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AN ANALYSIS OF PARENT STUDY OUTLINES  
DESIGNED FOR USE IN CHURCH GROUPS

By

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A Thesis

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## INTRODUCTION

AN ANALYSIS OF PARENT STUDY OUTLINES DESIGNED  
FOR USE IN CHURCH GROUPS

INTRODUCTION

A. The Statement and Significance of the Subject

That marriage and the home are God-ordained institutions, Christian peoples of the world would not think to deny, for this is one of the earliest doctrines stated in Holy Scripture. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."<sup>1</sup> From the examples we have in the Bible of God-centered homes and of God's blessing on the members of these homes we see the supreme importance of Christian Homes as a means of promoting righteousness in the world.<sup>2</sup> The church of England recognizes this righteousness-promoting value of God-centered homes stating in its Book of Common Prayer the causes for which matrimony was ordained. The first of these is, "It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name."<sup>3</sup>

As one looks at the rapid spread of juvenile delinquency in recent years when fathers have been away at war and mothers have been working in ammunition plants one can readily see the important relation the home bears to the children who grow up in it. It is not without reason that the writers of the Book of Common Prayer designated

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1. Genesis 2:24.
2. Cf. Hannah, Elkanah, and Samuel, I Sam. 1; Zechariah, Elizabeth, and John, Luke 1; Mary, Joseph, and Jesus, Luke 1 and 2.
3. The Book of Common Prayer, The Church of England, The Form of Solemnization of Matrimony.

the first responsibility of marriage as the bearing and training of children in the Christian way of life.

However, many, many parents although agreeing in theory to the quotation above, have left the Christian education of their children to the Church School or to the minister's communicant classes. They have not realized how much more influential is the home than any other institution in the shaping of the character of their children. It is only in recent years that Christian educators in general have awakened to the fact that the home is the most effective teaching institution that is in contact with the child. Leading Christian educators are now making every effort to help parents to establish thoroughly Christian homes and to guide them in the nurturing of their children in Christianity. Many methods are being used by churches to accomplish these goals. Home visitation, family counseling, encouraging family worship and family-at-home nights, study and discussion groups on the home, parent-teacher conferences, and the providing of parents with appropriate literature on home life and its problems are some of the many avenues through which modern churches are seeking to give Christian parents the help they most need in building Christian homes and raising Christian children.

It is the purpose of this thesis to study one of these avenues of service, viz., study and discussion groups. The particular aspect of this field with which this thesis is concerned is that of study outlines prepared as guides for the teachers of such groups.

Many churches have a regular Bible study class for parents. It has been the writer's experience that the subjects taught in these



Bible classes frequently do not deal with the everyday life situations and problems which the average parent must meet. The teachers of these study groups are often aware of the needs of the parents for guidance in Christian home building but are at a loss to know how to meet these needs. Most of the teaching in the church Bible classes is done by Christian laymen and they do not have the time to work out a course of study of their own. They need study outlines already prepared for the teacher's use. This need is indicated in a conversation which the writer had this past summer with a Christian layman who teaches a young married couples' class. The teacher felt that these young people should be getting some help in matters relating specifically to the problems which Christian parents must face. He was willing to give up the more general Bible study outline which they had been following but he did not know where to find materials for a discussion group that would relate more definitely to the particular needs of his group. The writer believes that there are many such lay-teachers who would be glad to change to a more problem-centered curriculum for parents if appropriate study outlines were put in their hands for them to use as a basis for teaching. This is believed to be true especially of those smaller denominations who have no board of education to suggest teaching helps to their teachers. It therefore seemed a worthwhile project to gather together existing study outlines and to make an analysis of their contents to see what was available in this particular aspect of the field of parent education.

B. The Sources of Data

Many denominational, religious, and secular organizations were contacted. The following letter was sent to each.

"Dear Sir:

I am interested in forming parents' study groups in a church educational program. Would you please send me any bibliographies which you might have that contain study outlines suitable for use in such groups?

Yours truly,"

In an effort not to omit any organizations that might provide data for this study and also desiring to eliminate unnecessary writing of letters the following method of compiling a list of sources was used. By "list of sources" is meant the list of organizations which were contacted to see if they had material for this study. All of these organizations did not actually contribute material to the study.

1. Denominational Sources

The total membership of each American denomination was obtained from the World Almanac of 1948. It was found that a good place to make a division was between the churches with a membership over 100,000 and those under 100,000. The number of denominations with memberships within a certain range are listed below and the reason for the break at 100,000 can be readily seen.

Breakdown of Church Membership in Christian Denominations in the U.S.A. as obtained from World Almanac 1948

Number of Denominations having a Membership of:	
13 .....	1,000,001 and over
7 .....	1,000,000 - 500,001
9 .....	500,000 - 250,001
13 .....	250,000 - 100,001
4 .....	100,000 - 75,001
8 .....	75,000 - 50,001

10	.....	50,000 - 40,001
10	.....	40,000 - 30,001
17	.....	30,000 - 20,001
22	.....	20,000 - 10,001
32	.....	10,000 - 5,001
109	.....	5,000 and under

Included on the list of sources, therefore, were all those denominations with church membership over 100,000.

However, it was found that some denominations with a membership lower than 100,000 had a board of education or its equivalent. This indicated that they might have knowledge of materials for use in adult Christian education. Two methods were used to discover whether or not any particular denomination had a board of education. First, the Year Book of American Churches, 1947, and secondly, the International Council of Religious Education were consulted. Accordingly the source list was made to include all those denominations listed either in the Year Book of American Churches or in the list of constituents of the International Council of Religious Education as having a board of education or its equivalent.

Apart from the two exceptions stated below<sup>1</sup>, none of those groups commonly felt to be outside of the general category of Protestant evangelical denominations was included on the list of sources.

The following are some of the religious organizations which were not contacted for this study: Jehovah's Witnesses, Seventh-Day Adventist, Church of the Latter Day Saints, and Church of Christ Scientist.

2. Other Religious Sources

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1. Cf. p. vii.

Several interdenominational organizations, viz., the International Council of Religious Education, the Federal Council of the Churches of Christ in America, the United Council of Church Women, and the Division of Christian Education of the Department of Family Life and Young Adult Work were contacted to see if they had study outlines over and above that provided by denominational organizations. For purposes of comparison two organizations, one representing the Roman Catholic faith and the other the Jewish faith were also contacted. These were the National Catholic Welfare Conference, and the Jewish Institute on Marriage and the Family.

### 3. Secular Sources

In order to see what the wider secular field had to offer the report of The White House Conference of Child Health and Protection<sup>1</sup> was consulted for sources of materials in parent education. A list of twenty-six organizations was found.

Several other secular organizations came to the writer's attention as a result of the correspondence held with the religious organizations. Of all of these secular organizations eleven were arbitrarily chosen to be included in the list of sources for the thesis. The writer felt that this would give a cross-section indication of what was being done in this field by secular organizations.

The net result of the investigation noted above was that the list of sources included sixty-two organizations: 43 denominations,

. . . . .

1. White House Conference on Child Health and Protection, Section III, Education and Training, Committee on the Family and Parent Education, Parent Education, Appendix p. 331.

four interdenominational organizations, an organization representing the Jewish religion, an organization representing the Roman Catholic religion, and eleven non-religious organizations. Out of the sixty sources, replies have been received from 46, and of these, 22 suggested material suitable for use in this study. The list of sources may be found in the Appendix.<sup>1</sup> Whether or not the source provided material suitable to the study is noted on this list. Also those sources which have produced study outlines of their own are noted there.

C. Delimitation of the Field of Study and  
Basis of Selection of Study Outlines

Study outlines were ordered upon the basis of their description in the bibliographies received from the forty-six organizations which replied to the writer's letter.<sup>2</sup> Only those study outlines were ordered, the description of which made clear the following facts:

1. That the book or booklet was designed as a course of study and not just a general book on the subject.
2. That the book or booklet was of a religious nature and not just secular in its approach.
3. That the book or booklet was concerned with problems unique to home-makers and parents. For example, study courses on themes of such general interest as economics and race prejudice were not used in this study.

The thirty study outlines which were collected from the

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1. Cf. Post p. 83-86.
2. Cf. Ante p. v.

sources investigated are listed below. The publisher and date of publication of each outline may be found in the bibliography in the Appendix.<sup>1</sup>

- Askew, Mrs. S. H.: Your Home Today and Tomorrow  
Battle, Edith Kent: Our Children Ask About God  
Brown, George Wm. and McAfee, Ruth: Teaching Religion in the Home  
Brown, P. D.: The Christian Home  
Chalmers, Mary M.: The Home Beautiful  
Chalmers, Mary M.: Your Child Needs  
Committee on Adult Education of the Department of Christian Education for Parents of Children Under Four Years  
Darsie, Charles: The Christian Family  
Fiske, George Walter: Problems of Christian Family Life Today  
Hayward, Percy R. and Myrtle H.: Achieving a Christian Home Today  
Hayward, Percy R. and Myrtle H.: Getting Along Together  
Hayward, Percy R. and Myrtle H.: The Home and Christian Living  
Holt, Harold: Building Family Foundations  
Leavell, Martha Boone: Building a Christian Home  
McCallum, Eva B.: Character Guidance and Occupations for Children  
Miller, Arthur L.: Train Up a Child  
Montgomery, J. H.: Christian Parenthood in a Changing World  
Munro, Harry C.: Parents are Teachers  
Powell, Sidney W.: Christ At The Hearth  
Rudisill, Earl S.: Christian Family Life  
Sheridan, Harold J. and Alma S.: Christian Family Worship  
Sheridan, Harold J. and Alma S.: Helping Children Develop a World Point of View  
Shupe, Marie: An Outline of a Discussion Course for Parents of Nursery Children based on Miller: Train Up a Child  
Smith, Raymond A.: Temperance Begins in the Home  
Streng, Adolph C.: A Syllabus for Establishing the Christian Home  
White, Helen C. and Goodrich C.: Parents as Teachers of Christian Living  
Whitehouse, Elizabeth S.: Opening the Bible to Children  
Wiegmann, F. W.: Christian Happiness in the Home  
Wood, Leland Foster: Building Spiritual Foundations in the Family  
Wood, Leland Foster: Growing Together in the Family

. . . . .

1. Cf. Appendix p. 88-90.

The purpose of the thesis is to analyse the content of the selected study outlines with a view to seeing what are the major emphases of the authors, and to outlining the content of a course of study in the field of parent education as the emphases would indicate.

#### D. Method of Procedure

The bulk of the thesis will have to do with an analysis of the leading topics discussed in the study outlines. However, in order to determine the major topics all of the study outlines must be analysed carefully to see what subjects are treated in them.

Accordingly the first chapter of the thesis will be concerned with a general analysis of the total content of all of the study outlines. From this general analysis will be seen the major emphases in the study outlines. The treatment given these major emphases or topics will be analysed in some detail in the following two chapters. The final chapter will be concerned with conclusions drawn from this study as to what an ideal study course for parents should include, together with a general evaluation of some of the study outlines in the light of this ideal.

CHAPTER I

A GENERAL ANALYSIS OF THE CONTENT OF THE STUDY OUTLINES AS A WHOLE



## CHAPTER I

### A GENERAL ANALYSIS OF THE CONTENT OF THE STUDY OUTLINES AS A WHOLE

#### A. Introduction

Because of the growing interest in parent education it was felt that a general analysis of the content of the study outlines to see what subjects are treated would be helpful. When dealing with educational materials it is always of interest to note when the materials were published. This is especially true of such a young branch of education as is parent education. Similarly, when dealing with religious educational materials there is value in knowing how much use is made of Scripture since Scripture lends authority to the course of study.

Accordingly this chapter will include a brief discussion of two of the general features of the study outlines, viz., the date of publication and the use of Scripture. The remainder of the chapter will deal with a general analysis of the subject matter treated in the study outlines.

#### B. General Features of the Study Outlines

The extent to which Scripture was used in each of the thirty outlines and the date of their publication was noted. The results of this analysis follow.

##### 1. Date of Publication

The thirty study outlines were published over a period of

twenty-five years. Two were copyrighted in the 1920's, eleven in the 1930's, seven between 1940 and 1944 inclusive, and five between 1945 and 1948. Five had no publisher's date. That parent education is becoming an increasingly large field is revealed by the fact that each decade produced more study outlines for parent education than the previous one.

## 2. Use of Scripture

In Christian education, the Bible should be the authority upon which we base our rules of living. It seemed worthy of special note that eleven of the studies used little or no Scripture as a basis for the study. Three of these had a few Scripture references on one chapter which dealt specifically with religion. Six authors made no use of the Bible whatever. On the other hand, however, sixteen authors made regular use of Scripture, frequently basing the study on one or more passages. Five others used somewhat of the proof-text method, interspersing Scripture references in brackets throughout the text as corroboration for statement already made.

### C. General Analysis of the Content

Two methods were used to discover the subject matter of the thirty study outlines. The first involved an analysis of the study outlines by whole chapters. The second method was more detailed. The outlines were examined paragraph by paragraph to determine a more complete range of the topics discussed and the amount of space given to each.

### 1. Analysis by Chapter

Each chapter was examined and the main topic discussed was stated in a general way in a few words. It was found that some topics were treated in many of the books while some were discussed in only one or two of the books. This analysis by chapters gave a general indication of the topics which most of the authors considered most important; in other words, the general emphases in the study outlines were discovered.

### 2. Analysis by Paragraph

A more detailed analysis of the study outlines was dictated by the fact that some of the topics found to be most important through the analysis by chapters were also discussed in lesser detail by other authors. For example, "The Home and the Church" is a topic which ranked third in importance according to the analysis by chapters. It was found however that many authors did not devote a whole chapter to a discussion of this topic but had treated it in a few pages or in several paragraphs. In order to get a true picture of the emphases in the study outlines it was felt necessary to take into account the subject matter of each paragraph.

### 3. Results of the Analysis

On the accompanying chart are shown the results of this analysis.

I Main Topics Discussed in the Study Outlines	II Number of Study Outlines Treating the Topic in One Chapter or More	III Number of Study Outlines Treating the Topic in One Paragraph or More	IV Total of Columns II and III
1. Training in Christian Living, or Religion in the Home	14	25	39
2. The Home in General	13	19	32
3. The Home and the Church	10	22	32
4. Worship in the Home	6	23	29
5. Discipline in the Home	11	17	28
6. The Home and the Use of Money	8	19	27
7. Parents of the Home	6	21	27
8. Present Day Influences on the Home	8	16	24
9. Home Atmosphere	4	15	19
10. The Home and the Use of the Bible	2	16	18
11. The Home and the Use of Leisure Time	8	9	17
12. The Home and Democratic Principles	3	11	14
13. The Home and Character Building	4	10	14
14. The Home and Social Relationships	3	11	14
15. The Home and the World Outside	4	9	13
16. The Home and the Sex Life of Children	4	8	12
17. The Home as a Training School	5	7	12

The main topics discussed in the study outlines are shown in Column I. Column II shows the number of outlines which devoted one chapter or more to any particular topic. Column III shows the number of outlines which devoted one paragraph or more to any particular topic. It was arbitrarily decided that in order to be able to arrange the topics in order of emphasis Column II and III should be added

together. Thus in Column IV is shown the number of study outlines which treated the topic in one paragraph or more plus the number which treated the topic in one chapter or more. The topics are arranged in order of decreasing emphasis according to Column IV.

A good place to make the break between the most important topics and those of lesser importance seemed to be between topics 8 and 9. This decision may be criticized as being somewhat arbitrary. However, the writer has no doubt in her own mind that the first eight topics are given the most emphasis according to the authors of the study outlines, whether or not the remaining topics are arranged exactly in order of decreasing emphasis.

There were forty-three less important topics in the study outlines to which only one, two, or three study outlines devoted a whole chapter. Because of the bulk of the material and the general character of some of these topics the paragraph analysis was not done for them. These topics are listed in the accompanying chart.

Number of Study Outlines Treating the Topic in One Chapter or More	Topic
3	Children in the Home, Culture in the Home, The Home and Physical Well-Being, General Problems in the Home
2	Adolescent Problems in the Home, The Home and the Growth of Children, How the Child Learns, The Home and God, Assets of the Home, Neighbors of the Home, The Needs of Children, The Goals of the Home, Divorce, The Home and the Public School, Individual Differences Among Members of the Home, Growing as a Family, The Home and the Use of Sunday and Special Days
1	The Home and the Movies, The Home and the Radio, Stories in the Home, Pictures in the Home, Sin, Vocational Guidance, Motives in Religious Education, Mistakes of Parents, Education for Marriage and Family Life, Basic Christian Beliefs, Jesus in the Home, Where to Live, Hospitality, Understanding, Work and Pay for Children in the Home, Inheritance from Parents, Quarreling in the Home, Ways of Peace in the Home, Fear, Jealousy, Gratitude, Perseverance, Daydreaming, Accepting Responsibility, Knowing Children's Problems, Hints for Growing Old

On the basis of the analysis of the study outlines by chapter and by paragraph the following eight topics were found to be the most important ones in the minds of the authors of the study outlines.

1. Training in Christian Living, or Religion in the Home
2. The Home in General
3. The Home and the Church
4. Worship in the Home
5. Discipline in the Home
6. The Home and the Use of Money
7. Parents of the Home
8. Present Day Influences on the Home

D. Summary

A general analysis of the content of the study outlines as a whole was made. It was found that interest in the field of parent education has grown within recent years since twenty-three of the thirty study outlines were published between 1930 and 1948. Just over half of the authors were found to make regular use of Scripture in their outlines.

An analysis of the outlines by chapter and by paragraph revealed the eight major topics. The treatment which each of these eight topics is given in the study outlines will be discussed at some length in Chapters II and III.

CHAPTER II

AN ANALYSIS OF FOUR OF THE EIGHT MAJOR TOPICS TREATED  
IN THE STUDY OUTLINES



## CHAPTER II

### AN ANALYSIS OF FOUR OF THE EIGHT MAJOR TOPICS TREATED IN THE STUDY OUTLINE

#### A. Introduction

In chapter I the findings of a general analysis of the content of the study outlines were reported. On the basis of this analysis eight topics were found to have received major emphasis. Because of the bulk of the material in each of these eight topics they will be arbitrarily divided into two sections, the first four being dealt with in this chapter.

The topics which will be analysed in this chapter are: "Training in Christian Living, or Religion in the Home;" "The Home in General;" "The Home and the Church;" and "Worship in the Home." The discussion of each of these topics will be limited entirely to the treatment given it by the authors.

#### B. Training in Christian Living, or Religion in the Home

Despite the general nature of the titles of these chapters having to do with training in Christian living and religion in the home, it was found that the content was remarkably similar. The content will be discussed according to the sections into which the subject matter naturally fell.

1. Parental Influence, Home Atmosphere, the Home as a School in Christian Living

Almost all of the authors put the daily example of Christian parents as the foundation stone upon which the superstructure of their children's Christian character must be built. This emphasis on the influence of example was the most outstanding characteristic of these chapters. The following quotation is typical of the view expressed by most of the authors. "The foundation of training in Christian living would seem to be the acknowledgment of the faith of the parents in their daily living before their children."<sup>1</sup> This author goes on to define Christian living as "the day-by-day expression of one's Christian faith."<sup>2</sup> One reason expressed by Wood for putting parental influence as the biggest factor in training children in Christian living is that "children are influenced most by those whom they most love."<sup>3</sup> Children quickly take on the attitudes and habits of life of their parents. Another reason given by several of the authors is the vastly greater amount of time that children spend under parental influence than under other Christian influences. The home has the child first and it has the child most.<sup>4</sup> Several authors point out that whether or not parents want to influence their children religiously they are doing so. For example, Munro states,

"As sure as you are exerting parental influence of any kind over your child, you are teaching him religion. Teaching is so setting the conditions for another person that he will learn. In that sense every parent teaches his child religion, positively or negatively."<sup>5</sup>

. . . . .

1. Chalmers, Mary M.: Your Child Needs, p. 102
2. Ibid., p. 106
3. Wood, Leland Foster: Building Spiritual Foundations in the Family, p. 12
4. Cf. Munro, Harry C.: Parents Are Teachers, p. 9
5. Ibid., p. 8

Closely akin to parental influence is home atmosphere as a factor in promoting growth in Christ-likeness in children. A happy, congenial, loving atmosphere should characterize every Christian home.<sup>1</sup> Factors which go to make up this kind of an atmosphere will be discussed under the topic "Parents of the Home" in the sections on "Essential Qualities of Parents," and "Parent-Child Relationships."<sup>2</sup>

The home is considered by most of the authors to be a school in Christian living, and one author says in this regard, "usually its graduates go out to be in mature life the kind of persons they learned to be as children in the home-school."<sup>3</sup>

## 2. Goals of the Christian Home

The goals or ideals which the Christian home seeks to realize are considered by almost every author and are variously stated. For Chalmers the objective is "accepting Jesus Christ and the character he displayed as one's ideal."<sup>4</sup> The implications of this goal reach far out into everyday life. He says, "Children should have practice that will lead them to know how to express their faith in social action."<sup>5</sup> Another author says that the goal is for each member to put God first in his loyalties.<sup>6</sup> Miller states the goals of Christian education in the home as teaching the child to know God's

. . . . .

1. Cf. Post p. 68-69.
2. Cf. Post p. 60-62.
3. Fiske, George Walter: Problems of Christian Family Life Today, p. 158
4. Chalmers, op. cit., p. 107
5. Ibid., p. 111
6. Cf. Fiske, op. cit., p. 11

will and to observe it.<sup>1</sup>

"The Christian home aims to follow a genuinely Christian philosophy of life, to give ethical quality to daily activities and relationships, to use all means of growth, and to put into practice Jesus' idea of the supremacy of personality. It conceives of success, not in terms of power or acquisition, but of comradeship and of growth in character."<sup>2</sup>

### 3. Specific Aids or Methods in Teaching Christian Living in the Home

Most of the authors list specific methods or aids in bringing Christianity into the home. Where this is not done in a general chapter on religion in the home it is done elsewhere in the booklets.

The most commonly mentioned aid in bringing religion into the home is that of family worship. This subject is given so much space in the study outlines that its treatment as a separate topic was warranted. It is discussed under the heading "Worship in the Home."<sup>3</sup>

The use of the Bible in the home is second in importance as an aid in religious instruction. Whitehouse has a whole study outline devoted to a discussion of the use of the Bible with children.<sup>4</sup> Because of the thoroughness of her handling of the subject and because her ideas are mainly in agreement with the other authors,<sup>5</sup> her views will be briefly summarized below. The points where any of the authors disagree with her or where they can add to her treatment of

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1. Miller, Arthur L.: Train Up a Child, p. 29-30.
2. Wood: Building Spiritual Foundations in the Family, p. 9.
3. Cf. Post p. 37-46.
4. Cf. Whitehouse, Elizabeth S.: Opening the Bible to Children,
5. Cf. Askew, Mrs. S.H.: Your Home Today and Tomorrow, p. 59-61; Brown, George Wm. and Ruth McAfee: Teaching Religion in the Home, p. 36-38; Leavell, Martha Boone: Building a Christian Home, p. 75-122; Munro, op. cit., p. 10-14; Shupe, Marie: An Outline of a Discussion Course for Parents of Nursery Children based on Miller: Train Up a Child, p. 15-17.

the subject will follow.

As the child grows older he needs something more than merely his parents' word on which to base his faith. He needs the authority of Scripture. But if the Bible is to help him he needs guidance in its use. Parents must themselves know and love the Bible if they are going to hope to open it to their children. Passages for use with children must be carefully selected according to the child's level of maturity and daily experiences. As truth is revealed the child should be guided in applying it in everyday life. He should be shown how to interpret experience through Bible truths.<sup>1</sup>

The child's first experiences with the Bible should be happy ones as a result of hearing Bible stories told at bed-time and at other times. His next contact with the Bible should be through attractive picture and story books of the Bible. Children should be helped to keep their confidence in the Bible through parents who show them how to reconcile the Bible with scientific findings. The child's first Bible should be attractive, in large clear type and preferably in a modern translation, although they should also become familiar with the beautiful King James version. Children should be taught how to use aids in their Bible study such as cross-references, Bible dictionaries, commentaries and background books.<sup>2</sup>

Whitehouse devotes one chapter each to a discussion of the use of the Bible with little children, primary children, and juniors. Her last chapter is on preparing and telling a Bible story.

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1. Cf. Whitehouse, op. cit., p. 5-14.
2. Cf. Ibid., p. 15-26.

Battle's outline is a specialized one on children's questions about God. His seventh chapter<sup>1</sup> has to do with the finding of the answers to those questions in the Bible.

Brown and Brown say that children should be helped to memorize meaningful portions of Scripture.<sup>2</sup>

The use of the Bible in relation to family worship will be discussed in the topic, "Worship in the Home!" under the heading, "Suggestions for Planning Family Worship."<sup>3</sup>

The subject of prayer in the home, particularly as related to the teaching of children to pray ranks third in emphasis. Prayer strengthens and develops Christian character because it gives the pray-er access to God's resources and gives God access to him. Long before children are old enough to lisp their first words to God they should have become familiar with the idea of talking to an unseen presence by observing their parents pray. Then when they are old enough to talk, prayer will come naturally. "Anyone can teach a child to say a prayer, only one who believes in prayer can teach him to pray."<sup>4</sup> Written and memorized prayers and prayer poems may be used but the parents must be sure that such prayers are meaningful to the child, i. e., that they express his thoughts in words he understands, and that he does not stop there but goes on to form his own praises and petitions in his own words. "Sincerity is a basic

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1. Cf. Battle, Edith Kent: Our Children Ask About God, p. 21-22.
2. Cf. Brown, George Wm., op. cit., p. 38
3. Cf. Post p.43-45.
4. Chalmers, op. cit., p. 103

requisite."<sup>1</sup> Right in the midst of his usual memorized prayer one three-year-old interposed in almost breathless joy, "I have some Easter eggs, God!"<sup>2</sup> This child had experienced a reality in prayer into which every parent should seek to lead his child. The proper and solemn language of religion should not be his goal.<sup>3</sup> One author quotes a parent's opinions on this subject,

"It seemed to us that a person should learn to talk to God in much the same way in which he learns to talk to members of his family. When our child first began to talk to us we paid very little attention to the way in which he expressed himself. It was enough that he had something to say and was able somehow to make us understand what it was . . . We felt that he would be . . . confused if we insisted on his praying a set prayer at this time when he was only just beginning to think about God and understand his relation to him. So we left the formal prayers for much later."<sup>4</sup>

"It should be made clear that talking with God is not limited to some set time, place or plan."<sup>5</sup> Regular times such as upon arising, before or after meals, and at bedtime should be supplemented by many experiences of spontaneous prayer. The alert parent can readily see these opportunities when the child wants to talk to God and will encourage him to do so. At bedtime it is often helpful to prepare for communion with God by a period of conversation reviewing the day's activities, or by telling an appropriate story or discussing a picture.

The content of the child's prayer will vary greatly with each child. It is best to begin with prayers of thanks rather than

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1. Chalmers, op. cit., p. 103
2. Askew, Mrs. S. H., op. cit., p. 30.
3. Cf. Battle, op. cit., p. 16.
4. Askew, op. cit., p. 14.
5. Brown, George Wm., op. cit., p. 41.

petition since children whose prayers are always petitions are likely to start substituting prayer for action, requests that God may help them to be good for any sincere effort on their part to be good.<sup>1</sup> The content of their prayers will change as their concepts of God mature. Many questions and discussions will arise out of their prayer experiences which give parents excellent opportunities for teaching the child in Christian beliefs and practices. Sometimes little minds get amazing insights into spiritual things. Parents must beware lest they hinder their children from growing spiritually beyond their own spiritual concepts.<sup>2</sup> Parents must sometimes permit a little child to lead them.

As the child matures there will come a time when he should have his own private devotional period. The child himself will likely indicate in one way or another when he wants to begin praying alone without the parents' presence. When such a time arrives the parent should guide the child, giving him suggestions for and help in establishing the habit of spending some time each day alone with God. He should be shown how to use devotional materials to enrich his worship experiences.<sup>3</sup>

Church attendance and membership is mentioned by several of the authors as an aid in training in Christian living but this will be discussed under the topic "The Home and the Church."<sup>4</sup>

Other aids which are given equal emphasis in the outlines

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1. Cf. Sheridan, Harold J. and Alma S.: Christian Family Worship, p. 14-15.
2. Cf. Shupe, op. cit., p. 35
3. Cf. Sheridan, op. cit., p. 16
4. Cf. Post p. 34-35.



are the giving of thanks at meals, the use of hymns and other religious music, and the telling of Bible stories. The favorite time for the latter is at bedtime or on Sunday afternoon or evenings. Music is often combined with family worship.

General conversation and the answering of children's questions provide excellent teaching opportunities for alert parents. Several authors feel that tithing and Christian stewardship should be part of training in Christian living.

Aids mentioned by one to three of the authors are Christian pictures which lend a Christian atmosphere to the home, and Christian literature and story-books which may influence the child. The latter are especially important now when comic books are so popular among children. Two authors suggest the family getting together on a Christian project. "Family-at-home" nights may also be used to draw the family closer together in Christian faith and practice. All special days such as Christmas, New Years, Easter, Thanksgiving, and birthdays may provide opportunities for training in Christian living. Several authors give suggestions for making the foundations of the family Christian at its very beginning. The betrothal and wedding should be made matters of prayer and after the wedding a service of dedication may be held in the new home.

Parents who want to make their home and every member in it truly Christian will perhaps use most if not all of these specific aids or methods. But if they want their efforts to be successful they will first give heed to their own lives before God, seeking each day to know Him better and to work out constantly in their daily lives the

effect of that knowledge.

#### 4. The Need For Religion in the Home

Because of the growing paganism in the so-called Christian countries of the world the need for Christianity in the home is greater than ever before. Christian homes can help to stay this tide of paganism and immorality by giving to the world children with Christian ideals and habits of life.<sup>1</sup> The world of tomorrow will probably be more pagan than the one today's parents know. Tomorrow's world will make different demands upon the Christian than today's. Parents must prepare their children to meet these demands. "The Christian home must be the practice ground and training-field for fresh advances toward the kingdom of God."<sup>2</sup> The rationalistic, scientific approach to life presents the young Christian with many problems.<sup>3</sup> The religion which is so desperately needed in today's homes must be a vital one which will give the children of these homes a working knowledge of the principles on which Christianity is founded. These principles will provide the basis on which the children will learn to think for themselves and make their own decisions.<sup>4</sup> The Christian of tomorrow must be prepared in the home to face with clear vision, unafraid, the new issues in Christian living which will arise.<sup>5</sup>

#### 5. The Value of Religion in the Home

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1. Cf. Fiske, op. cit., p. 8.
2. Chalmers, op. cit., p. 110.
3. Cf. Montgomery, J. H.: Christian Parenthood in a Changing World, p. 42-45.
4. Cf. Chalmers, op. cit., p. 111.
5. Cf. White, Helen C. and Goodrich C.: Parents as Teachers of Christian Living, p. 2.

The contribution which the Christian religion makes to the home was considered by four of the authors. The main value of religion in the home is considered by these authors to be that of stabilizing home relationships. In 1928 Fiske found that "the stability of an American family is increased tenfold by the factor of active church connection."<sup>1</sup> According to Leavell, "To have a union established from the beginning and maintained in harmony with Bible revelation is to have a home with the foundation for success."<sup>2</sup> "Family ties are most secure when they are bound together in God."<sup>3</sup> Love, peace, kindness and comradeship characterize the Christian home and make it a place for which its members will sacrifice much in order to maintain.

Religion simplifies the problems of the home.<sup>4</sup> When God, an omnipotent, omnipresent, all loving God is recognized as a member of the family the burdens and problems of home-making can be shared with him and the task immeasurably lightened.<sup>5</sup>

"The fortification of a listening God, one who knows and understands, and one who can put strength in the place of weakness, is the greatest asset any home or person within a home can have to breast the storms of life."<sup>6</sup>

Leavell calls attention to the fact that the somewhat mundane tasks of housekeeping take on new meaning when the members are seeking to do all to the glory of God.<sup>7</sup> The family's interests, hobbies, and

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1. Fiske, op. cit., p. 44.
2. Leavell, op. cit., p. 29.
3. Wood, op. cit., p. 8.
4. Cf. Leavell, op. cit., p. 26-27.
5. Cf. Hayward, Percy R. and Myrtle H.: The Home and Christian Living, p. 125-126.
6. Leavell, op. cit., p. 27.
7. Cf. Ibid., p. 28.

studies take on new significance when God is brought into relation to all of them.<sup>1</sup>

Religion purifies the motives of the members of the home and establishes a set of standards and values higher than the non-Christian home knows.<sup>2</sup>

#### 6. Motivation for Christian Living

Most of the books emphasized the power of home example and influence as motivation for Christian living. However, three of the authors emphasized that children must not be motivated through fear or religious excitement but through love.<sup>3</sup> White and White devote one short chapter entitled "Fear and Love as Motives in Christian Living"<sup>4</sup> to this subject. "Fear - the emotion of fear - never serves any useful purpose and has no place in developing life today, whatever may have been true of it once."<sup>5</sup>

#### 7. Resources for Building a Christian Home

Two of the authors<sup>6</sup> emphasize that parents need not, and dare not rely on their own strength to bring up their family in a Christian way. God is their constant source of power and His Word is their guide book. Similarly, through contact with God in the home, children should gather spiritual strength to meet the temptations and

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1. Cf. Leavell, op. cit., p. 29.
2. Cf. Hayward, op. cit., p. 127-128.
3. Cf. Wood, op. cit., p. 11; Wood, Leland Foster: Growing Together in the Family, p. 118.
4. White, op. cit., p. 9-10.
5. Ibid., p. 9.
6. Cf. Hayward, op. cit., p. 145; Leavell, op. cit., p. 29-30.

moral difficulties which come their way in everyday life.<sup>1</sup>

Summary

This topic of training in Christian living and religion in the home is a very broad one. The main phases of the topic have been discussed in order of decreasing emphasis.

Parental influence and home atmosphere were found to be more important in the training of children in Christian living than were any other factors. The goal of the Christian home may be summed up as the outworking in every day life of an inner faith in Christ. Family worship, the Bible and prayer are the most helpful of specific aids in making the home Christian. Family worship will be discussed later under the topic "Worship in the Home." The Bible should be used intelligently with the child's maturity and everyday experiences kept in mind. Children should develop right attitudes toward the Bible through having had happy experiences with it in early childhood. Prayer should be meaningful to the child whether it is at a regular time or just when the child wants to pray, and whether it is written or a spontaneous prayer of the child's own composition. Church membership, and attendance is also an important aid in training in Christian living. Grace at meals, hymns, Bible stories, general conversation, pictures and books may all be used to bring Christ into the home. Growing paganism in the world makes the need for Christianity in our homes greater than ever before. Religion in the home was found to enrich

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1. Cf. Sheridan, op. cit., p. 5.

all of home life as well as being a strong stabilizing influence on the family. Love should be the motivation for Christian living in the home. Parents need not rely on their own strength in realizing their Christian ideals for the home, for God is their source of power.

### C. The Home in General

This subject is a very broad one and the authors approach it from many different angles. However, the main emphases of the majority of the authors were culled out and will be presented topically. At the end of the topical treatment there will be a brief discussion of the individual approaches used by several of the authors.

#### 1. The Family as a Basic Institution<sup>1</sup>

"The family has always been and continues to be the fundamental social unit of the human race."<sup>2</sup> "Civilization traces its weal or woe to the powerful influence of the home."<sup>3</sup>

The church of God from the beginning of religious consciousness has been inherently linked with the home.<sup>4</sup>

Home life is the only satisfactory means of meeting the psychological and physical needs of the individual. The importance of the home in the life of the individual is evident from the fact that his ideals, his habits, the kind of appreciations by which his

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1. Cf. Darsie, Charles: *The Christian Family*, p. 7-10; Fiske, op. cit., p. 46; Streng, Adolph C.: *A Syllabus for Establishing the Christian Home*, p. 4-6.
2. Wiegmann, F. W.: *Christian Happiness in the Home*, p. 15.
3. Brown, P. D.: *The Christian Home*, p. 8.
4. Cf. *Ibid.*, p. 9; Askew, op. cit., p. 41.

life will be directed, his manner in meeting people, his outlook upon the world, his set of values, his religious aspirations and experience, all these will take their tone and color from his home.<sup>1</sup>

Brown treats this subject of the home as a basic institution from a Biblical viewpoint, using much Scripture to corroborate his points.<sup>2</sup>

## 2. Unsatisfactory Ideas of Marriage<sup>3</sup>

Several of the authors go into some detail in discussing the ideas of marriage that have prevailed down through the years. Polygamy is accepted as the normal manner of living in the Old Testament and the difficulties that arise out of this arrangement are boldly portrayed.<sup>4</sup>

Rudisill<sup>5</sup> gives the following as being unworthy ideas of marriage: the "master and slave" idea; the idea that marriage is a good business arrangement; the idea that marriage is an expedient for steady satisfaction of the sex urge; the idea that marriage is mainly a romantic adventure from which divorce brings easy release, and the idea that marriage is an escape from unpleasant home conditions.

## 3. Civil View of Marriage

Holt discusses civil marriage in order to contrast it with the Christian view of marriage.<sup>6</sup> The purpose of civil marriage is

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1. Cf. Hayward, op. cit., p. 15; Streng, op. cit., p. 4-5, 8.
2. Cf. Brown, P. D., op. cit., p. 10-12.
3. Cf. Rudisill, Earl S.: Christian Family Life, p. 1-2; Brown, P.D., op. cit., p. 17.
4. Cf. Wiegmann, op. cit., p. 13.
5. Cf. Rudisill, op. cit., p. 1-2.
6. Cf. Holt, Harold: Building Family Foundations, p. 70-72.

"to legalize the descent of children, to guarantee that they are legitimate heirs of property, and to regulate the social structure which is built upon the idea of the family and private property."<sup>1</sup>

#### 4. Christian View of Marriage<sup>2</sup>

In its outward and physical aspects the Christian concept of marriage may be the same as the civil contract but in actuality it is very different. It is an indissoluble union, whereas the civil contract may be broken. It is God-ordained. Marriage is a union of two souls "through the material symbol, that is the union of body with body in the sexual act. This act is holy because it is the vehicle of a sacramental act, a union of soul with soul."<sup>3</sup> This union can only be achieved in Christ. "Christ is the catalytic agent which will take the two worlds brought together in marriage and out of them create one new world."<sup>4</sup>

The home should be considered as a part of the ongoing creativity of God.

The whole of Christianity is based on the family pattern. God is a Father, Christ is His Son, and we are adopted sons. Thus the home becomes most important in giving the child a concept of Christianity. "If the father becomes a procession of interchangeable parts, due to the divorce courts, it will be difficult to keep alive the idea

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1. Holt, op. cit., p. 71.
2. Cf. Wiegmann, op. cit., p. 10-16; Streng, op. cit., p. 4; Rudisill, op. cit., p. 5; Brown, P. D., op. cit., p. 28-29; Darsie, op. cit., p. 7; Powell, Sidney W.: Christ At The Hearth, p. 39.
3. Holt, op. cit., p. 73.
4. Wiegmann, op. cit., p. 24.



of an Eternal Father."<sup>1</sup>

Wiegmann with nicety sums up the opinion held by many of the authors:

"It is apparent to every student of human nature that the Biblical ideal of one man and one woman living together in loyalty and with forbearance and rearing children in devotion, is the only type of home that meets the needs of men."<sup>2</sup>

#### 5. Threats to Happiness in Marriage

Most of the authors list as threats to marital success such things as financial worries, the change in women's position, living conditions, sex attitudes and moral standards, all of which will be considered in the topic "Present Day Influences on the Home."<sup>3</sup>

#### 6. Chief Aims of Marriage

People enter marriage with aims, hopes and ideals. Some of these are conscious wishes while others are more in the background of people's thinking and might be considered as broader aims of the home as an institution.<sup>4</sup>

##### a. Conscious and Personal Aims

Almost all individuals entering marriage have the following aims: (1) the enjoyment of one another,<sup>5</sup> (2) the organization of their life around love for each other,<sup>6</sup> (3) the procreation and nur-

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1. Holt, op. cit., p. 76.
2. Wiegmann, op. cit., p. 16.
3. Cf. Post p. 65-74.
4. Cf. Wood: Growing Together in the Family, p. 11.
5. Cf. Ibid., Chalmers, Mary M.: The Home Beautiful, p. 8.
6. Cf. Wood: Growing Together in the Family, p. 11.

ture of children,<sup>1</sup> and (4) the creation of a true home rather than just a place to live.<sup>2</sup>

b. Broader Aims of the Home as an Institution

These broader aims are: (1) the development of personality,<sup>3</sup> (2) enrichment through the sharing of life,<sup>4</sup> and (3) learning the lesson of adjustment to other lives.<sup>5</sup>

7. Chief Aids in Achieving Happy Marriage

The following aids will help married couples to reach the goal which they seek.

a. Being Understanding in Family Relationships<sup>6</sup>

b. Having the Will to Succeed<sup>7</sup>

c. Allowing for Freedom of Personality and Being Fair<sup>8</sup>

"No husband and wife can be happy together unless their love life is solidly built on a basis of mutuality. This necessity grows out of the Christian principle of the sacredness of personality."<sup>9</sup> Each partner should be willing to make personality adjustments.<sup>10</sup>

d. Sharing Common Interests and Experiences

"Husband and wife need to be united in a high purpose and common expectations. They need time for fellowship, quiet walks, pleasant conversation, matching of wits, serious discussion of life

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1. Cf. Hayward, op. cit., p. 12; Chalmers: The Home Beautiful, p. 8.
2. Cf. Wood: Growing Together in the Family, p. 12; Leavell, op. cit., p. 14-16.
3. Cf. Wood: Growing Together in the Family, p. 13.
4. Cf. Ibid., p. 14.
5. Cf. Ibid., Chalmers: Your Child Needs, p. 4.
6. Cf. Wood: Growing Together in the Family, p. 17; Darsie, op. cit., p. 11.
7. Cf. Rudisill, op. cit., p. 4; Wiegmann, op. cit., p. 6.
8. Cf. Wood: Growing Together in the Family, p. 21-22.
9. Wiegmann, op. cit., p. 29.
10. Cf. Darsie, op. cit., p. 11.

and its problems, and relaxing play. Such comradeship does much to knit their souls together into a union which can face all adversity."<sup>1</sup>

e. Being Absolutely Loyal to the Marriage Vows

It is not only the absence of disloyalty that is essential to happiness in marriage but the presence of a positive all-consuming loyalty.<sup>2</sup>

f. Being Possessed of an All-consuming Love<sup>3</sup>

The love which is set up as the ideal is that described by Paul in I Cor. 13.<sup>4</sup>

g. Having the Fruit of the Spirit

The working of the Holy Spirit in the lives of the partners results in the following Christian qualities which are so essential to happy married life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.<sup>5</sup>

h. Giving God First Place in the Home and Making Christian Service its Goal<sup>6</sup>

8. Individual Approaches of Several Authors

Wood has a chapter<sup>7</sup> on the deepening of married love, the content of which did not fit into the topical treatment. The substance of the chapter is that, as years go by, married life should deepen through each partner's continuing efforts to be satisfying to

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1. Rudisill, op. cit., p. 6.
2. Cf. Wiegmann, op. cit., p. 29-30.
3. Cf. Brown, P. D., op. cit., p. 24, 35-36.
4. Cf. Wiegmann, op. cit., p. 30-31.
5. Cf. Ibid., p. 30.
6. Cf. Brown, P. D., op. cit., p. 28, 35-36.
7. Cf. Wood: Growing Together in the Family, p. 29-46.

the other.

Askew's approach is from a Biblical standpoint. In chapter one<sup>1</sup> she considers the Genesis account of the first home. The first human habitation provided shelter, seclusion, stability and sufficiency. The first human occupation was work which is essential to character building. The first human obligation was twofold, man's obligation to God and to his wife. The first human aspiration was worship of God. In chapter two<sup>2</sup> Jesus' home is discussed with appropriate applications made to our day. Chapter three<sup>3</sup> is a consideration of the home as a witnessing community. New Testament homes and Jesus' use of homes are discussed in more detail.

#### Summary

In an analysis of the treatment of the topic, "The Home in General" it was found that there was a great variety in approach. However, some major emphases common to most of the authors were found.

The family was found to be the basic institution for the welfare of society, the church, and the individual. The Christian view of marriage is that it is a God-ordained, indissoluble union of body and soul. Chief goals in marriage were found to be the enjoyment of one another, the procreation and nurture of children, the building of a home and the enrichment of personality. Respect for personality, determination to succeed, loyalty, love, and spiritual virtues are necessary for success in marriage.

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1. Cf. Askew, op. cit., p. 29-46.
2. Cf. Ibid., p. 22-37.
3. Cf. Ibid., p. 38-47.

The individual approaches of several authors were discussed.

#### D. The Home and the Church

The subject of "The Home and the Church" falls naturally into three main divisions. The first two are the contribution which the church can make to the home and the means through which that contribution can be made. The home's contribution to the ongoing program of the church is the third aspect of this topic.

##### 1. The Contribution of the Church to the Home

The church is composed of families as well as of individuals and the home and its needs should definitely be brought into the foreground of the thinking and planning of church leaders. Many of the weaknesses of the church are obvious, but, in spite of these, she has within her resources which can immeasurably enrich the family, both parents and children. The church offers the home the following benefits.

##### a. Fellowship with God, Individually and as a Family<sup>1</sup>

"Divine-human fellowship is of peculiar significance when it becomes a family matter. A father and mother sitting with their children in the family pew experience feelings and receive stimuli that are unique and that come to them nowhere else. Their very best is appealed to and their finest instincts are nurtured. Fine family life grows out of it."<sup>2</sup>

##### b. Fellowship with Other Christians<sup>3</sup>

It provides, through its varied program, the opportunity for each member, be he adult or child, to live in a little Christian com-

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1. Cf. Brown and McAfee, op. cit., p. 48.
2. Ibid.
3. Ibid.

munity of his "peers," where his experience is enriched and his ideals supported by the whole group.<sup>1</sup>

c. Fellowship with Christ through Opportunities for Service<sup>2</sup>

Church families should try to bring non-churched families into the fellowship and friendship of the church.

d. Fellowship with Christians All Around the World<sup>3</sup>

"Christians are part of a world-wide community that knows no limitations of race, color, culture, or geography."<sup>4</sup>

e. Philosophy of Life<sup>5</sup>

Through the church men and women find God-given answers to their questions about the meaning of life and its basic purposes.<sup>6</sup>

f. Spiritual Standards for Living<sup>7</sup>

The injunction to love God and one's neighbor as oneself sums up these standards.<sup>8</sup> The ideals and standards of the church supplement home influence.<sup>9</sup>

g. Specific Instruction and Guidance in the Application of the Spiritual Standards to the Everyday Living of the Entire Family<sup>10</sup>

h. A Program in which Each Member of the Family May Find a Place<sup>11</sup>

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1. Cf. Munro, op. cit., p. 39.
2. Cf. Brown and McAfee, op. cit., p. 49.
3. Cf. Ibid.
4. Ibid.
5. Cf. Ibid., p. 49-50.
6. Cf. Brown and McAfee, op. cit., p. 50.
7. Cf. Ibid.
8. Cf. Ibid.
9. Cf. Munro, op. cit., p. 39; Hayward, Percy R. and Myrtle H.: Achieving a Christian Home Today, p. 35.
10. Cf. Brown and McAfee, op. cit., p. 50.
11. Cf. Ibid.

"No other organization is so fully or so completely a family organization."<sup>1</sup>

2. The Means Through Which the Church Makes These Contributions

a. Preaching and Regular Worship Services

The minister should give occasional sermons on problems which parents have to meet in the home.<sup>2</sup>

b. Pastoral Service<sup>3</sup>

Personal counselling especially with young people contemplating marriage and young parents can be a great aid in the building of Christian homes.<sup>4</sup> Christian ideals can be brought into the home through the minister's guidance during times of crisis as at marriages, births, and deaths. Infant baptism or dedication, and confirmation or communicant classes provide opportunities for the church to reach into the home.

c. Sunday, Weekday, and Vacation Church Schools

These schools should arrange their program so that the children have opportunity for applying the lessons learned.<sup>5</sup> Parents should occasionally be invited to visit the school and see its program.<sup>6</sup>

d. Youth Groups

Young people need to realize that the church needs them,

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1. Brown and McAfee, op. cit., p. 50.
2. Cf. White, op. cit., p. 25; Powell, op. cit., p. 90.
3. Cf. Brown and McAfee, op. cit., p. 50-51.
4. Cf. Powell, op. cit., p. 83-84, 86-89.
5. Cf. White, op. cit., p. 24-25.
6. Cf. White, op. cit., p. 25.

for what the church of tomorrow will be depends largely on the young people of this day.<sup>1</sup> It is well for them to have some responsibility in connection with the worship services. Youth group leaders should not be dogmatic in maintaining their own ideas or the young people will lose interest.<sup>2</sup> Youth should be represented in the governing body of the church and should have an opportunity to share in the planning of the church program. The church should try to keep in touch with her young people while they are away at college.<sup>3</sup>

e. Recreational and Social Groups<sup>4</sup>

"There is no more important function for Christianity than to provide the atmosphere of fellowship in which families of its constituency can live its life."<sup>5</sup> The church should provide opportunity for Christian fellowship through its social program for all ages of its constituency. Unless it does this its members will go elsewhere for recreation and companionship. Industrialization and urbanization have provided more leisure time for people in general. It becomes increasingly the church's responsibility to guide people in the employment of that leisure time. It is especially important for children and youth to make their friends within the church group, for this solves many problems of friendship before they arise.

f. Parent Education Classes<sup>6</sup>

. . . . .

1. Cf. Brown, P. D., op. cit., p. 74-75.
2. Cf. Ibid., p. 34-37.
3. Cf. Ibid., p. 38-39.
4. Cf. Chalmers: Your Child Needs, p. 81-82; Darsie, op. cit., p. 103-110; Powell, op. cit., p. 95-96.
5. Darsie, op. cit., p. 104.
6. Cf. Holt, op. cit., p. 78-79.



"Many Christian parents are frankly perplexed about the training of children. They have a feeling of isolation as they endeavor to maintain standards opposed to those of other homes. They need to come together for conference and mutual encouragement."<sup>1</sup>

g. Other Means Which were Mentioned but not Discussed

i. Extension Services: visitation in times of illness, stresses, births, loss, death or other crises; home department; and cradle roll. The latter "furnishes materials to parents to assist them in the early religious training of the child."<sup>2</sup>

ii. Special Family Program: Christian Family Week; Family Day; family-at-home nights; parent-child occasions.

iii. Parent-teacher Meetings

iv. Service Groups

3. The Contribution of the Home to the Church

Many people believe that more or less regular attendance at Sunday morning worship services and more or less regular donations of money is all that the church asks or needs by way of support for its program. However, their belief is ill-founded. Hearty support of the total church program on the part of Christian homes can immeasurably increase the church's influence and effectiveness in her mission.

The home may and should support the church in the following ways.

a. By Maintaining Right Attitudes Toward the Church

. . . . .

1. Powell, op. cit., p. 97.
2. Miller, op. cit., p. 43.

Criticism on the part of parents of the minister, the sermon, church leaders or church policies should be strictly avoided unless it can be constructive and include a note of appreciation and gratitude.<sup>1</sup>

"In every church there are certain homes which furnish its strength and decide its policies. All of us can think of such homes. They give themselves without reserve. Their table talk is church talk. They entertain the church's guests. Literally the church lives in such homes. To double their number would be to double the size and power of the church."<sup>2</sup>

b. By Regular and Punctual Attendance at its Functions

Parents should go to church with their children rather than send them. Week-end trips and Sunday guests should not be allowed to interfere with church attendance.<sup>3</sup> Parents and children should feel a responsibility to attend that part of the church's program that is designed to meet their specific needs.<sup>4</sup> The authors differ as to whether or not children should attend the regular Sunday morning worship service. They all agree that they should do so if it is at all meaningful to them.<sup>5</sup> White and White say, "If the child is expected to attend the regular service he might be kept in mind by those who plan the service."<sup>6</sup>

Parents should send or preferably bring the child to the church school. If there is an adult class they should attend it. They should be familiar with the lessons being taught their children

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1. Cf. Munro, op. cit., p. 40; White, op. cit., p. 24.
2. Darsie, op. cit., p. 13.
3. Cf. Leavell, op. cit., p. 137.
4. Cf. Ibid., p. 138.
5. Cf. Askew, op. cit., p. 64-65; Munro, op. cit., p. 39-40; Hayward: Achieving a Christian Home Today, p. 35-36.
6. White, op. cit., p. 25.

and supplement the teaching at home. They should attend parent-teacher meetings and cooperate in every way possible.<sup>1</sup>

c. By Church Membership

By Christian nurture or any other means the child in his early teens should be encouraged to make a personal decision and commitment to Christ, following which he should join the church.<sup>2</sup> "For a home to have a satisfactory relationship with the church the parents must be united in the same church."<sup>3</sup>

d. By Giving Active Service Wherever Possible

When called upon to assist the church in any way each member of the family should be willing to do so.

e. By Preparing for Sunday on Saturday

Clothes and food should be planned for ahead of time so that these are as little concern as possible on Sunday.<sup>4</sup>

f. By Opening the Home to Church Functions such as Discussion Groups and Parties<sup>5</sup>

g. By Providing Opportunities for Expression when New Ideals are Received and New Resolves Made Through Things Learned at Church<sup>6</sup>

h. By Helping the Child to Learn his Church School Lessons

Parents should assist the child in his study and preparation

. . . . .

1. Cf. White, op. cit., p. 24.
2. Cf. Hayward: Achieving a Christian Home Today, p. 35.
3. Wiegmann, op. cit., p. 81.
4. Cf. Leavell, op. cit., p. 135.
5. Cf. Ibid., p. 143-144.
6. Cf. Ibid., p. 146; Miller, op. cit., p. 46.

for church school, and in the committing of Bible passages to memory.<sup>1</sup>

i. By Training its Members in Christian Stewardship

This subject is discussed under the topic "The Home and the Use of Money."<sup>2</sup>

Summary

In every way that the home supports the program of the church it is indirectly giving support to its own Christian teachings for each organization is mutually helpful. "The church and the home, they are inseparable. One is the foundation and the other is the superstructure of a Christian civilization."<sup>3</sup>

The church enriches home life by offering to the members of the home fellowship with God, and with other Christians, as well as opportunities for service for Christ. The church sets high ideals for the home but provides guidance and help in the outworking of those ideals. The church's contribution to the home is made through its various schools and social and recreational groups, as well as through preaching and pastoral services. In all the varied aspects of its program the church is supplementing the training in Christian living which children are receiving in Christian homes.

By maintaining right attitudes toward the church and by giving hearty and intelligent cooperation to the total program of the church, the home can greatly augment the church's usefulness and effectiveness.

. . . . .

1. Cf. Miller, op. cit., p. 44-45.
2. Cf. Post p. 57-58.
3. Brown, P. D., op. cit., p. 75.

## E. Worship in the Home

Apart from the specific subject of family worship it was found that much of the content of the chapters on worship in the home had already been dealt with under other topics. Accordingly, this topic will deal only with "Family Worship in the Home." Even this topic by its very nature overlaps to a certain extent with other topics. Therefore, certain subjects will be just briefly mentioned in this section and the reader will be referred to the fuller treatment which is given elsewhere.

### 1. Definition of Family Worship

Family worship is the gathering together in the home of the family as a whole for a period of worship during which time a portion of Scripture is usually read and prayer is offered. Hymns, poems, litanies, and devotional books are also frequently used.<sup>1</sup> One author gives a word of caution here. "Family worship should not be an imitation of a church service."<sup>2</sup>

### 2. The Need for Family Worship

Family worship is one of the best methods of bringing religion into the home, and as such it is needed in the homes of today just as much as any religious function.<sup>3</sup>

### 3. The Value of Family Worship

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1. Cf. Brown, P. D., op. cit., p. 77-78.
2. Darsie, op. cit., p. 66.
3. Cf. Ante p. 18.

The value of religion in the home has already been discussed earlier in this chapter.<sup>1</sup> However, there are some specific values in family worship which are mentioned by the authors. Family worship (1) brings the Word of God regularly to the group; (2) makes worship at church more meaningful; (3) gives to the home group a Christian family consciousness; and (4) is a mighty witness for God to those who enter the home.

#### 4. Goals in Family Worship

Sheridan and Sheridan emphasize that it is essential for parents to have specific goals in mind which they want worship to accomplish for their children. These are:<sup>2</sup> (1) the release of spiritual resources sufficient to meet any experience which life may bring,<sup>3</sup> (2) the feeling of a sense of kinship with all the members of God's family everywhere,<sup>4</sup> and (3) the giving of meaning and value to life.<sup>5</sup>

#### 5. Obstacles to be Overcome

"The young home builder soon discovers many barriers in the way of conducting regular family worship and often, thinking that these barriers are insurmountable gives up with a feeling of helplessness."<sup>6</sup> By God's grace and real determination the following obstacles can be overcome, and those who overcome them will feel richly rewarded for

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1. Cf. Ante p. 18-20.
2. Cf. Sheridan, op. cit., p. 5-7.
3. Cf. Ante p. 20-21.
4. Cf. Ante p. 30.
5. Cf. Ante p. 18-20.
6. Brown, P. D., op. cit., p. 78.

their effort in the spiritual enrichment of the family which results.

a. Timidity

God helps those who try to do His will and His presence will give necessary courage. "Almost without exception any home can engage in Bible reading and the Lord's Prayer without embarrassment."<sup>1</sup> Later on when the pray-ers are used to the sound of their own voices, personal prayers may be brought in.

b. Moral Infirmities

Overt sin may be an obstacle to having family worship. In this case "a moral house-cleaning may be necessary before a beginning can be made in sincerity and truth."<sup>2</sup>

c. Disorganized Home Life<sup>3</sup>

d. Lack of Cooperation

Sometimes one or more members will oppose or be indifferent to family worship. This shows even a greater need for family worship and those who are interested should hold their worship without forcing the indifferent one to share. Often the indifferent one may be brought to Christ in this way.<sup>4</sup>

e. Interruptions and Intrusions

Company, visitors, boarders and roomers rather than causing family worship to be discontinued or postponed, should be invited to join in the service.<sup>5</sup> This can become a means of effective Christian

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1. Brown, P. D., op. cit., p. 79.  
2. Ibid.  
3. Cf. Post p. 41.  
4. Cf. Brown, P. D., op. cit., p. 80.  
5. Cf. Ibid.

testimony.<sup>1</sup>

f. Indifference of Friends

One's closest friends may not approve but parents should have the courage of their convictions and do what they feel is right.<sup>2</sup>

6. General Principles to be Remembered

Many parents who have never been used to family worship in their own homes when they were children are at a loss to know how to go about having a period of worship with the whole family. The authors give many suggestions as to general principles which should be followed.

a. Family worship should be meaningful.

In these busy days when so many worth-while things make claims upon the family's time, the members of the family will not want to take time for family devotions unless they find that the worship period has real value.<sup>3</sup> As the family increases in age the worship service should progress with it. Young married couples should use the years before children are born or before they are old enough to participate in family worship, to meet their own personal needs. Later on, time will be spent in guiding their children in prayer and worship experiences.<sup>4</sup>

b. Although the time for worship may be short, it should be unhurried. If there is a choice of several times the most leisurely one should be chosen.

. . . . .

1. Cf. Wood: Building Spiritual Foundations in the Family, p. 45.
2. Cf. Brown, P. D., op. cit., p. 80.
3. Cf. Sheridan, op. cit., p. 18.
4. Cf. Wood: Building Spiritual Foundations in the Family, p. 46.



c. Family worship should be held at a regular time.

When children are at school all day long and father works on a night shift a mother may well despair of ever getting her family together for family worship. However, "where there is a will, there is a way," even in the most difficult situations. "As this generation spends less time on the average, in work, than any preceding generation, it is evident that we can find time for worship as we find time for other things that we want to do."<sup>1</sup> "Only through sustained regularity can the modern home hope to retain this vital institution."<sup>2</sup> The authors are aware of the many obstacles to the regular maintenance of family worship such as distractions from the telephone, the radio and the doorbell. However, "parents are not making the home the stabilizing institution it should be if they surrender to them all."<sup>3</sup>

Such times as before or after breakfast or after supper are suggested, but each family has to decide the time most suitable and stick to it. "If all cannot join in the worship at that time, conduct the worship period with those who can."<sup>4</sup> If it is impossible to get the family together every day, an effort should be made to have devotions together at least once a week.<sup>5</sup>

d. Family worship should be prepared for ahead of time.

The parent or person planning the devotional period should himself be prepared spiritually for worship through his own devotional life. Also the parents should be prepared through a knowledge of

. . . . .

1. Wood: Building Spiritual Foundations in the Family, p. 43.
2. Leavell, op. cit., p. 65.
3. Montgomery, op. cit., p. 41.
4. Brown, P. D., op. cit., p. 79.
5. Cf. Sheridan, op. cit., p. 18.

their children's needs so that these may be met during family worship. The latter will help to insure a period of worship that is meaningful to the children.<sup>1</sup>

The experience of true worship is not insured through the holding of family worship. God must be taken into account all day long if children are to learn how to truly worship.<sup>2</sup>

e. All the members of the family should participate.

"Family worship has sometimes been simply adult worship, with children compelled to attend. Real family worship needs a program in which the children can have a genuine part."<sup>3</sup> Worship is not meaningful to children unless they do have an actual participation in it.<sup>4</sup> One method of doing this is to assign to various members of the family in turn the task of planning one worship program a week. Children like to write original prayers, or add a verse to a well-known hymn and often these original offerings fit into the mood of the theme for the service better than anything else would.<sup>5</sup>

f. There should be variety in family worship.

There should be variety in themes as well as in order of procedure and specific materials used, for monotony is deadening.<sup>6</sup> Planning ahead of time helps to avoid monotony. This planning may be done in the family council. Suggestions for bringing variety into family worship follow.

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1. Cf. Leavell, op. cit., p. 62-63.
2. Cf. Montgomery, op. cit., p. 42.
3. Wood: Building Spiritual Foundations in the Family, p. 44.
4. Cf. Munro, op. cit., p. 16.
5. Cf. Sheridan, op. cit., p. 21.
6. Cf. Sheridan, op. cit., p. 20; Wood: Building Spiritual Foundations in the Family, p. 88.

## 7. Suggestions for Planning Family Worship

The following suggestions are given by the authors as aids in planning family worship.

"Some families invite all of the children (except infants) to help plan the worship program. When their suggestions and ideas are used in the group devotions they are more interested and ready to take part."<sup>1</sup>

Care must be taken when there is a wide age range in the family not to plan the program on an adult level too much of the time nor to reduce it to the understanding of the youngest all the time.<sup>2</sup>

"Each devotional period should have a central theme and all the materials used should have some bearing on it."<sup>3</sup>

The Sunday School material may be used for a week as a basis for family devotions. Occasionally sermon themes where the children attend adult service may provide a theme, or the story behind the hymns used the previous Sunday night might form an interesting series of family devotions. All of the above would add meaning to the church experiences of the child.<sup>4</sup>

Special times of the year may suggest worship materials for several weeks, e.g., Christmas, New Years, Lent, Easter, Pentecost, Thanksgiving, Mother's Day, Father's Day, Christian Family Week, World-wide Communion Sunday, Youth Week, and Decision Day. Many of these are observed the world over and fellowship with Christians throughout the world is made more real to children who observe these

. . . . .

1. Rudisill, op. cit., p. 16.
2. Cf. Wiegmann, op. cit., p. 88.
3. Sheridan, op. cit., p. 20.
4. Cf. Wiegmann, op. cit., p. 88-89.

days in their own homes.<sup>1</sup>

An incident from a daily paper may suggest a theme for one evening. There should be special worship services for such occasions as a member of the family going away to school.<sup>2</sup> Some families hold a regular family council and it is most suitable to conclude it with worship asking God to bless the plans that have been made.

Several authors suggest the arranging of a simple worship center with an open Bible, picture, candles or flowers as an aid to worship.

The worship can be made meaningful to the children by tying it in with their problems and interests, and by using simple, concrete, straight-forward language.<sup>3</sup> Scripture portions should be chosen with reference to the problems and experiences of the family.<sup>4</sup>

The same principles which apply to private prayer as described in section B in this chapter,<sup>5</sup> apply also to prayer in family worship. While much of the prayer in family worship will have to do with the blessings and needs of the home and members of the family it should not be confined entirely to selfish interests. Friends of the family, business and school contacts, as well as church associates and missionaries should be remembered in prayer by the family as a whole.<sup>6</sup> One author cautions parents never to use the child's acts of worship for his "showing-off." The sincerity of worship should be carefully

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1. Cf. Wiegmann, op. cit., p. 91.
2. Cf. Hayward: Achieving a Christian Home Today, p. 38.
3. Cf. Sheridan, op. cit., p. 18-20.
4. Cf. Ibid., p. 22.
5. Cf. Ante p. 12-18.
6. Cf. Askew, op. cit., p. 59-60.

guarded so that the child may never become selfconscious in his acts of prayer.<sup>1</sup>

Family worship time offers the best opportunity for weaving the teachings of the Bible into the very fabric of family life. One person may read aloud, each member of the family taking the reading on one day. If there are very little children short verses of Scripture may be repeated. These need not be related to one another but each should be related in some way to the happenings in the family that day. Use the same verses repeatedly for very young children for they enjoy most that which is familiar to them.<sup>2</sup> The Bible should not be read straight through, chapter by chapter, but passages should be selected which are related to the theme for the day and to the children's lives. Enjoyment and understanding of the passage should be the goal rather than instruction in the content of the whole Bible.<sup>3</sup>

#### Summary

Family worship in the home is the only aspect of worship dealt with in this section. There are many obstacles to be overcome in the maintaining of a regular period of worship with the whole family but these obstacles can be overcome through persistence and God's help. Every effort made is well rewarded in terms of the enrichment of the family's spiritual life. In considering general principles it was found that family worship should be meaningful and held regularly. It should be planned for ahead of time in order to

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1. Cf. Leavell, op. cit., p. 63.
2. Cf. Askew, op. cit., p. 59-60.
3. Cf. Ibid., p. 61.

add variety and preferably all the members of the family should have a part in the planning. Themes for family worship should tie in with the family's everyday life. The family should extend its interests outside of the home in its prayer life. Bible portions used in family worship should be carefully selected and used intelligently.

#### F. Summary

The content of the thirty study outlines has been analysed in relation to four topics which received major emphasis in the outlines. The content of each of the four topics is summarized at the end of the discussion of that particular topic. An outstanding emphasis in all four topics was on Christian living rather than on Christian doctrine, on being like Christ rather than on knowing a lot about Him. The treatments given these topics were for the most part exceedingly practical.

CHAPTER III

AN ANALYSIS OF THE REMAINING FOUR OF THE EIGHT MAJOR TOPICS  
TREATED IN THE STUDY OUTLINES

## CHAPTER III

### AN ANALYSIS OF THE REMAINING FOUR OF THE EIGHT MAJOR TOPICS TREATED IN THE STUDY OUTLINES

#### A. Introduction

The eight topics which were found in Chapter I to be major emphases in the study outlines for parents were arbitrarily divided into two groups of four each. The first four topics have been discussed in Chapter II. It is the purpose of this chapter to analyze the content of the remaining four topics giving the authors' points of view on each topic. These topics are: "Discipline in the Home," "The Home and the Use of Money," "Parents of the Home," and "Present Day Influences on the Home."

#### B. Discipline in the Home

All parents must face the problem of deciding how much guidance they should give their children and how much freedom should be allowed them. The subject of discipline in the home is discussed under various headings and the composite picture of their views is presented below.

##### 1. The Purpose of Discipline

All of the authors agree that the goal of discipline should not be immediate and implicit obedience on the part of children to their parents' commands. The goal of discipline is self-control. "The parent must realize that his chief task is to help his child grad-



ually to become master of his own life."<sup>1</sup>

## 2. Steps in Discipline

### a. The Experience of Living According to an Orderly Regime

The experience of orderliness and regularity in the daily program especially during infancy will unconsciously accustom the child to a universe that is orderly where, as he grows older, he will expect to live according to certain laws.<sup>2</sup> "Learning obedience to the laws of nature is initiation into learning obedience to the laws of man."<sup>3</sup>

### b. The Requirement of Regard for Outside Authority

A child who has learned to obey an outside authority such as that of his parents will find it easier to obey inner controls such as his conscience provides. Since the goal of discipline is self-control it is essential that the child learn to obey. It is emphasized that along with lessons on obedience must go lessons in self-reliance and self-direction. Obedience must never be required as an end in itself but as a means to a desired end, viz., self-control.<sup>4</sup>

### c. The Exercise of Personal Choice or Decision

"The child should be encouraged to take the responsibility for everything of which his stage of development makes him capable.<sup>5</sup> The parent must constantly seek and plan those new situations in which the child can take control entirely of his own experience.<sup>6</sup>

. . . . .

1. Hayward: The Home and Christian Living, p. 28.
2. Cf. Chalmers: Your Child Needs, p. 31-32.
3. Ibid., p. 33.
4. Cf. Chalmers: Your Child Needs, p. 30-31.
5. Hayward: The Home and Christian Living, p. 30.
6. Ibid., p. 32.

These experiences in which parents encourage their children to join must be happy and therefore satisfy."<sup>1</sup>

Similar views to those expressed by Hayward and Hayward above are held by many of the authors. Gradually as children grow older, more and more of their behavior passes from parental control to their own control.<sup>2</sup>

The exercise of personal choice and decision is common to the democratic way of life. In the past century the organization of the family has gradually changed from an autocratic patriarchal type to a democratic one.<sup>3</sup> The democratic idea has been greatly misunderstood in some homes with the result that there is anarchy in the home rather than democracy.<sup>4</sup> All democratic living is based on a recognition of the worth of persons and an appreciation for them.<sup>5</sup> It is here that most of the authors bring in scriptural reference for it is upon Jesus' teachings about the supreme value of individuals that democracy is based. The family council is one of the means used to make democracy work in the home.

The family council<sup>6</sup> provides for exercise of personal choice or decision. "In a council parents and children come together to talk over the problems, questions, interests, needs, and tasks which confront the family or individuals."<sup>7</sup> Parental authority ought to

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1. Hayward: *The Home and Christian Living*, p. 35.
2. Cf. Munro, *op. cit.*, p. 36.
3. Cf. Fiske, *op. cit.*, p. 22-23.
4. Cf. Rudisill, *op. cit.*, p. 77.
5. Cf. *Ibid.*
6. Cf. Wiegmann, *op. cit.*, p. 47-50; Rudisill, *op. cit.*, p. 78-79; Hayward: *Achieving a Christian Home Today*, p. 25.
7. Rudisill, *op. cit.*, p. 78.

remain in the background, held in reserve for occasions of emergency when it may be used.

### 3. General Suggestions for Parents

Parents should make full use of current literature on child psychology and child care so that they may better understand their children and so discipline them more effectively.<sup>1</sup>

Parents should play with their children. "When parents enter their children's world through the doors of play, the children feel a comradeship for their parents which makes discipline in the ordinary sense unnecessary."<sup>2</sup>

Chalmers describes the ideal parent as follows:<sup>3</sup> he or she is self-controlled, makes few rules and sees to it that they are obeyed, is firm and cannot be teased out of a position once taken, is just and willing to hear the child's point of view, is never vindictive and so never punishes in anger, has self-respect which commands the respect of children, is loving. This kind of parent inspires confidence on the part of the child and will likely have few disciplinary problems.<sup>4</sup>

### 4. Motives for Requiring Obedience

Parents should re-examine honestly their motives in desiring obedience from their children. Motives such as pride, a desire for the parents' own comfort and convenience, or for a sense of power, are

. . . . .

1. Cf. Holt, op. cit., p. 37-40.
2. Hayward: The Home and Christian Living, p. 59.
3. Cf. Chalmers: Your Child Needs, p. 33.
4. Cf. Hayward: The Home and Christian Living, p. 50.

unworthy motives but are nevertheless all too common.<sup>1</sup> A worthier motive is a concern for the child's happiness and safety. "Every child is happier, more secure and free-er if he has learned as a child to be obedient."<sup>2</sup> White and White give the following answer to the question, "Why do we want our children to be obedient?"

"I want my child to obey because I know that obedience is necessary to the growth of Christian character and the development of Christian motives. I know that no one can live rightly as a law unto himself, considering only his own impulses and desires. Adjustment to law and to authority are essential to sound mental health, to normal personality, to stable Christian character. I want to make my control of my child contribute to the development of his ability to control himself. That is why I want my child to obey."<sup>3</sup>

#### 5. Habitual Disobedience

The cause of habitual disobedience is usually either of a physical or a social nature. In the former case a physician should be consulted. In the latter, parents should re-examine carefully their relationships to one another and to the children as well as other home influences which may be the cause.<sup>4</sup>

#### 6. Punishment and Reward

Bribes and rewards for obedience and punishment for disobedience are not the highest nor the best motives to use with children. "Love for parents and love for the Heavenly Father and the wish to do what these loved and trusted ones wish"<sup>5</sup> is the highest motive.

.....

1. Cf. Chalmers: Your Child Needs, p. 29-30.
2. Ibid., p. 30.
3. White, op. cit., p. 11.
4. Cf. Chalmers: Your Child Needs, p. 35.
5. White, op. cit., p. 12.

The purpose of punishment should be to make wrong behavior unpleasant. It should be related logically to the misdeed. It should never be administered by an angry person. There should be complete consistency in the administration of punishment so that the child knows exactly what to count on.<sup>1</sup>

#### 7. Rules and Commands

Rules should be simple, clear, and oft repeated. Time should be allowed for response. If possible a choice of action should be given. Sometimes a command should be turned into a game.<sup>2</sup>

#### 8. Youth and Discipline

Hayward and Hayward bring out several ideas in their discussion of problems of youth which are not considered by the other authors.<sup>3</sup> Adults need to be keenly aware of the accomplishments and the capacities of young people and of their own inefficiencies. This will make them more ready to share responsibility with those who are younger.<sup>4</sup> Adults must show young people that they are making an honest search for the better way of doing things rather than improving their own dogmatic conclusions upon others. When young people are assured that adults have their best interests at heart they will be willing to place confidence in them and listen to their suggestions.<sup>5</sup>

. . . . .

1. Cf. Munro, op. cit., p. 37.
2. Cf. Chalmers: Your Child Needs, p. 33-34.
3. Cf. Hayward: Getting Along Together, p. 26-33.
4. Cf. Ibid., p. 29-30.
5. Cf. Ibid., p. 31.

### Summary

Self-control, which is the ultimate goal of discipline is gained through learning to live in an orderly world in obedience to outside authority, as well as through having experiences in making personal decisions. Parents should be careful that their motives in disciplining their children are not selfish, but for the child's best welfare. Punishments and rewards should be used carefully and intelligently. Parents must be especially understanding and humble in disciplining youth.

#### C. The Home and the Use of Money

This topic as treated by the authors, breaks up into three divisions, viz., the importance of money, attitudes toward money, and the use of money.

##### 1. The Importance of Money

In our highly specialized society money means life. Because people today have to rely so much on money for the purchasing of goods and services necessary to life and for the purchasing of satisfactions which may not be necessary to life, money frequently means the difference between happiness and unhappiness in the home. The use of money in the home can be an expression of love and draw the partners closer together.

"A family in which both husband and wife can say, 'My mate uses money with loyal regard for my happiness,' has understood the relation between money and love."<sup>1</sup>

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1. Wood: Growing Together in the Family, p. 50.

Conversely, "discord over finances is a major cause of broken families among both rich and poor."<sup>1</sup> Money troubles arise out of failure to adjust the habits developed in single life to the married situation, differences in training, unfairness to one party in its use, the needs of children which one parent may feel are being neglected, egotism and love of display, and insufficient income.<sup>2</sup> The frequent postponing of marriage for financial reasons until the habit patterns are set, and the growing tendency for each member of the family to be economically independent have produced problems in the family which are a threat to happy financial adjustments in the home.<sup>3</sup>

## 2. Attitudes Toward Money

Children should be taught to have an appreciation for money in the light of its important place in life. It should be thought of and used as a means to richness of experience and growth in spiritual life. It is a gift from God to be used for Christian purposes. "The whole approach of Jesus was to treat all possessions as a trust from God."<sup>4</sup> "There must be given a sane realization that 'a man's life consisteth not in the abundance of the things which he possesseth.'"<sup>5</sup> Extravagance and waste should be discouraged. The "please give me" attitude of children which may result unconsciously in a parasitic attitude to life should be avoided through training in living within

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1. Munro, op. cit., p. 25.
2. Cf. Wood: Growing Together in the Family, p. 64-65.
3. Cf. Holt, op. cit., p. 9-16.
4. Wiegmann, op. cit., p. 36.
5. Powell, op. cit., p. 75.

an allowance.<sup>1</sup>

### 3. The Use of Money

There are general objectives which should be kept in mind in the use of money. These are:

"(1) to provide the goods and services which are necessary for individuals and for the group; (2) to work out such a plan that income will equal or exceed outgo; (3) to provide for continued security, including the meeting of emergencies and opportunities."<sup>2</sup>

Three simple principles are given by Wiegmann, which if followed faithfully will make for financial happiness in the home, viz., spend wisely, save regularly, and give generously.<sup>3</sup>

#### a. Allowances for Children

"Even more than money itself children need education in its use, which can be gained mainly through practice."<sup>4</sup> A weekly or, as the child grows older, a monthly allowance is advisable. The authors differ as to the age when an allowance should first be given. Several say at five or six years of age, while others feel that the child should have it as soon as he can count small change, or as soon as he begins to go to Sunday School or to the store with his mother.

An allowance is a recognition on the part of parents of an obligation to the children. "As such it should not be regarded as pay for either work or behavior," nor should it be "penalized for disobedience or laziness or any other failure on the child's part, save

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1. Cf. Hayward: *The Home and Christian Living*, p. 109.
2. Wood: *Growing Together in the Family*, p. 52.
3. Cf. Wiegmann, *op. cit.*, p. 36-37.
4. Rudisill, *op. cit.*, p. 53.



perhaps, failure to keep account of the allowance."<sup>1</sup> The child's budget should include giving, saving, and spending. Saving must be for a definite object, near enough at hand for the child really to desire it and for him to have some hope of obtaining it. If his giving is for the church he should know how the money is used. The child should have a clear understanding with his parents as to the items the allowance is expected to cover. He should be required to keep an account of his expenditures, but this account should not be criticized and the child should be allowed to decide for himself the manner in which his money shall be spent. When wrong decisions are made he will learn by experience to take the consequences and spend more wisely next time. "A child should have his allowance increased just as rapidly as he shows he can use it wisely."<sup>2</sup>

b. Children Earning Money

"Children learn the value of money and how to handle it wisely not only through spending it, but through earning it."<sup>3</sup> However, a child should not be paid for regular household duties. These should be contributed as his part toward the total upkeep of the home. He should be paid "only for those home jobs for which an outsider would have to be paid had not the child the ability and desire to earn money in some way."<sup>4</sup>

c. Stewardship

"Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions,

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1. Chalmers: Your Child Needs, p. 65.
2. Hayward: Achieving a Christian Home Today, p. 16.
3. Munro, op. cit., p. 26.
4. Askew, op. cit., p. 77.

based on the conviction that these are a trust from God, to be used in his service, for the benefit of all mankind."<sup>1</sup>

Children will want to be good stewards if their parents set them an example. Children should be allowed to make their own pledges to the church and to some worthwhile charities. They should handle their own church envelopes and should know where their gifts are going and what they are accomplishing in the Kingdom of God.

d. Budgeting

Several authors approach the subject of the use of money more from the parents' point of view than from the child's and they give quite a bit of space to the discussion of budgeting and family finance.<sup>2</sup> All of the authors agree that the family should operate on a budget, and that the budget should keep within the income. The main items included in a family budget are food, clothing health, shelter, operating expenses, development, giving, and saving.

Summary

Problems arising over the use of money are a major cause of broken homes today. For this reason it is important that children learn right attitudes toward it and be trained in its use. This is accomplished through their being given an allowance and being permitted to spend it as they wish. They also should have opportunities to earn money. They should consider themselves Christian stewards of the money they handle. Families should operate on a budget.

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1. Brown and McAfee, op. cit., p. 43.
2. Cf. Holt, op. cit., p. 9-34.

#### D. Parents of the Home

The subject of parents in the home is a very broad one but it rather naturally breaks up into several divisions, viz., the child's need of both parents, essential qualities of parents, responsibilities of parents, parent-child relationships, growing parents, and parent education.

Much that comes under this topic has already been discussed elsewhere in the thesis. When this is the case the treatment in this chapter will be brief and the reader will be referred to other parts of the text.

##### 1. The Child's Need of Both Parents

Many of the authors deal with this subject. They all agree that too often the father leaves the care of the children up to the mother thinking that his duty has been discharged when sufficient funds have been given her for the care of the household.<sup>1</sup> Askew points out that both of Jesus' parents were careful for his religious training and that this has always been the Biblical standard.<sup>2</sup>

Fathers should be interested in child psychology just as much as mothers and should do everything they can to help with the training of their children.<sup>3</sup> Boys in the home especially need their father's time and attention. It may mean sacrifice for the father, but it will pay rich dividends.<sup>4</sup> McCallum states that God knew children

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1. Cf. Streng, op. cit., p. 42.
2. Cf. Askew, op. cit., p. 31-32.
3. Cf. Montgomery, op. cit., p. 87.
4. Cf. Fiske, op. cit., p. 55-57, 64-67.

needed both parents when He planned family life in the first place.<sup>1</sup>  
Both parents must be constantly and continually on the job.<sup>2</sup>

## 2. Essential Qualities of Parents

A vital faith in God, an experience of salvation through Christ, strength in body, mind, and soul, and consecration to the task are four essential qualifications of parents which Leavell discusses.<sup>3</sup>

Cooperation between parents in their relationships with one another is discussed by several of the authors. Parenthood brings with it certain changes in the relationships between husband and wife. It draws them closer together in love. It may be also the occasion for tensions between them. This can be avoided if parents do not let all their attention be spent on the new baby. In this matter parents need an extra degree of understanding, intelligent sympathy, and cooperation.<sup>4</sup> "Nothing can so undermine the sense of security which is every child's right as to know that the two people striving for his allegiance are at odds with each other."<sup>5</sup>

## 3. Responsibilities of Parents

Parenthood brings with it responsibilities, many of which are discussed by the authors. The main points of their treatment follow. It is the parents' responsibility:

- a. To fully appreciate the sacredness and worth of the

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1. Cf. McCallum, Eva; Character Guidance and Occupations for Children, p. 174.
2. Cf. Holt, op. cit., p. 37; Miller, op. cit., p. 10-11; Leavell, op. cit., p. 43-45.
3. Cf. Leavell, op. cit., p. 39.
4. Cf. Rudisill, op. cit., p. 10.
5. Hayward: Achieving a Christian Home Today, p. 37.

human souls who have been put in their care.<sup>1</sup>

b. To seek information on child care from reliable sources and be well informed.<sup>2</sup>

c. To foster learning on the part of the child<sup>3</sup> by providing situations which present educational opportunity, by the coordination of the efforts of home and school, and by the stimulation of interest.<sup>4</sup>

d. To be an administrator. It is the parents' responsibility to run the home smoothly and to see that all the needs of the family are supplied.<sup>5</sup>

e. To be a religious leader.<sup>6</sup>

f. To set a good example.<sup>7</sup>

#### 4. Parent-child Relationships

Much that is included by the authors under the subject of parent-child relationships has already been discussed in the topic, "Discipline in the Home."<sup>8</sup> Some general principles however, are given below which parents should consider in their relationships with their children.

a. Strive to obtain a cooperative attitude on the part of the child toward the parent. Consideration on the part of the parent for the child's view-point and an appeal to his sense of fairness will

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1. Cf. Rudisill, op. cit., p. 9.
2. Cf. Ibid., Holt, op. cit., p. 37-39.
3. Cf. Rudisill, op. cit., p. 25-26.
4. Cf. Montgomery, op. cit., p. 15-22.
5. Cf. Ibid., p. 30-37.
6. Cf. Ante p. 9-22.
7. Cf. Ante p. 9-11.
8. Cf. Ante p. 48-54, especially p. 51-54.

usually secure this.<sup>1</sup>

b. Have a comradely attitude toward the child.<sup>2</sup>

c. Have definite aims for the child and constancy in working toward them. Parents must agree as to the choice of standards and ideals for their children.<sup>3</sup> "Divided ideals in those overhead are apt to lead to no ideals in those beneath."<sup>4</sup>

d. Recognize the importance of early childhood for it is here that life-long habits begin.<sup>5</sup>

e. Recognize the child's immaturity and do not demand of him more than he is capable of doing.<sup>6</sup>

f. Consider inherited tendencies in attempting to aid child development.<sup>7</sup> Parents should recognize individual differences in children.<sup>8</sup>

g. Recognize the physical basis of conduct.<sup>9</sup>

h. Avoid the following mistakes which parents often make: being too busy to pay attention to the child, being over-anxious over his welfare, being too indulgent, being overly ambitious for his future, being too strict, and being too possessive.<sup>10</sup>

## 5. Growing Parents

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1. Cf. McCallum, op. cit., p. 133-134.
2. Cf. Ibid., p. 134-137.
3. Cf. Ibid., p. 138-139; Miller, op. cit., p. 11-12.
4. Leavell, op. cit., p. 43.
5. Cf. McCallum, op. cit., p. 139-140.
6. Cf. Ibid., p. 140-141.
7. Cf. Ibid., p. 141-142.
8. Cf. Holt, p. 42.
9. Cf. McCallum, op. cit., p. 142-143; Ante p. 52.
10. Cf. Hayward, op. cit., p. 18-21.

When the child enters the home the parents enter the new world of parenthood. "The art of parenthood is learned by experience"<sup>1</sup> and parents need to be willing to be taught by their children. They often need new insight into their own behavior at the same time that they are seeking a better understanding of the ways of their children.<sup>2</sup> Parents need to grow along with their children.<sup>3</sup> "Between marriage and grandparenthood many hurdles have to be cleared."<sup>4</sup>

Parents should keep pace with their children's knowledge and interests even if they must occasionally borrow their school textbooks to do so. They should keep pace with the religious concepts the child is receiving at church school.<sup>5</sup> "A better grasp of the Scriptures, their message, their use, and their application is a worthy goal for every father and mother."<sup>6</sup> Parents should try to grow with their children's social development. "Parents should become young again in this respect and seek to understand the social currents of the present day."<sup>7</sup>

Adults need some area of special personal growth of their own such as a hobby. This helps to keep them from living in the past.<sup>8</sup>

Parents should grow more and more into mature adulthood which is characterized by emotional maturity, perspective, self-control, and

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1. Wood: Growing Together in the Family, p. 72.
2. Cf. Hayward: Getting Along Together, p. 44.
3. Cf. Wood: Growing Together in the Family, p. 71-73; Munro, op. cit., p. 43-46; White, op. cit., p. 28.
4. Rudisill, op. cit., p. 72.
5. Cf. Munro, op. cit., p. 44-45.
6. Rudisill, op. cit., p. 73.
7. Montgomery, op. cit., p. 80.
8. Cf. Hayward: Getting Along Together, p. 43-44.

unity of purpose in life.<sup>1</sup>

#### 6. Parent Education

Public school teachers and to a certain extent church school teachers are required to have a certain amount of education for their task of teaching children. But parents, who are the child's first teachers, may enter upon the task with no preparation whatsoever. Educational, health, social and religious leaders of youth are all insisting that parents should be trained for their work.<sup>2</sup>

Parents can do much to educate themselves through reading literature on child care and training, and through observing in clinics and schools. Talks with specialists and the calling to memory of their own childhood will also help in preparing them to meet the responsibilities of parenthood.<sup>3</sup>

Opportunities are also afforded for parent education through adult classes. Some schools and communities are offering evening classes for parents. It is the church's responsibility to pick up this opportunity and organize short courses for parents.<sup>4</sup>

#### Summary

In order to have all the advantages and blessings that home life should provide, the child needs the active loving care of both parents. Qualities essential for parents are a vital Christian experience, strength for and consecration to their task and an harmon-

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1. Cf. Munro, op. cit., p. 45; Hayward: Achieving a Christian Home Today, p. 6-9.
2. Cf. Montgomery, op. cit., p. 82-83.
3. Cf. Rudisill, op. cit., p. 11.
4. Cf. Montgomery, op. cit., p. 17-18; Wood: Building Spiritual Foundations in the Family, p. 59-70; Ante, p. 32-33.



ious relationship with one another. It is the parents' responsibility to recognize the sacredness of personality, to be well informed as to their duties, to apply that information in everyday life, and to be what they want their children to be. The parent should have definite goals for which he strives. He should recognize the child's immaturity and not be impatient to see these goals recognized.

Parents should constantly seek to grow in their relationships with their children. They should keep pace with the child's religious, social, and educational development. Parents can do much to educate themselves but the church also has a responsibility toward parents in providing parent education classes.

#### E. Present Day Influences on the Home

By far the bulk of the material on present day influences on the home has to do with those factors in our society which influence the home adversely. But several authors discuss, as well, the good influences on the home. After a discussion of the treatment of these two aspects, the parents' responsibility in the light of these influences will be considered.

##### 1. Destructive Influences on the Home

Some of the destructive influences discussed below could conceivably become constructive if they were used properly, but the general treatment by the authors indicates that they are mainly destructive. Hence they are treated here under that heading.

Christian homes have ever had to fight against non-Christian and pagan influences in an effort to remain Christian. Many homes

today are not aware of the sinister influences which surround them. To be aware of the strength of the enemy is half the battle.<sup>1</sup>

"Christian families must apply their ideals more seriously than any are now doing if those ideals are to prevail."<sup>2</sup> There is a prevalent idea that building a home is primarily a thrilling romance ending in marriage. The difficulties and dangers that lie in the path ahead are not given due consideration and no preparation is made to meet them. If these unwholesome influences are to be counteracted by careful home training, parents must be fully aware of what the influences are.<sup>3</sup>

a. Modern Forms of the Pagan Spirit

i. Cynical Attitudes<sup>4</sup>

A cynical attitude is characterized by the belief that nothing in the world is worthy of one's supreme allegiance. "Cynicism is defeatism applied to ideals."<sup>5</sup> People who do not believe in anything, including the sanctity of marriage, have nothing to hold them to an ideal goal and moral struggles are readily given up. Such people are handicapped in their home-making efforts.

ii. Materialism and Mammonism<sup>6</sup>

"Materialism is an overdevelopment of the appreciation of material things, so that they are made ends in themselves."<sup>7</sup> Real goals of fellowship and growth are pushed aside. Dissatisfaction is

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1. Cf. Brown, P. D.; p. 47.
2. Wood: Building Spiritual Foundations in the Family, p. 31.
3. Cf. Brown, P. D.; p. 46-47.
4. Cf. Wood: Building Spiritual Foundations in the Family, p. 32-33.
5. Ibid., p. 33.
6. Cf. Ibid., p. 34-35.
7. Ibid., p. 34.

bred in materialism. Competitive economic warfare divides society into the victors and the defeated and there is a high proportion of broken homes among both, i.e., among the very rich and the very poor.

iii. Self-indulgent Attitudes<sup>1</sup>

Physical hunger when made an end in itself debases mankind, and all forms of self-indulgence are a threat to the home. Free love<sup>2</sup> is being advocated by many who do not realize that a prerequisite for success in any great venture is whole-heartedness in the effort. The Christian home must set forth the ideals of permanent marriage as offering the best possibility of success in home-making. The increased knowledge of birth control is a threat to the stability of the home in that it makes divorce easier and sex irregularities less likely to be detected.<sup>3</sup>

Alcoholism<sup>4</sup> is another form of self-indulgence which is a great menace to the American home today. Liquor manufacturers are spending incredible sums of money in advertising to induce young people to drink. These young people underestimate its danger to themselves and their families. "Alcohol strikes at the ability of the individual completely to make good as husband, father, wife, or mother in a number of ways that young people are likely to overlook at first."<sup>5</sup> Gaiety and sociability is the appeal often made in liquor advertisements. The Christian family should be among the happiest

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1. Cf. Wood: Building Spiritual Foundations in the Family, p. 35-38.
2. Cf. Ibid., p. 35-36.
3. Cf. Hayward: Achieving a Christian Home Today, p. 5.
4. Cf. Wood: Building Spiritual Foundations in the Family Today, p. 37-38.
5. Ibid., p. 38.

places in the world. "As alcohol is a foe to happy homes, so also happy homes are among the most effective preventives of alcoholism."<sup>1</sup> Excessive use of tobacco is also considered a self-indulgence that is unwholesome.<sup>2</sup>

iv. Nationalism, Militarism, and Political Greed

Extreme nationalism sacrifices the family to the state. It fosters racial and political persecutions and wars, which destroy family life. The best place to train people in the ways of peace is in the home.<sup>3</sup> It is pointed out by one author that universal military training can be a serious threat to American youth.<sup>4</sup> "To get and to control" is an attitude common in politics which our young people must not acquire as motives for their own lives.<sup>5</sup>

v. Individualism<sup>6</sup>

There is a spirit of personal independence evident today that is not helpful in building strong family units.

b. Commercialized Amusements<sup>7</sup>

"Some places of commercialized amusement exploit the natural desires of people for companionship and recreation without regard for their real happiness."<sup>8</sup> Examples given are many public dance halls, gambling places, movies, and some plays. Our whole conception of love, marriage, and home life has been in danger of being warped by many

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1. Wood: Building Spiritual Foundations in the Family Today, p. 38.
2. Cf. Hayward: Achieving a Christian Home Today, p. 4.
3. Cf. Wood: Building Spiritual Foundations in the Family, p. 38-39.
4. Cf. Hayward: Achieving a Christian Home Today, p. 40-41.
5. Cf. Rudisill, op. cit., p. 63.
6. Cf. Brown, P. D., op. cit., p. 49-50.
7. Cf. Wood: Building Spiritual Foundations in the Family, p. 40-41.

movies and theatrical productions.<sup>1</sup>

Two methods are open in combatting these evils. One is to teach young people to be discriminating in their choice of commercialized amusements. The other is for the home and church to provide more simple, more creative and more wholesome forms of recreation to satisfy the needs of those who hunger for fellowship and recreation.<sup>2</sup>

c. Industrialism and Concurrent Urbanization<sup>3</sup>

The coming in of a machine age has provided much more leisure time, and more money to spend, along with a frequent lack of pride in one's work and resulting boredom. Industrialization has also greatly increased unemployment.<sup>4</sup> Small homes and apartments in cities are replacing large homes and play yards in the country. The members of the home tend to go outside of it for entertainment. Each member of the family is a "joiner" and often each has his own club to attend.<sup>5</sup> There is a constant shifting of population according to the demands of industry, and community social pressures no longer contribute to the stability of the family.<sup>6</sup> It is often necessary due to economic pressure for both parents to work. Excessive absence of both parents from the home for any reason is unfortunate.<sup>7</sup> This is given as one of the big causes of juvenile delinquency in America.<sup>8</sup>

d. Divorce and Broken Homes

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1. Cf. Brown, P. D., op. cit., The Christian Home, p. 52.
2. Cf. Wood: Building Spiritual Foundations in the Family, p. 40-41; Post p.
3. Cf. Holt, op. cit., p. 1-3.
4. Cf. Hayward: Achieving a Christian Home Today, p. 2.
5. Cf. Holt, op. cit., p. 3.
6. Cf. Ibid.
7. Cf. Rudisill, op. cit., p. 65; Powell, op. cit., p. 15.
8. Cf. Powell, op. cit., p. 67-70.

The great increase in the number of divorces in America gives cause for much concern on the part of several of the authors. Darsie feels that we must instill in our young people stronger and more enduring motives for married life. Marriage costs much, and only if the couple's motives are eternal and spiritual will they be willing to maintain their home at all costs.<sup>1</sup> For Fiske the real problem is not divorce, but the broken home, of which the divorce is but the external evidence and symptom.<sup>2</sup> The cause must be discovered and removed. Fiske goes on to list typical tensions which are wrecking homes.<sup>3</sup> He emphasizes that mutual Christian living through self-discipline, love, consideration and sympathy are safeguards of the genuine home.<sup>4</sup> Brown devotes one chapter to this subject. He considers divorce our greatest national peril. A summary of Jesus' teaching and the Lutheran Church's position on the subject of divorce are included in the chapter.<sup>5</sup>

e. Scientific Progress

Although harmless in themselves, the marked advances of science in our day have tended to create differences in thinking and life attitudes between parents and children. Thereupon conflicts arise which destroy the unity of the home.<sup>6</sup> Though the advances in transportation and communication children and youth are now exchanging

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1. Cf. Darsie, op. cit., p. 46.
2. Cf. Fiske, op. cit. p. 38-45.
3. Cf. Ibid., p. 41.
4. Cf. Ibid., p. 45.
5. Cf. Brown, P. D., op. cit., p. 55-62.
6. Cf. Brown, P. D., op. cit., p. 51.

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ideas and sharing customs with all sorts of people.<sup>1</sup>

f. The New Freedom of Women

"In the spheres of professional activity, political opportunity, and industrial life, women have been given a place beside the men."<sup>2</sup> The home needs the full and endless devotion of a Christian wife and mother and women cannot take advantage of these rights and still be home-makers. It is the duty of a Christian social order to make it possible for a man to earn enough money to support his family so that his wife may devote all of her time to the home.<sup>3</sup>

g. The Spirit of Lawlessness

Children are not being trained in law-abiding citizenship. Respect for authority and law is sadly lacking and the Christian home should try to raise the standards in this regard.<sup>4</sup>

h. The Press

"The press has long arms and strong hands with which it reaches into homes."<sup>5</sup> Comic books, cheap novels and magazines contain much that is trivial, sensational, tawdry, or just mediocre, as well as much that is vicious.<sup>6</sup>

i. Radio

The radio can be a useful educational tool in the home but all too often its influence is unwholesome. It is even a more serious threat than comic books and movies in that its use is harder to control.<sup>7</sup>

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1. Cf. Montgomery, *op. cit.*, p. 8-10.
2. Brown, P. D., *op. cit.*, p. 51.
3. Cf. *Ibid.*, Montgomery, *op. cit.*, p. 10-11.
4. Cf. Brown, P. D., *op. cit.*, p. 52.
5. Rudisill, *op. cit.*, p. 64.
6. Cf. *Ibid.*
7. Cf. Hayward: *Achieving a Christian Home Today*, p. 4.

But with tact and forethought the parent can guide radio listening to advantage.<sup>1</sup>

j. Automobile

The automobile provides increased opportunity for culture but it also provides greater freedom from parental influences, which freedom may be used as license.<sup>2</sup>

k. Democracy in the Home<sup>3</sup>

The patriarchal type of family is passing and the father "is now the head only insofar as he shows wisdom and ability to direct the more inexperienced members of the family."<sup>4</sup>

2. Constructive Influences on the Home

Not much space is given to a discussion of the factors in our modern society which may be used as aids in Christian home building and enrichment of family life. Therefore they are simply listed briefly below.

a. Playgrounds<sup>5</sup>

b. Government Laws

These are designed to protect and uphold the integrity, the sanctity and the inviolability of the home.<sup>6</sup>

c. Public Opinion

Although not always Christian, public opinion still exerts a

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1. Cf. Rudisill, op. cit., p. 65.
2. Cf. Hayward: Achieving a Christian Home Today, p. 1; Rudisill, op. cit., p. 65.
3. Cf. Ante p. 49-51.
4. Holt, op. cit., p. 3.
5. Cf. Rudisill, op. cit., p. 65.
6. Cf. Brown, P. D., op. cit., p. 43-44.



wholesome social pressure on the home.<sup>1</sup>

d. Scientific and Cultural Advantages

Social and health agencies, public libraries and museums may all contribute to the well-being of the family.<sup>2</sup>

e. The Newer Psychology

Psychology has taught us the perils of using force or fear in child training.<sup>3</sup>

f. Progress in Education and Knowledge<sup>4</sup>

3. Parental Responsibility in Relation to These Influences

The responsibility of parents<sup>5</sup> in relation to the influences discussed above whether they be destructive or constructive, must be duly considered. It is the parents' responsibility to:

a. Be acquainted with the world in which their children live.<sup>6</sup>

b. Seek to understand the significance of the hostile influences.<sup>7</sup>

c. Take advantage of and use any wholesome influences such as the school and church provide.<sup>8</sup>

d. Create a happy Christian home atmosphere where Christian ideals are put into practice. This will require much time, effort, and resourcefulness on the part of the parent.<sup>9</sup>

. . . . .

1. Cf. Brown, P. D., op. cit., p. 44.

2. Cf. Ibid., p. 44-45.

3. Cf. Hayward: Achieving a Christian Home Today, p. 5.

4. Cf. Montgomery, op. cit., p. 10.

5. Cf. Ante p. 60-61.

6. Cf. Rudisill, op. cit., p. 67.

7. Cf. Montgomery, op. cit., p. 12.

8. Cf. Rudisill, op. cit., p. 67.

9. Cf. Ibid.; Wood: Building Spiritual Foundations in the Family, p. 40-41; Montgomery, op. cit., p. 13.

Brown and Brown close their chapter on present day influences with a note of encouragement. The task of building Christian homes today is difficult but it can be done.<sup>1</sup>

#### Summary

Homes today are surrounded by many influences which are unwholesome as well as some which are a benefit to the home. A growing spirit of paganism manifesting itself in cynical attitudes, materialism, and self-indulgence tends to counteract Christian ideals in the home. Commercialized amusements, the rising divorce rate, urbanization, and some of the modern inventions are all unwholesome influences.

In view of these influences parents have a responsibility to be aware of them and create such a home life that the unwholesome influences will have no lasting effect on the members of the home.

#### F. Summary

The remaining four of the eight major topics were analysed in this chapter. The results of this analysis were summarized at the end of the discussion of each topic. As with the topics discussed in Chapter II, these four topics were treated in a very practical way by the authors.

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1. Cf. Brown and McAfee, op. cit., p. 13-15.

CHAPTER IV

SUMMARY AND CONCLUSION

## CHAPTER IV

### SUMMARY AND CONCLUSION

#### A. Summary

One of the main purposes of the home is the procreation of children and the training of them in the nurture and admonition of the Lord. The recent rise in juvenile delinquency has made people more aware of the responsibility of the home in training its children. As a result, Christian leaders have been emphasizing parent education and are seeking to give parents guidance in building Christian homes. The holding of study classes for parents is one way that this guidance is being given. The purpose of this thesis has been to analyse the content of selected study outlines which may be used in these parent education classes.

Sixty organizations, both religious and secular in nature, were contacted to see if they had material suitable for this study. The result of this was that thirty study outlines, all having to do with home problems and all of a religious nature, were selected to be analysed.

In the first chapter, a general analysis of the content of the study outlines by chapter and by paragraph was made. The result of this analysis was that eight topics were found to receive the greatest emphasis in the study outlines. The treatment given each of these topics by the authors was carefully analysed. The first four major topics were discussed in Chapter II and the remaining four in Chapter III.

In the first topic, "Training in Christian Living, or Religion in the Home," one of the main emphases was found to be the importance of parental influence. The chief aids which help in attaining the goal of everyday Christian living in the home were family worship, an intelligent use of the Bible, and meaningful prayer. Church affiliations, the saying of grace at meals, hymns, pictures and books, and general conversation may all help in making religion vital in the home in a day when growing paganism is a constant threat to Christian homes. God is the source of the power and the love which enable parents to put into practice in the home their Christian ideals.

"The Home in General" was the second topic analysed. The home is a God-ordained institution which is basic to human welfare. The building of a truly Christian home, and the procreation and nurture of children are the goals of Christian marriage. Love, Christlikeness, and the will to succeed were found to be most essential for happiness in marriage.

The topic third in emphasis was that of "The Home and the Church." These two institutions complement one another's efforts and therefore should cooperate wherever possible. Through all the varied aspects of its program the church can help the home to work out in practice its high ideals.

Family worship was the main emphasis in the fourth topic, "Worship in the Home." Through determination and God's help the many obstacles which might hinder the family from having regular worship together can be overcome. In order to make worship meaningful and interesting themes which are related to the family's everyday life

should be chosen and planned for ahead of time. Scripture passages should be carefully selected.

The outstanding emphasis in the fifth topic, "Discipline in the Home," was that the ultimate goal of all discipline should be self-control rather than obedience to an outside authority. Children, and especially youth should be given opportunities for gaining experience in self-control.

"The Home and the Use of Money " was next in order of emphasis. Because money is a major cause of tension in homes children should be trained in its use and in right attitudes toward it through having experiences both in spending it and earning it. All of the authors agreed that children should be allowed freedom in spending their regular allowance.

In topic seven on "Parents of the Home" it was found that active, loving, interest of both parents in each child and a happy cooperative relationship between parents were essential for successful home life. The parent's chief responsibility is to be well informed as to his or her duties and to apply carefully that information in everyday life. It is most important that parents should grow and mature along with their children. They should take advantage of any parent education classes or other educational opportunities of which they are capable.

The last topic analysed was that of "Present Day Influences on the Home." Many thoroughly pagan influences surround the home today as well as some wholesome influences. Parents should capitalize on every helpful influence and should offset the effects of the unwholesome ones by creating a thoroughly happy, Christian, satisfying atmos-

phere in the home.

On the whole these topics received a very practical treatment on the part of the authors. The emphasis throughout was on the importance of living out in everyday life one's inner faith in Christ.

#### B. Conclusion

The fact that the topic "Present Day Influences on the Home" was one of the eight major topics in the study outlines indicates that the authors feel that parents are not sufficiently aware of the unwholesome influences which today are threatening the maintenance of their homes. In considering the eight major topics the question naturally arises as to why these topics were emphasized rather than other topics. In this respect it is interesting to note the relation which seven of the topics bear to the present day influences on the home.

In the section on "Present Day Influences on the Home," it was found that there is a modern form of paganism sweeping over our land. It is not surprising then that three of the eight major topics would have to do with Christianity in the home, viz., "Training in Christian Living," "The Home and the Church," and "Worship in the Home." Similarly, modern concepts of marriage with a growing divorce rate were found to be a threat to the stability of home life and two more major topics meet this threat. In the discussion on "The Home in General" and "Parents of the Home" a Christian philosophy of marriage is brought out along with the duties and privileges of Christian home-makers. Another present day influence was found to be a spirit of lawlessness and general disregard of authority among our youth.

The topic "Discipline in the Home" helps parents to cope with this situation. The reason for the emphasis on the topic "The Home and the Use of Money" can be seen in the fact that industrialism and urbanization makes money essential to life and hence money assumes an important place in the home. Thus it can be seen that the seven major topics bear a direct relation to the eighth topic viz., "Present Day Influences on the Home."

From the analysis of the content of thirty study outlines for parents the major emphases have been found. This would indicate the basic topic which any course of study for parents should include. Many of the minor topics which were not discussed in detail could be fitted in under the eight major topics. For example, home atmosphere which received a lot of attention by the authors could be included under the topic of religion in the home and democratic principles in the home could be discussed under the topic "Parents of the Home," or "The Home in General."

The study outlines were examined to see which ones included most of the eight major topics giving them the most complete treatment. Parents as Teachers of Christian Living by Helen C. and Goodrich C. White, and Achieving a Christian Home Today by Percy R. and Myrtle H. Hayward had the best all-round treatment of the major topics. Hayward's book was lacking in a basic Christian Philosophy of the home but apart from this had a fairly complete treatment of the other major topics. White and White discuss all the major topics except the use of money. These two booklets are quite small but there is a lot of material in each of them. Other booklets gave a more complete treat-



ment of certain of the topics but left others out entirely. For example, Holt in Building Family Foundations uses nearly one-third of the space in the book discussing the use of money and leaves out entirely "Worship in the Home."

This study has shown the writer that there is much material available in this field which non-professional teachers could use very successfully with a parents group. Some of the booklets are a little one-sided in their content and would have to be supplemented with other studies.

APPENDIX

LIST OF SOURCES			
Organizations to which a Letter Was Sent Requesting Bibliography for Study Outlines	Replied to Letter	Suggested Material Used in this Thesis	Publish own Denominational Material Used in this Thesis
<u>Denominational</u>			
African Methodist Episcopal Church 414 8th Ave. S., Nashville, Tenn.	yes	yes	no
American Baptist Association, c/o Mrs. J. H. Welch, Lubbock, Texas	no		
American Lutheran Church 57 E. Main St., Columbus, Ohio	yes	yes	yes
American Zion Church 128 E. 58th St., Chicago 37, Ill.	no		
Assemblies of God, 434 W. Pacific St. Springfield 1 Mo.	yes	no	
Augustana Church, 2445 Park Ave., Minneapolis 4, Minn.	yes	no	
Canadian Baptist Convention of Ontario and Quebec, 223 Church St., Toronto, Canada	no		
Church of England in Canada, 604 Jarvis St., Toronto 5, Ont., Canada	yes	yes	no
Church of God, E. 5th and Chestnut Sts., Anderson, Indiana	yes	yes	no
Church of God in Christ, 5617 W. Girard St., Philadelphia, Pa.	no		
Church of the Brethren, 22 S. State St., Elgin, Ill.	yes	no	
Church of the Nazarene, 2923 Troost Ave., Kansas City 10, Mo.	yes	yes	no
Churches of God in North America 13th & Walnut St., Harrisburg, Pa.	no		
Colored Methodist Episcopal Church 305 E. Garfield Blvd., Chicago 37, Ill.	no		
Cumberland Presbyterian Church 117 8th Ave. S., Nashville 3, Tenn.	no		
Disciples of Christ, Missions Bldg. 222 Downey Ave., Indianapolis, Ind.	yes	yes	yes
Evangelical and Reformed Church 1505 Race St., Philadelphia 2, Pa.	yes	yes	no
Evangelical Lutheran Church, Joint Synod of Wisconsin and other States 701 E. 4th St., St. Paul 6, Minn.	no		
Five Years Meeting of Friends 101 S. 8th St., Richmond, Ind.	yes	yes	no

Free Will Baptist, c/o Rev. Jas. Miller, Flat River, Mo.	no		
Mennonite Church, c/o Rev. D. A. Yoder, Elkhart, Indiana	no		
Moravian Church in America, North 69 W. Church St., Bethlehem, Pa.	yes	no	
National Baptist Convention of America 525 2nd Ave. N., Nashville 3, Tenn.	yes	no	
National Baptist Convention U.S.A. 4th Ave. and Cedar St., Nashville, Tenn.	yes	no	
Northern Baptist Convention, 1703 Chestnut St., Philadelphia 3, Pa.	yes	yes	yes
Presbyterian Church in Canada, R. 801-809, 100 Adelaide St., W., Toronto 1, Canada	no		
Presbyterian Church U. S. A. Witherspoon Bldg., Philadelphia 7, Pennsylvania	yes	yes	yes
Protestant Episcopal Church 281 4th Ave., New York 10, N.Y.	yes	yes	yes
Reformed Church in America 156 5th Ave., N.Y. 10, N.Y.	yes	yes	no
Religious Society of Friends of Philadelphia and Vicinity, c/o Mrs. E. W. Cooper, Girard College, Philadelphia, Pa.	yes	no	
Salvation Army, 120-130 W. 14th St. New York 11, N. Y.	yes	no	
Seventh Day Baptists, Alfred Station, N. Y.	yes	no	
Southern Baptist Convention, 161 8th Ave. N., Nashville 3, Tenn.	yes	yes	yes
The Congregational Christian Churches 14 Beacon St., Boston 8	yes	yes	no
The Evangelical Lutheran Church 421 S. 4th St., Minneapolis 15, Minn.	yes	yes	no
The Evangelical United Brethren Church 1900 U. B. Bldg., Dayton 2, Ohio	yes	no	
The Methodist Church, 810 Broadway, Nashville 2, Tenn.	yes	yes	yes
The Presbyterian Church in the U.S. 8 N. 6th St., Richmond 9, Va.	yes	no	
The United Presbyterian Church of N.A. 209 9th St., Pittsburgh 22, Pa.	yes	yes	no
United Baptist Convention of the Maritime Provinces, c/o Dr. A. Gibson, Wolfville, N.S., Canada	yes	no	
United Brethren in Christ, 402 U.B.Bldg. Huntington, Ind.	no		
United Church of Canada, 299 Queen W. Toronto 2, Ont., Canada	yes	yes	no

United Lutheran Church in America Muhlenberg Bldg., 1228 Spruce St. Philadelphia 7, Pa.	yes	yes	yes
<u>Interdenominational</u>			
Division of Christian Education, Dept. of Family Life and Young Adult Work, 19 S. LaSalle St., Chicago 3, Ill.	yes	no	
Federal Council of Churches of Christ in America, 297 4th Ave., N.Y. City	yes	yes	?
International Council of Religious Education, 203 N. Wabash, Chicago	yes	yes	?
United Council of Church Women 156 5th Ave., N.Y. 10, New York	yes	yes	no
<u>Other Religious</u>			
Jewish Institute on Marriage and the Family, 40 W. 68th St., N.Y. 23, N.Y.	yes	no	
Family Life Bureau, National Catholic Welfare Conference, 1312 Massa- chusetts Ave., N.W., Washington 5, D.C.	yes	no	
<u>Secular</u>			
American Institute of Family Relations 5287 Sunset Blvd., Los Angeles 27, California	yes	no	
Child Study Association of America 132 E. 74th St., New York 21, N.Y.	yes	no	
Federal Security Agency Social Security Administration Children's Bureau Washington 25, D.C.	yes	no	
Federal Security Agency, U. S. Office of Education Washington 25, D.C.	yes	no	
National Congress of Parents and Teachers, 1201 16th St. N.W., Washington, D.C.	yes	no	
National Council on Family Relations Public Affairs Committee Inc. 1126 E. 59th St., Chicago 37, Ill.	yes	no	
Planned Parenthood Federation of America, Inc., 501 Madison Ave., New York 22, N. Y.	yes	no	
University of California, Institute of Child Welfare, 2739 Bancroft Way, Berkeley 4, California	yes	no	

University of Cincinnati, Dept. of Child Care and Training, Cincinnati, Ohio	yes	no	
University of Iowa, Child Welfare Research Station, Iowa City, Iowa	yes	no	
University of Minnesota Institute of Child Welfare, Minneapolis 14, Minn.	yes	no	

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