued every week until it is well learned. After this it should be used frequently in order to keep it in mind. It would be well to have the women follow the characters for themselves and thus learn to recognize them. Throughout the units they should be encouraged to share that which they have¹ learned with others.

Frequently the women should be given opportunity to report on the progress which they have been able to make. Each period some definite activity should be suggested to the women to perform during the week.

The songs, characters, symbols and pictures should also be carefully explained so that the women will fully understand them, themselves, and be able to explain them to others.

The pupils will be more interested in their work if the same procedure is not followed each session and if there is variety in the material and in the form of material used in the different sessions.

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1. Cf. Carrier: How Shall I Learn to Teach Religion, pp. 184-194

Most important of all, however, is that the teacher herself shall be thoroughly prepared, thoroughly familiar with her material and thoroughly interested in helping the women whom she is teaching.

D. Suggestions Regarding Supplementary Materials

Much will be added to the presentation of the lessons if suitable pictures are used to illustrate each one. The Christian Literature Society and China Sunday School Union are very much interested in preparing pictures suitable for such use and pictures could probably be found that are prepared especially for use with the Chinese. Some very fine pictures of everyday home life are also obtainable from the Christian Literature Society. If possible it would be of advantage if a picture could be provided for each woman to take home and paste on the wall beside the lesson sheet.

Having the music written in numerical form to go with each song would also be helpful. The women might thus become interested in learning to read the music. The hymn books include this form of music and most of the schools teach it to the children. The music could be written on the blackboard or it would be even better if each woman might have a copy to take home with her. A sample is included below:

Key of F 4/4

3	1	2	3	1	2	3	5	3	--	3	1	2	3	5	3	2	1	2	--	
耶	穌	救	主	愛	小	孩	一	見	小	孩	笑	顏	開							
2	6	1	2	6	1	2	2	2	--	5	3	2	1	2	3	2	1	1	1	--
叮	呼	吩	咐	衆	門	徒	讓	小	孩	到	跟	前	來							

In certain lessons suitable Chinese proverbs, taken from "Chinese Proverbs" by Scarbrough and Allan, have been suggested. The teacher will probably be able to add many well known Chinese sayings which will increase the meaning of the lessons and add to the women's interest in them. In some cases, the women themselves will perhaps be able to contribute others.

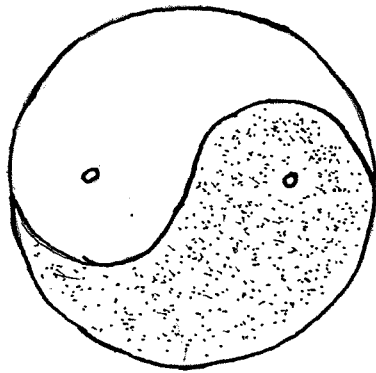
Helpful stories and articles may be obtained from the "Happy Childhood", "Women's Star" or other magazines. In some instances the women themselves with the help of the teacher can read and report on magazine articles.

UNIT I

SEEING THE FAMILIAR IN A NEW LIGHT

Aim: To help the women to see those relationships which have become familiar to them in a new and Christian light and to adapt their lives to these new meanings..

UNIT I: SEEING THE FAMILIAR IN A NEW LIGHT



LOVE

Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind.
Thou shalt love thy neighbor as thyself. (Matt. 22:37,39)

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above." (No. 318)

Unit I: Seeing The Familiar In a New Light

1. SEEING OURSELVES AS WOMEN IN A NEW LIGHT

Aim: To lead to a realization that women are important and that what they think and believe is important. To awaken a sense of responsibility through the realization that each woman has a part in the work of God's Kingdom. To arouse a desire to learn and to know how they can help to establish God's Kingdom on earth.

Chinese Custom Involved: The habit of considering women and girls unimportant; of thinking them to be unable to learn; and of holding what they think to be a matter of indifference.

Source Materials:

Story: Jesus in the Home of Martha and Mary (Luke 10:38-42)

Memory Passage: Matthew 22:37,39

Hymn: "Blest Be the Tie That Binds" (No. 318)

Supplementary Materials:

Symbol: The Yin and Yang, symbol of the male and female principles. The origin of all things is considered to rest on these two principles; hence their significance in the universe.

Character: 愛 Love, made up of one mark representing one God 丿. Under this are three marks representing the Trinity ㄣ. This is separated by a mark representing Heaven ㄣ. Below Heaven is the human heart 心 (your heart and mine). And below the heart are many men 人. Love is the right relationship of the heart to God and to one's fellow men.

Pictures:

Jesus in the Home of Mary and Martha
Other pictures of women working around the home
Pictures of women doctors and nurses
Pictures of women teachers

Additional Scripture References:

Proverbs 31:10-31

Luke 8:2-3

Additional Hymns:

"Ye Women Worshipers of God" (No. 423)

"Jesus Loves Me" (No. 456)

Illustrative Stories:

The story of Mencius' mother moving her home twice in order to find a suitable location in which to raise her son.
The story of Madam Sung's influence upon her daughter and upon General Chiang Kai Shek, her daughter's husband.

Suggested Class Procedure:

In order to introduce this unit the symbol , the yin and yang, may be shown to the women and they may be asked the meaning of this symbol. Although it is a very common symbol, many of the women will probably know nothing about its real meaning. The original meaning may be explained to them and also the deeper meaning that it shows that both the male and the female are of importance may be added. The character for love may then be shown and its deeper meaning explained. The Bible verse may be recited and explained. A discussion may follow as to what are some other very common things in our everyday life with which we have become so familiar that we no longer notice them. Women, children, friends, our bodies and our parents may be among the things mentioned. The women may then be led to decide to study these more fully for their real meaning. The fact may be brought out that this new meaning comes as a result of our Christian love. The song may then be sung and explained.

From the pictures of women working the teacher may lead the women into a discussion of women's place in the world and what they can and are doing. The discussion may come down to the actual duties of the women themselves and the significance of these duties. This may lead to a discussion of how their work can be made more meaningful, bringing out the idea of doing one's work because of love for God and one's fellow men. The character, song and memory verse may thus be introduced, showing the necessity of loving God and men and of working together in a spirit of love. The story may be told showing how Jesus thought women were important and took time for them.

Additional Activities:

Prayer:

Thanking God that He is interested in women and has a place for them in the work of His Kingdom.

Prayer for guidance, that God will show what He wishes each one to do and give strength and wisdom to do it

Learning to sing the song in order to teach other women in their homes

Listening to the story in order to be able to carry at least the meaning to other women

Discussion:

Are women important? In what ways?

What can we do to help establish the Kingdom of Heaven on earth?

Thinking of what it means to love God with all the heart, soul and mind

Decision on the part of each woman to find some one thing in their work which they are going to improve this week

Suggested Story Form:

Martha was excited, for company was coming to her home that evening. She was especially excited because it was not ordinary

company, but very special company. Jesus, who went about through the villages healing the sick, and teaching about the Kingdom of Heaven, how people should love their enemies and that peace makers were blessed, was to be her guest. She was especially happy to have Him come, because He was a friend of hers and of her brother Lazarus and her sister Mary. Martha probably took great pains to sweep her house nice and clean. Possibly she killed a chicken and prepared many vegetables. She was very busy preparing for her guest. Her sister, Mary, was very much excited too, but she was not so much interested in cleaning the house and preparing a big meal, as she was in thinking of the wonderful teaching that she was sure Jesus would bring them. She wondered what He would talk about this evening while He was in their home. She was always very happy when Jesus came, because He talked to them so kindly and taught them so many wonderful things, and told such interesting stories. He never looked down upon her because she was a woman.

Finally the honored guest arrived. After greeting Him, Martha rushed back to the kitchen to finish cooking the food and setting the table, but her sister sat at Jesus' feet listening very intently to all that He had to say. She did not want to miss a single word.

Martha had been working very hard all day and was very tired. It is possible that she was so rushed that things did not go as she wanted them to go. Possibly some of the food burned while she was busy with something else.

"Why doesn't my sister come and help me?" she thought angrily.

Finally she could stand it no longer, but rushed out and said to Jesus,

"Don't you care that my sister has left me to do all the work alone? Why don't you tell her to come and help me?"

Jesus replied very kindly, "Martha, Martha, you are anxious and worried about many things, but Mary has chosen the one important thing which cannot be taken from her."

Jesus didn't feel that all a woman was good for was to work at cleaning and cooking. He considered that it was very important that she should learn and especially that she should learn about God's Kingdom and the part which she has to do in the Kingdom.

Unit I: Seeing the Familiar in a New Light

2. SEEING OUR CHILDREN IN A NEW LIGHT

Aim: To help the women to realize that their children are precious, a trust from God. To lead them to a desire to learn how to properly train their children. To furnish materials for use in teaching the children, such as Bible stories, verses, songs and characters.

Life Situation Involved: The lack of feeling of responsibility to give the children religious training.

Source Materials:

Story: Jesus and the Children (Mark 10:13-16) .

Memory Passage: Matthew 22: 37, 39 .

Hymn: "Blest Be the Tie that Binds" (No. 318).

Supplementary Materials:

Pictures: Jesus and the Children.

Children at work and play.

Mothers, especially ~~those of~~ Chinese mothers teaching their children to pray and read the Bible.

Additional Scripture References: Mark 10:14,

Deut. 6:4-7,

Ps. 127:3,

Mark 9:36, 37.

Additional Hymn: "Suffer the Children to Come Unto Me" (No. 458)

Suggested Class Procedure:

As the women come in some may be interested in reviewing that which they have learned and in receiving help on difficult parts. Some may be interested in looking at the pictures. The conversation may be directed to their homes and how many children they have, whether they are boys or girls, how old they are and other related matters. Most of the older children will probably be attending school and the teacher can learn what grades they are in. This may lead up to a discussion of methods of training children and the difficulties which the women are having in training their children. A decision to study some simple book on methods of training children or the study of articles in magazines on the raising of children may result. Some of the women may be able to read articles in the "Women's Star" or similar magazines and report on them. This may also lead to the desire to learn songs, and stories to teach their children. A short worship service may be held in order to help them to prepare for conducting family worship in their own homes. The hymn may help them to have the

desire that their whole family shall be united in Christian love and this may lead them to plan how they may teach their children to love God and man, as suggested in the memory passage. They may be helped to see that according to the symbol both male and female are important and girls are just as important as boys and need love and training just as much as the boys do.

Additional Activities:

Discussion of pictures.

Learning the hymn, "Suffer the Children" to teach their children.

Consideration of the memory passage and its application to their lives, leading to the learning of it in order that they may constantly apply it to their activities.

Discussion of things Jesus' mother must have taught Him.

Discussion of how Jesus would have us train our children, leading to the decision to attempt to apply one new thing that they have learned to their training of their children during the week.

Prayer, thanking God for children who make this world a much happier place in which to live and asking for wisdom and guidance in training the children according to God's will.

Retelling of the story preparatory to telling it to their children.

Report of progress made in carrying out resolutions during the past week.

Suggested Story Form:

Some of the children in a little town in Palestine were very happy. They had often heard about a wonderful man, called Jesus, who went about healing people, making the blind see, the lame walk, and the deaf hear. He had even cured lepers and brought dead people back to life. They had heard, too, that He told wonderful stories, and taught in a way that was entirely different from the way the other teachers taught. He was so kind and loving. For a long time these children had wished that they might see Him, and today He was really coming near their town and their mothers had promised to take them to see Him. How happy they were! They could hardly wait to wash their faces and put on their pretty clothes to go to see Him. I imagine that some of the older children ran ahead, possibly they picked some flowers to give to Jesus. The mothers carried the smaller children. Now they hoped that Jesus might take their children in His arms and bless them. Soon they saw a crowd of people coming up the road. It must be Jesus coming, for wherever He went many people crowded around Him. Yes, it was He, for they saw His kind face and heard His kind voice. Eagerly they rushed forward and attempted to come near to Him. But they stopped suddenly, for some men pushed them rudely aside and said angrily,

"Why do you bother the teacher? Take the children away. Can't you see that He is busy teaching and healing people? He hasn't time to bother with children."

Sadly they turned away. Tears came to the eyes of some of the women. They had hoped that Jesus would take their children in His arms, and here they were not even able to go near to Him. Some of the children began to cry. Suddenly they stopped and turned back with joy, for they heard Jesus' kind voice say,

"Don't send them away. 'Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.'"

How happy they were as they turned back and went to Jesus. He took some of the children in His arms and blessed them. It was an experience which they would remember all their lives. Jesus even though He was very busy, considered that children were important enough for Him to take time from His work to notice and bless them. He knew that some day they would be big men and women and unless they learned to be good while they were children, it might be too late when they were grown up.

Unit I : Seeing the Familiar in a New Light

3. SEEING OUR FRIENDS IN A NEW LIGHT

Aim: To lead the women to realize the importance of selecting good friends, both for themselves and their children. To help the women to assume the responsibility for helping their friends to become better women.

Life Situation Involved: The Christian women are often led by their non-Christian friends to gamble, gossip, and use bad language.

Source Materials:

Story: David and Jonathan (I Sam. 18:1-5, 20: 1-42 and II Sam. 9:1-8).

Memory Passage: Matthew 22: 37, 39.

Hymn: "Blest Be the Tie That Binds" (No. 318)

Supplementary Materials:**Pictures:**

David and Jonathan.

Ruth and Naomi.

Pictures of children and of adults helping each other.

Additional Scripture References:

The Book of Ruth,

Prov. 16:28, 29,

Prov. 17:17,

Prov. 27:6,

John 15:13,

John 15:14.

Additional Hymn:

"I've Found a Friend" (No. 498).

Chinese Proverbs:

"A well-known friend is a treasure."

"You can't separate firm friends."

"Friendship must rest on goodness rather than gain: if on gain it will not be permanent".

Illustrative Incident:

An old African woman once said to her neighbors who came to call on her, "God is here in my house. When you come in, leave outside careless thoughts and words, jealousy, unkindness, and quarreling, for I do not want you to drive Him out".

Suggested Class Procedure:

As the women gather, if they have attempted using any of the methods they have learned in teaching their children, they may be eager to report on them. This may lead to a discussion of the kind of friends their children have, of the various influences in the environment in which they live, and of their own friends. A discussion may then be conducted on the kind of friends we would like to have and like our children to have. Ways in which they can help their friends may then be discussed and definite plans made, including the learning of songs, stories and Bible verses to teach some friend or friends. Plans for visiting those who need friends may be made. Committees of two or three to arrange for this may be appointed. The idea of trying to bring our friends to know God because of our love for them and for God may be brought out in connection with the hymn and memory passage.

Additional Activities:

- Practicing the retelling of the story in order to tell it to some friend.
- Discussion on what is a true friend and upon what basis we should select our friends.
- Making of resolutions and plans to show friendliness to certain people who need friends.
- Planning to visit some sick person and conducting a short service in their home, using the materials learned.
- Reports on progress made in training their children.
- Prayer of thanksgiving for our friends and asking that we may become better friends to those around us.

Unit I : Seeing the Familiar in a New Light

4. SEEING OUR BODIES IN A NEW LIGHT

Aim: To help the women to realize that our bodies are a trust from God; that God has established certain laws of health; that it is our responsibility to obey these laws. To lead them to a desire to learn more about the laws of hygiene.

Condition Involved: The lack of knowledge on the part of the women of the laws of hygiene and proper care of their bodies.

Source Materials:

Story: Daniel Refuses the King's Dainties (Daniel 1:1-21).

Memory Passage: Matthew 22:37,39.

Hymn: "Blest Be the Tie that Binds" (No. 318)

Supplementary Materials:

Pictures:

Daniel and His Three Friends.

Pictures of foods that are good for building up the bodies.
Health Charts.

Additional Scripture References:

Jer. 35:1-19.

I Cor. 6:19.

Additional Hymn:

"Take My Life and Let It Be", Stanza 6 (No. 313).

Suggested Class Procedure:

Hygiene posters, procurable from the circulating library or Board of National Health may be hung around the room when the women arrive. These may be explained and a doctor or nurse may tell them something about the simple rules of hygiene. A discussion may follow on how they can carry out these rules which they have learned and the realization that to really become effective many of the rules of hygiene must be carried out by the whole community. This may lead to a desire to tell their neighbors of what they have learned and to enlist them in the plan of carrying out the rules. Plans may be made for doing this. A worship service may then be conducted, centering around the idea of praying for God's blessing in carrying out this project. The hymn and Bible verse may be used to show that it is only as we work together in a spirit of love that the health of the community can be improved to any great extent. The story may be used to show how one young man considered it important to care for

his body. This may be related to the lessons regarding children by asking them what kind of training they consider that Daniel's mother gave him. The additional Scripture references may be used to emphasize the fact that each individual is responsible for taking care of her body which is a trust from God.

Additional Activities:

Seeing water under a microscope

Reports on simple magazine articles on hygiene

Keeping a hygiene chart. As the women cannot read, these charts should be made with pictures to illustrate the things which they are to do, e.g., a picture of a toothbrush for daily brushing of the teeth, two pairs of chopsticks one pair to dip into the main dishes and one pair to use in putting the food into one's mouth.

Planning a fly-swatting campaign

Making of resolutions to carry out certain rules of hygiene

Planning to teach their children certain rules of hygiene

Prayer, thanking God for our bodies and that we may be guided in giving them the proper care and that we may use them as God would have us use them.

Unit I: Seeing the Familiar in a New Light

5. SEEING OUR PARENTS IN A NEW LIGHT

Aim: To help the women to see that it is far more important to show love and kindness to our parents while they are living, than to go to great expense to perform elaborate ceremonies after they are dead.

Chinese Custom Involved: The careful observance of all the minute details of ancestor worship, often after having made life miserable for the parents while they were alive.

Source Materials:

Story: Joseph Cares for His Father (Gen. 45:1- 47:12)

Memory Passage: Matthew 22:37, 39

Hymn: "Blest Be the Tie that Binds" (No. 318)

Supplementary Materials:

Pictures:

Joseph Welcoming His Father

Pictures illustrating the showing of kindness to the aged

Additional Scripture References:

Prov. 23:22

Eph. 6:1

Ex. 20:12

Additional Hymns:

"Honour Thy Father and Mother" (No. 426)

"Happy the Home When God is There" (No. 424)

Chinese Proverbs:

"A filial son is the joy of his father"

"In all the classics filial piety and righteousness are considered of first importance."

Illustrative Incident:

The grandfather in a certain home, who was quite old, dropped his bowl while eating and broke it. His son gave him a wooden bowl to use at the next meal. The next day the father found his small boy whittling a piece of wood and asked him what he was doing. The boy replied, "I 'm preparing a bowl for you to use when you become old like grandfather".

Suggested Class Procedure:

One or two incidents may be selected to tell about parents who have not been well treated or even mistreated by their children. A

discussion may be conducted on how children should treat their parents. The women may be asked how they would like their children to treat them and the story of the boy preparing a bowl for his father told. The women will probably be able to quote proverbs and well-known sayings on the subject. Exodus 20:12 may be used to show them what the Bible says about how children should treat their parents and the story of how Joseph treated his father may be told. This may lead into a short worship period in which the women are shown that love should dominate our treatment of our parents. In some cases the parents will not be Christians and through the song the women may be brought to a feeling of responsibility and a desire to bring their parents to Christ. A discussion of how they can help bring their parents to Christ may follow.

Additional Activities:

Reports on the progress made in carrying out the plans made throughout the unit.

Preparation for conducting family worship.

Planning specific ways of showing love to parents.

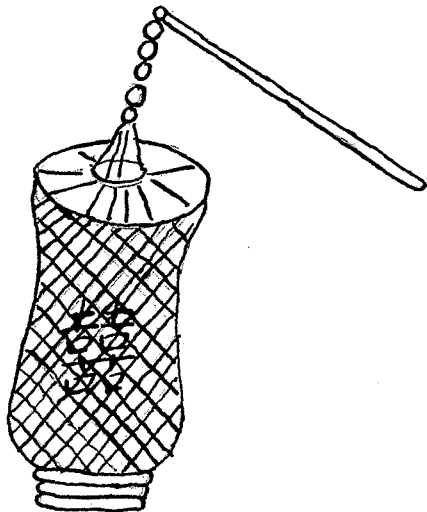
Planning a party for the parents and older Christians

Prayer of thanksgiving for the love of parents and prayer that we may show them the proper respect and care and may live worthily of them.

UNIT II

CHANGES JESUS MADE IN THE WORLD

Aim: To help the women to see the great change which Jesus brought to the world and to realize that He is able to help them in every situation. To lead them to accept Him as their Friend, Lord, and Savior and to consecrate their lives to Him and His service.



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LIGHT

For God so loved the world, that He gave His only begotten Son,
that whosoever believeth on Him should not perish but have eternal
life. (John 3:16)

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear --
All because we do not carry
Everything to God in prayer." (No. 505)

II: Changes Jesus Made In the World

1. JESUS' ADVENT IN THE WORLD

Aim: To lead the women to understand more fully the real meaning of Christmas. To help them to know the joy that Jesus' birth brought to this world. To lead them to a desire to tell others of Jesus' coming and to share their happiness with others.

Chinese Custom Involved: The fact that Chinese consider the birthday, especially the day a boy is a month old, a very happy occasion. Christmas has come to mean a time for receiving presents and seeing a program rather than a time for telling the Good News of Christ's birth.

Source Materials:

Story: The Visit of the Shepherds (Luke 2:8-20)
 Memory Verse: John 3:16
 Hymn: "What a Friend We Have In Jesus" (No. 505)

Supplementary Materials:

Symbol: The Chinese lantern which is carried in order to light their way.

Character: ~~光~~ Light, symbolizing the light which Jesus brought into this world darkened by disease, evil spirits, sin and death.

Pictures:

The Visit of the Shepherds
 The Visit of the Wise Men
 Christmas celebrations in different lands

Additional Story: The Visit of the Wise Men (Matt. 2:1-12)

Additional Scripture References:

Matt.: 1:23
 John 8:12
 Isa. 9:6
 Rev. 3:20

Additional Hymns:

"Joy to the World" (No. 90)
 "Hark the Herald Angels Sing" (No. 91)
 "O Little Town of Bethlehem" (No. 84)
 "Silent Night, Holy Night" (No. 83)
 "Away in a Manger, No Crib for a Bed" (No. 452)

Chinese Proverb:

"A single lamp in a dark place is better than illuminating a seven-storied pagoda."

Suggested Class Procedure:

The women have just been considering the new light which Christian love throws upon familiar objects. In starting the new unit they may be asked where this Christian love comes from. If the answer is God then they may ^{be asked} how we know that God loves us. The memory verse may be used in telling them about God's greatest manifestation of His love. The lantern and its use may be discussed leading to the fact that Christ is the light of the world, as is also shown by the character. Some of the darkness in the world may be brought out through conversation, resulting in the decision to learn how Jesus helps scatter this darkness. The song may be introduced in this connection.

This unit may be used either near Christmas or Easter time. The church and different institutions will be preparing programs for this occasion and the women may wish to have a part in this celebration. The hymn, memory verse and story may be learned to be used in this program. Any plans made for such a program should be started a number of weeks ahead of time as the women learn very slowly. Possibly a month or more will be necessary for them to prepare for the program. The teacher may desire to spend a month or more on the materials provided for the first session under such circumstances.

If this unit is not used in connection with the Christmas program, the teacher may start a conversation on how the day when a boy is one month old is celebrated. She may then tell the story of a baby whose birthday is celebrated all over the world. This may be followed by a discussion of how Jesus brings light into the world. The song may be sung and explained and the memory verse recited and explained to the women. They may wish to learn to sing the song and recite the verse themselves. Prayer may be offered thanking God that Jesus came to this world to bring light.

Additional Activities:

Thinking of God's great love and ways in which we can show our love for Him

Conversation about ways in which Jesus has brought light into their own lives

Learning of the song "Away in a Manger" to teach their children

Unit II: Changes Jesus Made In the World

2. JESUS' POWER OVER DISEASE

Aims: To help the women to see that disease is not caused by evil spirits. To lead them to the realization that today Jesus works through the doctors and nurses in healing the sick.

Life Situation Involved: The belief that disease is caused by evil spirits and the consequent submitting of the patient to all manner of torture in the attempt to drive out these spirits. Fear of the foreign doctors and the hospitals.

Source Materials:

Story: Jesus Healing the Sick (Mark 1:29-34)

Memory Verse: John 3:16

Hymn: "What a Friend We Have In Jesus" (No. 505)

Supplementary Materials:**Pictures:**

Jesus Healing the Sick

Pictures of hospitals and of doctors and nurses caring for the sick

Additional Scripture References:

Mark 2:1-12

Mark 5:25-34

Luke 13:10-17

Additional Hymns:

"At Even When the Sun Was Set " (No. 421)

"Thou to Whom the Sick and Dying" (No. 422)

Illustrations:

Stories of people they know who have been cured in the hospitals

Suggested Class Procedure:

The women may be taken for a visit to the hospital, having arranged beforehand with the doctors and nurses to show them interesting cases and tell them something about these cases. If there are people in the hospital whom they know, they may visit these friends. Returning from this trip they may discuss disease and its cause. This may be connected with the lesson which they have had on hygiene. Methods which the doctors use to cure sickness and their dependence on God for help and guidance may be emphasized. A worship service may follow in which they especially remember sick friends and ask God to bless, comfort and heal them. The fact that Jesus brought light into the world by putting love into the hearts of the doctors and nurses and that He guides them in their ministry to the sick may be brought out. The fact that Jesus is near us to comfort and help us in our suffering may be emphasized.

Additional Activities:

Conversation about sick friends in the neighborhood

Planning to visit some sick friends and sing for them

Planning to hold a service in the home of some Christian

who has not been able to come to church for a long time

Study of the pictures

Unit II: Changes Jesus Made In the World

3. JESUS' POWER OVER EVIL SPIRITS

Aim: To help the women to see that they need have no fear of evil spirits, that Jesus is more powerful than they are and can help us to conquer them.

Life Situation Involved: The continual fear of evil spirits which haunts these women.

Source Materials:

Story: Jesus Casts Out Evil Spirits (Luke 8:26-39)

Memory Verse: John 3:16

Hymn: "What a Friend We Have In Jesus" (No. 505)

Supplementary Materials:**Additional Scripture References:**

Mark 1:21-28, 34

Mark 9:14-27

Additional Hymns:

"Jesus Thou Joy of Loving Hearts" (No. 40)

"How Sweet the Name of Jesus Sounds " (No. 37)

Illustrations:

Stories of those who have been freed from evil spirits

Suggested Class Procedure:

The women may review what was learned about Jesus' power over disease and report on their visits to the sick. Discussion of other things of which they are afraid besides sickness may follow. The fear of evil spirits is almost certain to be mentioned. The teacher may then tell of Jesus' power over evil spirits, and may lead them to bring these fears to God in prayer. The hymn, memory verse, symbol, and character may be brought in to show how this world has been darkened by the forces of evil, but because of God's great love for us Jesus came to this world to drive away this darkness and bring light to the world, having conquered the forces of evil.

Additional Activities:

Listening to the story about Jesus' great power

Discussing additional references above

Talking over their fears frankly

Planning to help someone whom they know is bound by fear

of evil spirits, by telling them what they have learned

Praying for deliverance from this fear for themselves and others

Unit II: Changes Jesus Made In the World

4. JESUS' POWER OVER SIN

Aim: To help the women to see that Jesus came to deliver them from sin. To lead them to accept Jesus as their Savior, to believe that they have forgiveness and peace in Him, and to determine to look to Him for power to triumph over sin.

Life Situation Involved: The familiarity of the Christians with the heathen custom of constantly burning incense and candles in order to gain the good will of the idols.

Source Materials:

Story: The Crucifixion (John 19:17-30)

Memory Verse: John 3:16

Hymn: "What a Friend We Have In Jesus (No. 505)

Supplementary Materials:

Picture: The Crucifixion

Additional Scripture References:

Rom. 6:6

Matt. 11:28-30

Isa. 53:4-6

Additional Hymns:

"When I Survey the Wondrous Cross" (No. 112)

"In the Cross of Christ I Glory" (No. 113)

Additional Symbol: The Cross

Illustrative Incident:

A Chinese man when he became a Christian had himself put into a coffin and carried through the city to show his friends that the old man they knew had died in Christ.

Suggested Class Procedure:

"What a Friend We Have In Jesus" may be sung and followed by a discussion of ways in which Jesus is our friend. The story of Christ's dying for us on the cross and the reciting of John 3:16 may introduce a discussion on the meaning of sin and of some of the dominant sins of their community. This may be followed by silent meditation and confession of their own individual sins to God and prayer for help in overcoming them.

Additional Activities:

A Worship service built around the idea of what Christ suffered for our sins

Planning to tell others of God's plan for delivering them from sin

Definite decision to try to overcome some dominant
sin

If desired, time should be given for conferences
with the leader concerning sins and for prayer

Unit II: Changes Jesus Made In the World

5. JESUS' POWER OVER DEATH

Aim: To help the women to realize that Jesus is our living Lord and to help them overcome their fear of death and of the spirits of the dead.

Life Situation Involved: The belief that the spirits of the dead wander upon the earth, bringing harm to those who do not provide them with the necessities of the spirit world. Many of the Christian women have not entirely thrown off this belief and those who have are familiar with the belief among their heathen neighbors.

Source Materials:

Story: The Resurrection(John: 20:1-18)

Memory Verse: John 3:16

Hymn: "What a Friend We Have In Jesus" (No. 505)

Supplementary Materials:**Pictures:**

The Women at the Tomb

Mary Weeping at the Tomb

Peter and John Running to the Tomb

Pictures of flowers

Pictures of butterflies coming out of the cocoon

Pictures of trees in blossom

Additional Scripture References:

I Cor. 15:55

Matt. 28:20

Rev. 21:1-22:5

John 11:25-26

John 14:1-3

Additional Hymn: "Jesus Lives! Thy Terrors Now" (No. 135)

Suggested Class Procedure:

A general review centered around the symbol, character, memory, verse and hymn may start the session, introducing a conversation on ways in which Jesus has brought light into the world. This may lead to one of the darkest pictures of the world, that of death, which is connected with Christ's death as dealt with in the preceding session. The story of Christ's resurrection may then be told with all that it means to us today. Some of the additional Scripture references may be introduced here. Prayer may follow thanking God that He has conquered death and that we need no longer have any fear of it.

Additional Activities:

Discussion of ways in which Christian funerals differ from non-Christian funerals

If it is near Easter, preparation may be made for an Easter program.

Plans to bear comfort to some friend who has lost a loved one

Preparation to dramatize the Resurrection story

A program illustrating Passion Week and the Resurrection,

composed of pictures, hymns and Bible passages

Study of the pictures and their meaning

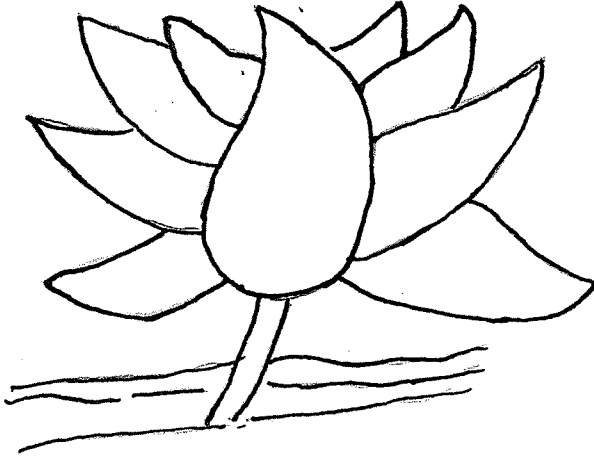
Plans for taking part in an Easter program

UNIT III

LETTING JESUS CHANGE US

Aim: To help the women to realize that there is much in their lives which is not according to God's will, and that it is only as they receive help from Jesus that they will be able to change these old habits. To bring them to a willingness to confess their sins and shortcomings to Him and to trust in Him to help them change these habits.

UNIT III: LETTING JESUS CHANGE US



HEART

Create in me a clean heart, O God;
And renew a right spirit within me. (Ps. 51:10)

"I am coming Lord!
Coming now to Thee!
Wash me, cleanse me in the blood
That flowed on Calvary." (No. 494

Unit III: Letting Jesus Change Us

1. LETTING JESUS CHANGE OUR HEARTS

Aim: To lead the women to see that they cannot expect Jesus to dwell in their hearts along with their old heathen practices. To help them to see that of themselves they cannot overcome their old habits and to lead them to a desire that Christ shall cleanse their hearts.

Life Situation Involved: The holding on to some of the heathen customs and superstitions even after becoming Christians.

Source Materials:

Story: The Woman at the Well (John 4: 1-42)



Memory Verse: Ps. 51:10

Hymn: "I Am Coming Lord" (No. 494)

Supplementary Material:

Symbol:

The lotus, the symbol of purity and perfection, because it is not defiled even though it grows out of the mud. Although one may be caked over by unbelief and old customs, one can blossom out into a beautiful flower-like life, if one is willing to surrender completely to God.

Character  Heart. This is a picture of the heart, formerly written in this way  It shows the pericardium opened, the lobes and the aorta below.

Picture:

Jesus and the Woman at the Well

Additional Scripture References:

John 3:3

Ps. 51:7

Ps. 139:23,24

I Sam. 16:1-13

Matt. 5:8

Additional Hymns: "O Come to My Heart" (No. 44)

"Lord Jesus I Long to be Perfectly Whole" (No. 490)

Illustrative Incident:

The story of the boy who changed his whole life because he came to the realization that Jesus was always with him and he did not want to do anything which would displease Him.

Symbolic Play:

A short play in which a woman, made the keeper of the heart is warned by Wisdom to be careful whom she

admits. Different women, representing Happiness, Love, Industry, and Contentment knock on the door and come in and everything goes well. Soon Idleness, Gossip, Discord, and Hate knock on the door. After some hesitation the woman permits them to enter and the good forces leave. Confusion reigns, until the woman recalls Love, Happiness, Industry, and Contentment to help her drive out the evil forces.

Suggested Class Procedure:

In the two previous units the women have been considering themselves in a new light and have been also considering Jesus' power to change and overcome evil. At the beginning of this unit, a discussion may be started as to whether the forces in the world are the only things which need changing. The character for heart may here be introduced. Conversation may follow as to what in our lives needs changing. Try to keep the conversation as definite as possible. The symbol may be used here, especially if as is quite likely, someone mentions the fact that they are too old to change. After the women realize that they do need to change the Bible verse and hymn may be introduced as prayers to be used in this connection.

A large picture of a Lotus flower may be drawn on the blackboard or on a large sheet of paper. The teacher may discuss with the women how the lotus comes out of the dirty black mud but is a beautiful and clean flower. This may be applied to the lives of the Christians, how their lives may be very black, but as they have learned in previous lessons, Jesus came to cleanse their hearts of sin and free them from its power. The story may be told of a woman who had a very black life, which Jesus cleansed. A discussion may follow on how we can help Jesus cleanse our hearts so that He may dwell there. A prayer may be offered, followed by the singing of the hymn as a prayer.

Additional Activities:

Discussion of ways in which we can help Jesus cleanse our hearts, such as by "practicing the Presence"

Prayer that Jesus will come and dwell in our hearts, cleansing them of anything which is not pleasing to Him.

Planning to use the hymns, verses, and stories in conducting cottage prayer meetings according to districts, the Christian women in each district meeting together and inviting others to come.

Prayer for this plan

Planning to put on the Symbolic Play and practicing it

Unit III Letting Jesus Change Us

2. LETTING JESUS CHANGE OUR WAYS

Aim: To lead the women to surrender their wills to that of Christ and accept His way in their lives.

Life Situation Involved: The fact that many of the Christians, although they wish to follow Jesus, are not willing to surrender their wills entirely to His.

Source Materials:

Story: The Story of Zachaeus (Luke 19:1-10)

Memory Verse: Ps. 51:10

Hymn: "I Am Coming Lord" (No. 494)

Supplementary Materials:

Picture: Jesus and Zachaeus

Additional Scripture References:

John 14:6

Ps. 19:7-14

Ps. 40:8

Ps. 1:1-6

Additional Hymns:

"He Leadeth Me" (No. 357)

"Guide Me, O Thou Great Jehovah" (No. 356)

Suggested Class Procedure:

The women may report on the progress they have made in removing things from their hearts which God would not have there. As a result of this they may discuss some of the ways of conducting one's life and habits of which Jesus does not approve. The story may be told of how Jesus helped Zachaeus change his bad habits. Silent meditation may follow in which each considers her habits and what should be changed. Prayer that God will search our hearts and help us to find these habits and give them up may be followed by the recitation of the memory passage. The hymn for the unit may be sung softly. The women may then wish to make resolutions for the coming week.

Additional Activities:

Reports on Cottage Prayer Meetings and preparation for the continuation of such

Individual declarations of specific habits which they are determined to change with Jesus' help.

Picture study

Discussion and study of additional Scripture passages

Unit III: Letting Jesus Change Us

3. LETTING JESUS RULE OUR LIVES

Aim: To help these women to see that if they are to follow Jesus they must completely surrender themselves and all that they have to Him.

Life Situation Involved: The fact that many of the Christians, although they wish to follow Jesus, do not make a complete surrender of themselves and all that they have to Him.

Source Materials:

Story: Men Who Failed to Surrender All to Jesus (Luke 9:57-62)

Memory Verse: Ps. 51:10

Hymn: "I Am Coming Lord" (No. 494)

Supplementary Materials:

Pictures:

The Rich Young Ruler

Picture of Jesus showing a young Chinese the map of the world and challenging him to follow Him

Additional Scripture References:

Matt. 19:16-22

Matt. 6:24

Matt. 10:37

Mark 10:29-30

Gal. 2:20

Additional Hymns:

"O Come to My Heart Lord Jesus" (No. 44)

"Just As I Am" (No. 489)

Additional Story:

One night a man dreamed that Jesus asked him for the keys to his life. He gave Him the keys to all of the rooms except one small room in which he kept some treasures which he knew Jesus would throw out. Jesus waited a moment for him to turn over that key, then sadly returned ~~the other~~ keys to him, saying that unless he would trust Him with all of the keys of his life He could not accept any of them.

Suggested Class Procedure:

The hymn for the unit may be sung very softly, followed by the memory verse as a prayer. Reports of changes which have been made in their lives throughout the week and of the results of the cottage prayer meetings may follow. A discussion may be conducted on things which we still need to surrender to Christ, bringing out such things as money, time, talents and homes. Things which hinder the full

surrender may be discussed. The story may be told of men who were not able to surrender all to follow Jesus. This may lead to prayer that Jesus will fully rule our lives and that He will help each one to completely surrender to Him. The hymn may be sung softly in closing.

Additional Activities:

Conversation about the difference it would make in a community if each individual would let Jesus rule his life.

Making of decisions of definite things which they are going to do in order that Jesus may more fully rule their community

Reports on what they have gained from the lessons of this unit

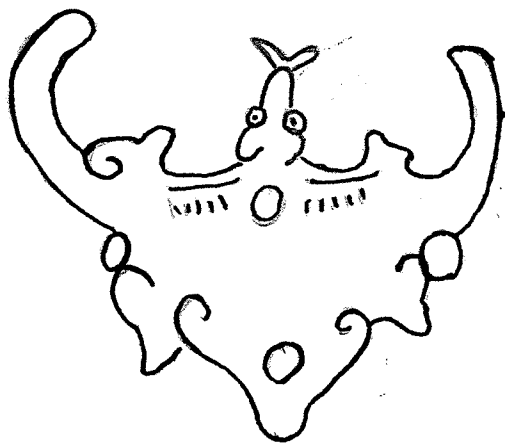
Making of decisions of ways in which they will try to make Jesus ruler of their homes

UNIT IV

THINKING ABOUT GOD'S BLESSINGS

Aim: To help the women to appreciate the many blessings which God has given them and to realize that they have come from God. To instil in them a spirit of thanksgiving for these blessings and help them to find methods by which they may express this gratitude.

UNIT IV: THINKING ABOUT GOD'S BLESSINGS



福

BLESSING

Oh give thanks unto the God of gods;
For his lovingkindness endureth for ever. (Ps. 136:2)

"All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forth tell,
Come ye before Him and rejoice." (No. 17)

Unit IV: Thinking About God's Blessings

1. EVIDENCES OF GOD'S LOVING CARE

Aim: To help the women to appreciate more fully God's care for them.
To bring the women to a desire to express their gratitude to God for His care and to show them how they may do this.

Life Situation Involved: The fact that these Christian women are well acquainted with the custom of their neighbors of depending upon the god of thunder or some other god or charm for protection and favor.

Source Materials:

Talk: The Flowers and Birds (Matt. 6:19-34)

Memory Verse: Ps. 136:2

Hymn: "The Doxology" (No. 17)

Supplementary Material:

Symbol: The bat, the Chinese symbol for happiness or blessing.

This is due to the similarity in the sound of the character for bat and that for happiness or blessing.

Character: 福 Blessing. Made up of an altar with an offering on it sometimes written like this 示. On the other side is one 口 mouth or one man, below this is a field or one's possessions 田. It is only as one puts oneself and all one's possessions on the altar that one receives a blessing.

Pictures:

Pictures of birds and flowers

Pictures of harvesting

Pictures of foods which they have received from God

Additional Scripture References:

Matt. 7:7-11

Ps. 103:1-5

Additional Hymns:

"This is My Father's World" (No. 12)

"For the Beauty of the Earth" (No. 15)

Suggested Class Procedure:

The symbol and character for blessing may be shown in order to introduce this unit and the women may be asked each one to name some blessing which she has received. The teacher may list these blessings on the board. The women may then be asked where their non-Christian neighbors consider these blessings come from. The fact that all of our blessings are gifts from God may be brought out and methods by which we may express our gratitude for these blessings discussed. The hymn and memory verse may be learned as methods of expressing this gratitude. The explanation of the character may wait until near the close of the unit when the women have come to a fuller realization of the meaning of God's blessings.

A large copy of the symbol and character may be hung in the front of the room. The meaning of these may be discussed with the women. This may be followed by a discussion of the blessings which they have received, especially emphasising the ones mentioned in previous units. The teacher may then tell them what Jesus taught about God's care of us. They may prepare a litany to be used throughout the unit, using the memory verse as a refrain. The women may also wish to use this at their Moon Festival celebration. A prayer may be offered followed by the singing of the Doxology. After this they may plan how they are going to celebrate the Moon Festival in their own homes.

Additional Activities:

- Listing of the blessings which have been mentioned in former units
- Adding others to this list
- Prayer, thanking God for His care in the past and asking for His blessing in the future
- Making a poster showing God's blessings to show to others

Unit IV: Thinking About God's Blessings

2. GOD'S GLORY REVEALED IN NATURE

Aim: To help the women to appreciate more fully the beauties of nature and to realize that God is the creator of all of these blessings. To lead to a feeling of gratitude to God for His blessings and to teach them methods for expressing this gratitude.

Chinese Custom Involved: The worship of the moon at the time of the Moon Festival.

Source Materials:

The Glory of the Heavens(Ps. 19:1-6 and 8:1-4)

Memory Verse: Ps. 136:2

Hymn: Doxology (No. 17)

Supplementary Materials:

Pictures of the glories of the Heavens

A few of the simpler details regarding the stars and moon

Additional Scripture References:

Gen. 1:1-5; 14-19

Amos 5:8

Additional Hymns:

"This is My Father's World" (No. 12)

"For the Beauty of the Earth" (No. 15)

Suggested Class Procedure:

As the women enter they may be interested in the pictures of the moon and stars. The teacher may tell them some simple details regarding them, leading to a conversation on how the Moon Festival is celebrated and the preparations connected with it. A discussion may follow as to what meaning such festivals have to us as Christians. The Psalms telling of the wonders of the Heaven and their message may then be read and explained. The women may wish to work on plans for celebrating the Moon Festival in their own homes, which will lead to the learning of the hymn and memory passage. A worship service may be conducted as an example of how they may conduct this service.

Additional Activities:

Discussion of what the forces of nature mean to their non-Christian neighbors

Planning to tell someone about the Christian meaning of the objects of nature

Review of the litany which they composed in the former session

Unit IV: Thinking About God's Blessings

3. GOD'S BLESSINGS AND THE BLESSINGS OF THE WORLD

Aim: To help the women to see that the blessings of the world are but temporary, but that God's blessings are eternal. To lead them to choose the eternal values.

Chinese Custom Involved: The desire that the "Five Blessings" may enter their door.

Source Materials:

Story: The Rich Fool (Luke 12:16-34)

Memory Verse: Ps. 136:2

Hymn: The Doxology (No. 17)

Supplementary Materials:

Pictures:

The Rich Fool

Pictures representing the blessings of this world and those representing God's blessings.

Additional Scripture References:

Ps. 19:7-11

I Kings 3:4-14

Matt. 6:33

Matt. 5:3-12

Ps. 1: 1-6

Additional Hymns:

"This is My Father's World" (No. 12)

"For the Beauty of the Earth" (No. 15)

Suggested Class Procedure:

Two strips of red paper may be prepared; upon ^{one} may be written, "May the Five Blessings Descend upon this House" on the other, "May the Eight Blessings Descend upon this House". The eight blessings are those mentioned in the Beatitudes. A discussion may be conducted on the differences between these blessings. The teacher may tell the story of the king who chose wisely and of the man who did not know how to choose wisely. This may be followed by a prayer asking God to help each one of us to choose wisely. The women may wish to plan how they can tell others about choosing wisely. The memory verse and hymn may be used as a method of thanking God for His blessings.

Additional Activities:

Discussion of cases which the women know of rich people who are not happy

Contrasting of the two kinds of men mentioned in Psalm 1.

Planning a family worship service especially for their children based on thanksgiving for the blessings God has given them

Unit IV: Thinking About God's Blessings

4. GRATITUDE DUE GOD FOR HIS BLESSINGS

Aim: To lead the women to express gratitude to God both in their prayers and in their lives.

Life Situation Involved: The fact that the Christian women know of the offerings of thanks which are given to the gods of harvest and other gods which the people think have brought them prosperity.

Source Materials:

Story: Cleansing of Ten Lepers (Luke 17:11-19)

Memory Verse: Ps. 136:2

Hymn: The Doxology (No. 17)

Supplementary Material:

Pictures:

The Leper Thanking Jesus

Pictures of people giving thanks before meals

Pictures of people praying

"The Angelus" (Millet)

Additional Scripture References:

Ps. 107:1,8

Ps. 117

Ps. 136

Isaiah: 1:11-18

Micah 6:6-8

Additional Hymns:

"For the Beauty of the Earth" (No. 15)

"Father We Thank Thee for the Night" (No. 475) To teach their children

Suggested Class Procedure:

Again the large character for blessing may be placed in the front of the room. The conversation may be led into a discussion of what new meanings this character has for them since studying this unit. This may be followed by a season of sentence prayers and the singing of the Doxology. The women may then make plans for whatever activities they have decided to carry out during the week. The litany they have prepared may be used at the close of the session.

Additional Activities:

Discussion and review of all the things for which we should give thanks

Plans for a Thanksgiving service at which each woman will bring a thank offering of products **She** **has** raised, the proceeds from which will go to help someone, famine refugees or some poor people in the community

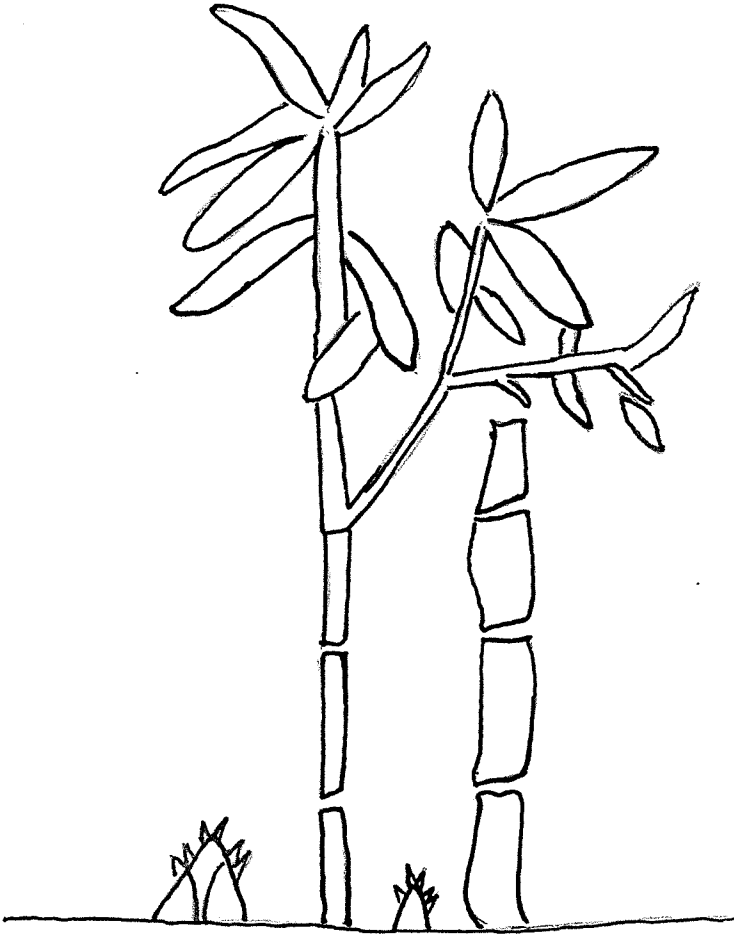
Plans for concrete ways of expressing thanks in life

Composing of a prayer to be used at meals

UNIT V

PLEASING GOD IN OUR DEALINGS WITH OUR FELLOW MEN

Aim: To help the women to see that unless our gratitude is expressed in our conduct and in our dealings with others our prayers will be of little avail. To instil in these women the desire to deal rightly with their fellow men.



善

GOOD

Owe no man anything, save to love one another.
(Rom. 13:8)

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love,
At the impulse of Thy love." (No. 313)

Unit V: Pleasing God In Our Dealings With Others

1. PAYING OUR DEBTS

Aim: To help the women to see that we have other debts in love and helpfulness, besides our debts of money which we should pay. To lead the women to desire to pay these debts and to help them to find ways of doing so. To help them to realize their great debt to God and to see that they can pay it by treating others as God would have them do.

Chinese Custom Involved: The custom of settling all debts on certain festivals, especially before Chinese New Year.

Source Materials:

Story: The Unforgiving Servant (Matt. 18:23-35)

Memory Verse: Rom. 13:8

Hymn: "Take My Life" (No. 313)

Supplementary Material:

Symbol: The bamboo, that which from the small shoot to the large tree is of service to man in many different ways. Man too, should help his fellow man.

Character 善 Good, moral, goodness.

Additional Scripture References:

Rom. 1:14-15

Matt. 25:40

Luke 7:36-50

Pictures:

Pictures of those who are helping others

Illustrative Material:

"A Christian is a mind thru which Christ thinks,
a voice thru which Christ speaks,
a heart thru which Christ loves,
a hand thru which Christ helps."

The story of the bamboo plant which is very beautiful as it grows on the river bank, but which must be split open in order to be able to carry life-giving waters to the fields above the river.

Suggested Class Procedure:

If the character for blessing has been used in the last session of the former unit it may be referred to again in introducing this unit. The question may be asked as to how we may dedicate ourselves to God. The symbol of the bamboo and how it serves man may be used to illustrate self-sacrificing service. The reading of the Bible verse for the unit may follow leading to a discussion of ways in which we are

debtors to others. This may lead the women to a realization of their great debt to God and the desire to dedicate themselves to Him. The hymn may be sung softly. The women may wish to learn how they can do that which is pleasing to God in order to show their appreciation of His forgiveness.

The women may be interested in looking at the new sheets for the unit and in studying the pictures. Some incident in which some one has done a kind deed to another may be told. A discussion may follow as to whether it was the duty of this person to show kindness to another. Ways in which we are dependent on others may be listed. The story may be told illustrating the greatness of our debt to God which He has forgiven. The verse may then be learned in order that it may help them to remember to show kindness to others. The song may then be sung as a song of dedication of themselves to God and His service.

Additional Activities:

Conversation regarding the debts which we owe, especially those which we owe to God.

Conversation on how God has forgiven us this debt, but that we should show our gratitude by doing His will.

Determination of definite ways in which they are going to pay some of their debts throughout the week.

Learning the materials on their lesson sheet in order to explain them to their families and neighbors.

Unit V: Pleasing God In Our Dealings With Our Fellow Men

2. DEALING HONESTLY

Aim: To help the women to see that to be pleasing to God they must be honest in all of their relationships. To lead the women to determine to deal honestly at all times with all people.

Life Situation Involved:

The practice of fooling children in order to get them to obey. In many instances too, when a person, possibly the son who is away from home, died, the mother or father will be fooled into thinking he is still alive, letters and packages even being sent in his name.

Source Materials:

Story: Jacob Fools His Father (Gen. 27:1-45)

Memory Verse: Rom. 13:8

Hymn: "Take My Life" (No. 313)

Supplementary Materials:

Pictures:

Jacob Fooling His Father

Pictures illustrating dishonest dealings

Pictures illustrating honest dealings

Additional Scripture References:

Matt. 5:37

Matt. 7:12

Rom. 12:17

Rom. 8:21

Ex. 20:15,16

Additional Hymns:

"Be the Matter What it May" (No. 509)

Suggested Class Procedure:

The large character for love which they have already learned may be used again in this lesson and the verses regarding loving God and their neighbor reviewed. A discussion of what kind of a world this would be were this followed may result, placing the character for this unit and the verse beside that of the former lesson. Some of the things which we do not like to have others do to us may be discussed and the Golden Rule may be introduced. The story of Jacob's dishonesty and the sorrow which it brought may be told. A discussion of ways in which we would like to be treated resulting in definite resolutions to deal honestly may follow. The hymn may be used as a closing prayer.

Additional Activities:

Prayer that God will help us in all of our dealings to be honest and well pleasing to God

Reports of progress made in helping others through the week

Discussion of the ways in which they are accustomed to be dishonest with their children and to teach them to be dishonest and methods of changing this

Unit V: Pleasing God In Our Dealings With Our Fellow Men

3. GUARDING THE TONGUE

Aim: To help the women to refrain from gossiping and using bad language.

Life Situation Involved: The habit of gathering in groups to gossip and using vile language.

Source Materials:

Topic for Discussion: The Power of the tongue (James 3:2-12)

Memory Verse: Rom. 13:8

Hymn: "Take My Life" (No. 313)

Supplementary Materials:

Pictures of ships and horses under perfect control

Additional Bible References:

Mark 7:15-23

Ps. 19:14

Prov. 15:4

Prov. 18:21

Prov. 21:23

Ps. 39:1

Additional Hymn: "Be the Matter What It May" (No. 509)

Suggested Class Procedure:

Two pictures of hearts, one full of all kinds of evil things, the other with the character for the unit, "Goodness" in it, may be drawn. From the evil heart all kinds of evil things will come forth and good things will issue from the good heart. The teacher may review with them from preceding units those things which will be in the good heart, as good friends, thanksgiving, love and gratitude and in the evil heart will be bad friends, hatred, jealousy and gossip. A discussion may follow on how the heart expresses itself. They may be told what James says about the tongue. The Bible verse may be repeated and they may be asked what kinds of words they owe to people. What kind of words did Jesus use? This may be followed by a discussion of what has been accomplished as a result of the resolutions made in this unit and by plans for carrying them further.

Additional Activities:

Learning of songs, stories, and verses to teach their children to take the place of the bad language which they are learning

Learning some games to teach their children so they will not be tempted to join the gambling games which are so tempting and to learn the language of evil companions

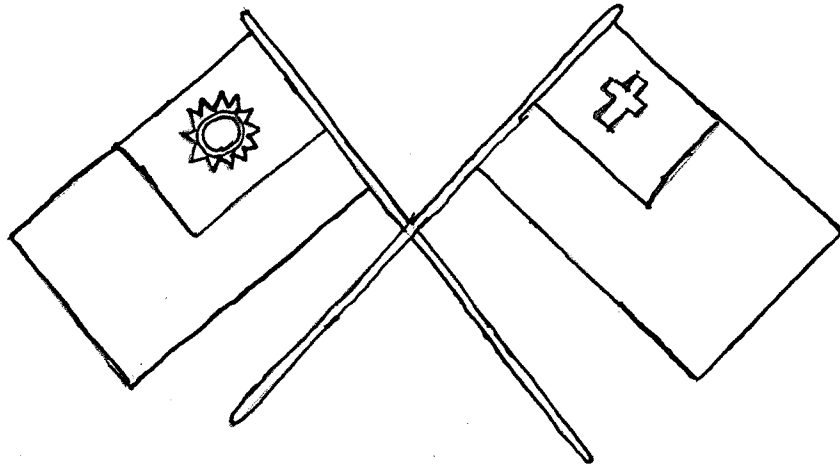
Picture study

Prayer that God will help each one to guard the tongue that it will not say that which it should not say

UNIT VI

CHILDREN OF ONE FATHER

Aim: To lead the women to a realization of the vastness of God's Kingdom and to the realization that they should therefore be interested in their own country and in other lands and should learn ways in which they can have a part in God's work throughout the world.



中國 世界

CHINA

THE WORLD

Righteousness exalteth a nation,
But sin is a reproach to any people. (Prov. 14:34)

"Oh, where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same." (No. 221)

Unit VI: Children of One Father

1. THINKING ABOUT OUR COUNTRY

Aim: To help the women to know something more about their own country in order that they may realize better how they can work and pray for it.

Life Situation Involved: The lack of knowledge on the part of the women regarding their own country.

Source Materials:

Story: Nehemiah Learns How to Help His Country (Neh. 1 and 2)

Memory Verse: Prov. 14:34

Hymn: "O, Where Are Kings and Empires Now?"

Supplementary Materials:

Symbol: The Chinese flag crossed with the Church flag

Characters: 中國, China, and 世界, the world

Pictures:

Pictures showing scenes from different parts of China

Pictures of some of China's great leaders

Picture of Nehemiah riding around the walls of Jerusalem

Map of China

Additional Scripture References:

II Chronicles 15:2,4

II Chronicles 16:9

Additional Hymns:

"We Love Our Native Land (No. 229)

"O Save My Country, Lord" (No. 231)

Suggested Class Procedure:

Pictures of China's leaders and of people and scenes of other provinces of China, and also pictures of scenes of other countries may be arranged so that the women will study them when they arrive. Conversation may be directed to the thought of China's many people with similar interests and needs. This may lead to the thought of people of other nationalities, and to the fact that they too have similar interests and needs, that under the skin people are more alike than different. This in turn may lead to the question of how we should treat those of other nationalities, especially the Japanese. The symbol of the two crossed flags may be shown and explained. The women may be asked how Jesus would have them treat people of other lands. A map of the world may be shown, especially emphasizing the relation of China to other nations. The characters on the lesson sheet may then be learned. A discussion may follow on what makes nations strong. The fact that many nations have begun to decline when they have become lax in religion may be illustrated from the Bible and from history. The

hymn may be sung and the memory verse learned. The women may then desire to learn more about their own nation and other nations and to consider the part which they may have in bringing the Kingdom of God to the world.

A large map of China may be hung in the front of the room. Pictures of Chinese leaders and scenes from different provinces of China may also be hung in prominent places. Someone may tell the women in a very simple manner something about their country, its leaders, people and occupations. They may be told something about the Christian leaders of their country, Dr. Sun, Madam and General Chiang Kai Shek, and Chang Chih Chiang. The fact that General and Madam Chiang take time each day for Bible study and prayer may be mentioned, also the fact that Mrs. Chiang prayed before she went to free her husband. The women may be told how the whole nation was unified in rejoicing when the general was freed. Methods by which they can help these leaders to establish a Christian nation may be mentioned, especially emphasizing the importance of prayer. The story may be told of how Nehemiah helped his country because he trusted in God to help him. The Bible verse may be recited and the hymn sung. The women may plan to learn something about their country to report at the next session.

Additional Activities:

- Prayer for China and her leaders
- Study of map of China
- Reports on current events in China

Unit VI: Children of One Father

2. SHOWING OUR LOVE FOR OUR COUNTRY

Aim: To help the women realize that they should love their country, and that by having Christian homes and bringing up their children right they can help their country.

Life Situation Involved: The lack of interest which the women seem to have in their nation as a whole.

Source Materials:

Story: Esther Shows Love for Her Country (Esther)

Memory Verse: Prov. 14:34

Hymn: "Oh, Where Are Kings and Empires Now?" (No. 221)

Supplementary Materials:**Pictures:**

Esther appearing before the king

Women teaching their children to pray

Additional Scripture References:

Ps. 137

Ps. 126:1-3

Additional Hymns:

"We Love Our Native Land" (No. 229)

"O Save My Country Lord" (No. 231)

Suggested Class Procedure:

The women may report on things which they have learned throughout the week about their country. This may be followed by a discussion of how they as women can help their country. Reference may be made to lessons they have had before such as the teaching regarding hygiene and the proper training of children. The story may then be told of a woman who loved her country enough to risk her life for it. They may be shown that although we may not be able to risk our lives for our country, we may pray for it and try to make our own little part more as God would have it be. The memory verse and song may then be recited and sung, followed by a short prayer for their country.

Additional Activities:

Plans for some specific work in their own country, such as helping famine sufferers

Prayer that God will guide them in ways in which they may help their country

Prayer for the leaders of their country especially General and Madam Chiang

Plans for learning more about their country

Reports on current events

Unit VI: Children of One Father

3. LEARNING ABOUT THOSE OF OTHER NATIONS

Aim: To help the women to learn something about the rest of the world, and to realize that those of other nations are also God's children.

Life Situation Involved: Lack of knowledge on the part of the women about the world and about the people of other nations.

Source Materials:

Story: God Sends Jonah to Preach to Nineveh (Jonah)

Memory Verse: Prov. 14:34

Hymn: "Oh, Where Are Kings and Empires Now?" (No. 221)

Supplementary Materials:

Pictures:

Pictures of people of other nations

Scenes from other lands, particularly churches and Christian activities

Map of the World

Additional Scripture References:

Acts 10:34,35

John 17:20,21

Additional Hymn:

"In Christ There Is No East or West" (No. 241)

Illustrative Material:

Incidents of helpfulness Between nations such as America sending money to China for flood relief and later China sending money to America for flood relief

Suggested Class Procedure:

The map and pictures may be studied and explained, connecting them with what has been learned before in regard to the making of friends and love for God and man. A discussion of ways in which we can show our interest in other countries may follow and the story of a man who was not interested in helping those of another country told. Conversation may take place regarding what the world would be like were the people of all nations real Christians. The hymn may be sung the memory verse recited and prayer offered for those of other nations.

Additional Activities:

A further study of the map of the world, learning to recognize some of the main countries and by the use of the pictures to learn something about them and the people that live there

Prayer for those of other nations, especially for certain needs that are known and for the Christians

Discussion of some of the difficulties the Christians in some countries are having

Planning for a closing meeting to which others will be invited when the women will have the opportunity to pass on to others that which they have learned

Planning to get into touch with Christian women of some other country and of contributing in some way to their work

Unit VI: Children of One Father

4. SHOWING OUR LOVE FOR GOD'S CHILDREN ALL OVER THE WORLD

Aim: To lead the women to love the people from other lands.

Life Situation Involved: Lack of interest of the women in those of other nations, and antagonism toward some nations, especially Japan.

Source Materials:

Story: The Good Samaritan (Luke 10:30-35)

Memory Verse: Prov. 14:34

Hymn: "Oh, Where Are Kings and Empires Now?"

Supplementary Materials:

Pictures:

Scenes from other lands

People from other lands

Map of the World

Additional Hymn:

"In Christ There Is No East Or West" (No. 241)

Additional Stories:

Stories of ^{such as} Christians in other lands, in particular those in Japan, ^{as} Kagawa and others

Suggested Class Procedure:

The women may give their reports regarding what they have learned regarding other nations. In some instances it may be necessary for the teacher to help these women prepare their reports before the session. The story of the man who was kind to a man that was not only of another country but who was from an enemy country may be told, ~~and~~ followed by a discussion of how we can help those from other nations, resulting in very definite plans. By the use of the women's lesson sheets, it may be shown that it is only as China works in with God's plan and the Chinese flag is crossed with the Church flag in the interest of the world, that she can fully accomplish her mission on the earth. Some of the things which China has given to the world such as printing, and the compass may be mentioned, bringing out the fact that China should continue to share what she has that is good with the world. The Bible verse may then be recited, ^{prayer} followed by the hymn and prayer for those of other nations and ^{that} the nations of the world may become one Christian brotherhood.

Additional Activities:

Further study of the map and pictures, including a review of what has been learned

Conclusion ~~of~~ plans for a closing meeting

Conclusion of plans for getting into touch with Christians from other nations

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