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PROBLEMS OF CHRISTIAN EDUCATION
IN WESTERN HUNAN, CHINA

by

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INTRODUCTION

INTRODUCTION

A. The Problem of the Study and Its Delimitation

How may the Protestant Church of western Hunan, China, meet the problems facing it in Christian education? When the Christian worker becomes engrossed in the daily activities of the Church, he finds it difficult to step aside and survey the scene. He may fail to note some problems or to evaluate the methods used to meet others. Far simpler is it to do as others have done. He follows in a groove much as an oriental water buffalo follows the track in the oil press, pulling the crusher around and around. It is by no means the writer's purpose to propose an airy program for others to follow. Rather, it is with the aim of gathering together and organizing suggestions received during a furlough that the study has been undertaken. It is hoped that some of the ideas may be applicable to Christian education in western Hunan.

"Christian education" will be used as applying to the educational program of the Church. Occasionally the terms "religious education" or "Christian religious education" will be used interchangeably with "Christian education" where these are terms used by authors or by organizations to which reference is being made.

The section of the Chinese Church under consideration

will be the West Hunan District Association of the Lianghu Synod of the Church of Christ in China.

B. The Significance of Such a Study

A noble task deserves good workmanship. The royal mission of reaching others for Christ and of nurturing them in the Christian way is worthy, therefore, of service that devotes itself to faithful and efficient performance, a service that recognizes difficulties and seeks to overcome them. Many people of western Hunan have not been reached with the Christian message. The present need is great. War-time experiences have accentuated obstacles as well as opportunities. Viewing the possibilities of the work of Christian education in western Hunan, one can do no less than study its problems and seek their solution.

C. The Method to be Employed

The attainment of efficiency requires a clear view of opportunities and difficulties, the discovery of possible solutions to problems, and the application of those suggestions. Attention, therefore, will first be directed to factors in the problems of Christian education in western Hunan: the people and the Sino-Japanese War. Specific problems revealed will be noted.

To discover solutions, Christian education emphasizes

of the Madras Conference of the International Missionary Council, of the National Christian Council of China, and of other agencies and individuals will be studied.

Finally, suggestions drawn from the study will be applied to the program of Christian education in the local churches of western Hunan. This will be attempted through a consideration of objectives, of the organization of the church for Christian education, of curriculum, and of the relationship of the church to the community. Proposed solutions to specific problems will be briefly reviewed at the close to show in what way there has been an endeavor to suggest answers to the problems through a more general consideration of a program of Christian education for western Hunan.

D. Sources

General information concerning the people of western Hunan and the work of the Chinese Church was found in the Biblical Seminary Library, New York, in the Library of the Board of Foreign Missions of the Presbyterian Church, U.S.A., and in the Missions Library at Union Seminary, New York

More specific descriptions of present trends and of future plans for Christian education in China were received through the courtesy of the New York offices of the World's Sunday School Association, of the Foreign

Missions Conference of North America, Committee on East Asia, and of Agricultural Missions, Incorporated. This material was largely in mimeographed form.

A special debt of gratitude is owed to Miss Mabel R. Nowlin of the National Christian Council of China, and to Miss Muriel Boone and the writer's father, both missionaries in the West Hunan District Association of the Church of Christ in China.

The writer spent her childhood and one term of missionary service in the same area and has consequently drawn upon her own experiences.

I. SIGNIFICANT FACTORS IN THE PROBLEMS
OF CHRISTIAN EDUCATION
IN WESTERN HUNAN, CHINA

I. SIGNIFICANT FACTORS IN THE PROBLEMS
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A. Introduction

The quack expert of our dreams needs only to glance at a difficult situation before suggesting a solution. For most people, however, solving problems requires first a study of existing conditions and an attempt to discover the causes of those conditions before advancing suggestions for improvement. Careful observation is essential.

The purpose of this chapter is to discover significant factors in the problems of Christian education in western Hunan. Since problems of education are largely concerned with the situation faced by the people involved, the people of western Hunan will first be observed against their background of topography, race, social and economic life, and religion. Because of their present significance, the effects of the Sino-Japanese War upon the problems of Christian education will then be discussed. A consideration of the Church of western Hunan will follow. Its present agencies for Christian education will be described and its problems in that field stated.

B. The People as a Factor

1. The Bearing of Topography upon the Life of the People

The section of Hunan Province under consideration stretches west from the city of Changteh, near Tung Ting Lake, to the Kweichow-Szechuan border. It does not include northern or southern Hunan.

West of Taoyuan, hills grow to mountains that reach still higher to touch the peaks near the border. The mountains of the western part of the province have been a haven for bandits. During the last thirty years, so a missionary reports, there have been times that robber bands have ruled these areas. The result in the lives of the people threatened has been fear coupled with a feeling of desperate uncertainty. The bandits, many of whom are mountain farmers, have, on the other hand, developed a sense of their right to rob or to share in the looting when others have burned and robbed towns and villages. As a consequence, many have scant consideration for the rights of other people.¹

The North River and the Yuan River have been the chief though slow means of communication with the world outside of Hunan. Exporters have for years travelled along on the tiny boats carrying their stock of tung-oil and tea-oil down the

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1. Letter from the Reverend Ward Hartman, missionary of the Evangelical and Reformed Church, Hunan, China.

rapids and across the lake to Hankow. The journey was long and dangerous. Launches began to run from Taoyuan to Changteh, but above that region there have been only spasmodic attempts to introduce steam vessels. Before 1934 the more western part of the province had not seen anything resembling a wagon or auto road. Bus and truck travel are still extremely uncertain. Previous to the western trek of refugees fleeing the Japanese, the dialects of coast cities were seldom heard in west Hunan. Travel was too slow and difficult to attract "outsiders".

It is small wonder that the people of western Hunan, shut in as they are, are farmers for the most part. Before the Sino-Japanese War of 1937-1945, Changteh had a population of 250,000,¹ and Yuanling, 30,000.² Aside from these two cities, the area is rural. Farmers live in villages or towns and go out by day to their plots of land. Rice fields terrace the rich valleys; tiny patches of corn, cotton, beans, peanuts, and sweet potatoes balance themselves precariously on rocky slopes. Even merchants and teachers crave the degree of security obtained by possessing fields of rice. The possibility of failure of the rice crop hangs, sword-like, over all the people. A chief subject of conversation is the price of rice, for it governs other prices. Life is definitely rural in tone.

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1. Report of the Hunan Mission, Presbyterian Church, U.S.A., 1937.
2. Letter from Missionary Hartman.

2. Racial Characteristics

Upon being asked where their home is, many people of western Hunan will answer, "Kiangsi". This is in accordance with the Chinese custom of designating the birthplace of one's ancestors as one's own home. The towns of this region were settled years ago by business people from the province of Kiangsi. In those early days the immigrating families often bought country girls as slaves. Since a large number of these girls became concubines, there has been a general mingling of old and new blood. In the very west, near Yungui, there has been less of this blending. A small group of Miao there still keep old habits of dress and speech. However, not a few of the Yungui townspeople have Miao mothers.

The Miao are, perhaps, the oldest of the pre-Chinese races.¹ They may be found in the provinces of Kweichow, Yunnan, Szechuan, Hunan, Kwangtung, and Kwangsi. Apparently named from the colors of clothes worn, they are the Black Miao, the White Miao, and the Magpie Miao. The largest in number are the Black Miao.

It is felt that the Miao in the country near Yungui are Black Miao who have spilled over into Hunan from eastern Kweichow.² Their dress and speech easily distinguish them

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1. Cf. W. H. Hudspeth: Work Amongst the Miao in Southwest China, Chinese Recorder, November, 1922, p. 702.
2. Letter from Missionary Ward Hartman.

from the Han people of the towns. Women may wear turbans, cross-stitched sleeve borders, and heavy silver jewelry. Even in this small group of Miao there is divergence in language. These people fiercely resent being termed "Miao" but call themselves "country people". Many of the townsfolk treat them with condescension. Very naturally those from the country are constantly alert to any evidence of a patronizing air, from even the Christians who live in the town.

The language difficulty is severe. Most of the men understand the national language, but many of the women do not. The problems of evangelism and nurture in far western Hunan are thus greatly accentuated. However, many small Primary Schools have been established throughout the country districts by the Government for the purpose of teaching the children to speak and read Chinese. It is hoped that the language barrier may thus be broken down.

3. Social and Economic Factors

a. The Farmer's Life

Wealthy farmers are few in western Hunan; poverty is the rule. Tenancy is common, and living is made insecure by taxes and debts. Plodding through mud and water, the peasant and his own or borrowed water buffalo plough the rice fields. Many men help put out the crops and then work

as crews on river boats until harvest. Women labor in the fields with the men. Because most country women in the west have been burden-bearers, their feet have not been bound. Women bear children, work in house and field, carry produce to market, hunt firewood on the hillsides, spin and weave, and plan how to marry off their daughters and bring home suitable daughters-in-law. In old age they rock the cradles of the household babies and keep the toddlers from fighting while the strong members of the family are out in the fields. Boys and girls watch the family cow or buffalo on the mountain-side, hunt grass for pig food, cut long, dry grass for kindling, and carry the younger children around on their backs. Unless they go to school, they help in all the work their parents do. Among children and adults the proportion of illiteracy is very high.

The farmer's life is one of industry. During the busy season he may work ten to fifteen hours a day. He has no Sunday and few holidays except China New Year and the other old festivals. In slack times the women weave and spin while men buy and sell in market towns.¹ During the old China New Year season, however, idleness frequently leads to gambling, quarrelling, and immorality.²

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1. Cf. T. P. Yang: Religious Education Adapted to the Chinese Farmer, Chinese Recorder, December, 1924, pp. 797-798.
2. Cf. J. Lossing Buck: The Chinese Church and Country Life, Chinese Recorder, June, 1923, p. 319.

The farmer's life is one of thrift and economy.¹ Many farmers carry their rice to the towns to be sold, while at home they eat what they consider a more humble fare -- sweet potatoes, corn, millet, or wheat. They sell their eggs. Vegetable gardens may be scanty in the country; red peppers and pickled vegetables add flavor to the diet when no one brings fresh vegetables from the market town.

The farmer's life varies with the seasons.² In the autumn he is busy early and late; in winter he may have time to attend to other business; in spring he must plow and plant.

The farmer's life is more or less independent.³ He raises much of the food he eats. His wife may raise cotton, spin thread, and even weave and dye the cloth for garments. Straw, grass, and wood are brought in for fuel.

The farmer's life is rooted.⁴ The clan system has discouraged farmers from moving about freely. The villages in which they live often bear the clan name. There may be two or three clans in one village. Lands about the village are owned by members of the clans.

As the result of such a life, the farmer has, suggests Mr. T. P. Yang, certain characteristics. The first is "natural reliance". He has learned to rely upon nature and

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1. Cf. T. P. Yang, op. cit., pp. 797-798.
2. Ibid.
3. Ibid.
4. Ibid.

the weather. If the soil is fertile and the weather favorable, he expects a good crop. The farmer is, moreover, "social and sincere", possibly even more so than the people of the towns. He is frank and hospitable, ready to help his friends. However, he is "credulous and suggestive". He can be cheated more easily than someone trained to reason. Quarrels and disputes, therefore, are common. "Mental inactivity" may make him appear too shy and self-conscious to take part in discussions.¹

As the Church goes where the farmer is, she will find a ministry to his problems of poverty, of the wrong use of leisure time, and of the lack of mental stimulus.

b. Life in the Towns

Town life as contrasted with that of the country is sophisticated, yet it is colored with a strong earthy tinge. Factories are few and small; home industries have not as yet been displaced. Oil, cotton, rice, and tea merchants are considered important people. The front room of nearly every house is a shop, a restaurant, or a government office. In the rooms behind or even in the open front room itself, workers may be unwinding silk from cocoons, printing on a stone press, making firecrackers, rolling cigarettes, or knitting stockings on small machines. Men, women, and chil-

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1. Cf. T. P. Yang, op. cit., p. 799.

dren are employed, although children are expected to go to school.

Housing is crowded. Several families live together behind the shop front. Children, passing through the shop and along the street, have daily opportunity to observe various occupations. As a rule, the large family of parents, sons, and grandchildren still live together. However, schools, banks, post offices, and other government agencies now employ young men and women as teachers, clerks, and secretaries so that young couples or single men and women are not lacking. These young people have money and definite periods of leisure. In the town schools there are not infrequently boys and girls who have come as boarding pupils from smaller towns and villages. They suffer confusion and loneliness until they learn urban ways. Children of the towns run in gangs. The street is their playground when they are not in school.

The Church, in trying to reach the people of the towns, faces the problem of the proper times for visiting or for holding meetings and of so gaining interest that the problem of time will solve itself. Wealthy women may occupy much of their time with gambling, but men and women of moderate circumstances feel themselves to be constantly busy. People struggling for mere existence need a vital message to attract them. Students and other young people need also wholesome means of recreation and service.

In not far distant years industry may come to the towns

of western Hunan. The social problems accompanying it will be those to be faced by the Church.¹

4. The Religious Background

The business people who came from Kiangsi or from other provinces to western Hunan were more concerned about maintaining their provincial association halls than the Buddhist and Confucian temples which they, however, had helped to build. These association halls were related more closely to business than to worship. The Miao were not idol-worshippers but feared spirits. Over a large part of this district the village people are even now under the power of the demon-chasers.

"The country, village, and town shrines are very prominent, and superstition plays a large part in the everyday life of every family. Yet today the worship of idols is rapidly disappearing. In many temples the idols are shut off at one end and the building is being used as a school or otherwise. Soldiers have little regard for idols. Children in the schools also are developing little respect for idols. Much of this is due to the influence of the preaching and teaching of the Gospel in this district."²

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1. Cf. Memorandum on the Christian Movement in China in Relation to Emerging Problems of Labor and Industry, CEA Post-war Planning Committee on China, November 24, 25, 1944.
2. Letter from Missionary Hartman.

A professor in Hangchow Christian College feels that contemporary peasant religion is the original religion of the Chinese. He suggests that one must look in the time before the writing of the classics to study the ancient religion of the land.¹

"We would urge here that it is a misnomer," he writes, "to use the term 'monotheism' even for the State Cult of T'ien or Shang-Ti, since it was also invariably associated with the cult of Earth and its component parts; much less is it to be used of the 'religion of China' or the 'original religion' of the Chinese people; for the popular religion (unrecorded in the Classics) was the real matrix out of which sprang the 'Shang-Ti Cult.'"²

To this statement, however, Dr. Y. C. Yang, president of Soochow University, would not agree.

"The fact of the matter is," he writes, "that the Chinese are theistic and, essentially speaking, monotheistic -- at least in the sense that they have always believed in the existence of a Supreme Ruler of the universe. There was no more fundamental belief with the Chinese than their belief that God is -- that He lives and rules, and that He sees and cares."³

As an evidence that peasant religion is essentially the same today as the primitive religion, Day mentions the belief in "spirit potency". He conceives of this power-concept as underlying and more primitive than the idea of spirits -- the pre-animistic "mana" concept, the "superusual", as F. E. Witcraft calls it.⁴

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1. Cf. Clarence Burton Day: Chinese Peasant Cults, 1940, p. 171.
2. Ibid., p. 177.
3. Y. C. Yang: China's Religious Heritage, 1943, p. 48
4. Cf. Day, op. cit., p. 171.

Dr. Day is not alone in his conclusion. He quotes another observer of the Orient.

"The writer is convinced, and advances as a tentative theory, that the conception of a mysterious potency, often more or less vague and undefined, but none the less real, is a primary key to the interpretation of the popular religion of the Chinese people which has come down through the past milleniums, and that its philosophical interpretation has been worked out in the conception and doctrine of yin-yang¹ and feng-shui²."³

The religion of villagers is closely connected with agriculture and with family life and finds group expression at critical times in the peasant's life -- seed-time and harvest, the new year, floods, droughts, epidemics. The ancestors lie in a little plot in the family fields, and their tablets in the home are worshipped at various festivals. Religious activities are stimulated by the theatre, by peripatetic story-tellers, by the demon-chasers, by old women who communicate with the spirits, by the geomancer who advises lucky places and time for burial or wedding, by religious groups (as vegetarian women), and by the close link between daily life and religious life.⁴

Villages and, even in greater degree, the towns are affected by the ideas and practices of Confucianism, Buddhism, and Taoism.⁵ Dr. Y. C. Yang describes the eclectic charac-

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1. yin-yang: female principle.
2. feng-shui: "winds-tides", geomancy, position.
3. D. C. Graham: Mysterious Potency in the Chinese Religion, Chinese Recorder, April, 1929, p. 235, quoted by Day, p.172.
4. Cf. Lewis Hodous: The Ministry of Chinese Religions, International Review of Missions, July, 1936, pp. 329-341.
5. Ibid., p. 331.

ter of the Chinese people's religion. Confucianism he calls the Art of Living, Buddhism the Path of Escape, and Taoism the Law of Nature.

"As to the nature of these religions, it will not be difficult to see that they are not mutually exclusive, but rather supplementary. Confucianism with its emphasis on the practical problems of life, leaves plenty of room for the mysticism of Taoism on the one hand, and for the metaphysics of Buddhism on the other."¹

Dr. Yang goes on to term Christianity the Way of Life. The Confucianist, Buddhist, or Taoist cannot have a sense of full satisfaction because he realizes that he has put his faith in something that is imperfect.² "Only Jesus Christ presents the complete circle. He is the Way, the Truth, and the Life."³

In attempting Christian education, the Church of western Hunan faces not only the religious beliefs and practices which are a common heritage but, in addition, the particular problems of middle school⁴ and college youth. Many of these young people have no faith in idols or in spirits but worship only to please their parents. In the town of Paotsing in west Hunan, refugee middle-school boys, quartered in a temple, tore down the idols and threw them into the river.

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1. Y. C. Yang, op. cit., p. 39.
2. Ibid., p. 178.
3. Ibid., p. 181.
4. middle school: high school.

Dr. John Leighton Stuart, president of Yenching University, Peiping, has predicted that for the future China will be practically irreligious or else Christian.

"As go the students today," he declared, "so will the nation tomorrow."¹

"In a recent survey of students in Free China fifty-nine percent expressed a preference for Christianity."²

Dr. Stanton Lautenschlager, after extensive travel among colleges and middle schools in West China, has reached the following conclusion:

"The Chinese youth passionately desires a new world, a free democratic China and a just society. Christ challenges him to be a new student, a new man, to repent of selfishness and cowardice, to give himself to Christ that he may be empowered to create the just society and build the free China and the new world. He wants an integrated gospel embracing the evangelistic and the social, the whole Christ to change the whole of life, to remake the world in all its human relationships."³

Student attitudes are not widely divergent, it can be seen, from what Dr. Y. C. Yang calls the three basic beliefs of the Chinese:

1. a belief in God.
2. faith that the world is a moral order.
3. conviction of the "excellence and permanence of the spiritual values of life."⁴

It is evident from the above that an appreciation of

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1. Lecture given at Madison Avenue Presbyterian Church, New York, December 12, 1945.
2. Lloyd S. Ruland: The Post War Opportunity in China, Women And Missions, January, 1945, p. 230 (publication of Presbyterian Church U. S. A.)
3. Stanton Lautenschlager: Far West In China, 1941, p. 39.
4. Cf. Y. C. Yang, op. cit., pp. 48-50.

the religious background of the people of western Hunan will aid the Church in her work of Christian education there.

C. The Sino-Japanese War as a Factor

During the period from July 1937 to August 1945, when China was involved in a war of resistance against Japan, the Church of Hunan did not escape the ravages of conflict nor has it escaped the effects of such experiences.

1. War Experiences

Tens of thousands of refugees from such distant cities as Shanghai, Hankow, Canton, and Tientsin have streamed through western Hunan or have settled there temporarily. Among them have been Christians of longer experience and of better education than many local Christians. The cities of Changteh, Yuanling, and Luki suffered much from bombing. Changteh was entered by the Japanese. Loss of life and property has been severe. Refugee schools, hospitals, and industries, as well as war orphanages have been set up through western Hunan. To a large extent these have been government agencies.

Since the close of the war, western Hunan has been the scene of a great traffic of returnees, a tide of people struggling to reach their homes in South, North, or East

China.¹

2. Results of War Experiences

The deluge of wartime refugees has advanced very rapidly the ideas and customs of western Hunan. A banking system has been developed, and schools have been increased, auto roads have been built (though others were torn up), and the general outlook of the people has been broadened. A trust in might as evidenced in modern warfare has been dangerously strengthened. Not a few young people are casting off old customs and ideas without regard for their value. They think in nationalistic terms of a great China. They desire better homes, sanitation, and the like. "Much that Christian Churches, hospitals, and schools had taught in the past was put into practical use by the government during war years, and tremendous progress was made."²

A program of Christian education in western Hunan must take into account the effects of the war upon children. Miss Mabel R. Nowlin of the National Christian Council of China reminds us that children of eight years old and under had never known peace until late in 1945. Children now in junior middle school have had all their schooling under war-

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1. Letter from Mrs. George Snyder, missionary of the Evangelical and Reformed Church, Hunan, China.
2. Letter from Missionary Hartman.

time conditions. In Free China such life has brought natural results. Insecurity and even more serious emotional disturbances have been caused by air raids, by the danger of invasion, or by listening to war stories. Education which has emphasized resistance of the oppressors is reflected by children in "playing war". The great anxiety of parents because of inflation, too, finds reflection in the attitudes of children. Malnutrition is common. The quality of work done in the schools has decreased. Living has been crowded. Many boys and girls in refugee institutions have been separated from their parents for years. Newspapers posted on the walls of the towns have brought knowledge not only of China but of her allies. A new sense of citizenship has evolved.¹

The Church of western Hunan faces a situation that has been altered by war and again by the cessation of that conflict.

D. The Significance of These Factors for the Church's Program of Christian Education

The people of Hunan and the Sino-Japanese War have been considered as factors bearing upon the problems of Christian education in western Hunan. What problems does such a study reveal?

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1. Cf. Mabel R. Nowlin: Religious Education Material for China's Wartime Children, mimeographed memorandum of World's Sunday School Association, New York

Those resulting from the topography of the area are easily apparent. The presence of bandits in the mountains makes difficult the attempt to reach the people there with the Christian message. Travel is dangerous for Christian workers. When they do venture out, they find that people who must spend nights on the hillsides to escape being kidnapped and those who patrol the villages by night and do their farming by day declare themselves unable to concentrate on learning about Christianity and without energy to come to church. Moreover, those who cannot resist the opportunity to share in an occasional looting of a village have lost a sense of moral values and cannot understand a gospel of giving.

Difficulties of communication have hindered the delivery of materials to be used in Christian education. Christian leaders have not been able to observe the methods employed elsewhere or to keep abreast of experiments in the field. Poor travel facilities make any supervision of the Christian education in small towns by no means easy.

The place that the success or failure of crops occupies in conversation and thought holds peculiar significance for the Christian educator in his approach to the people. In the far western part of Hunan, the presence of Miao tribespeople challenges the Church to overcome the language barrier and to encourage a feeling of brotherhood between Han and Miao.

That the life of the farmer's family is, for the most

part, one of hard work is also significant. The Church is cognizant of this busy life and seeks to utilize slack periods in the winter and the celebration of holidays for the purposes of Christian education. The usual New Year gambling and drinking are a part of the problem of the use of leisure time. In busy times, too, the farmer needs the Christian message. He needs Christ as the ruler of the whole of his life. How can the Church take this good news to him? What instruction can be given to the country children who have no opportunity to go to school but must work all day?

In the towns the task of Christian education involves the attempt to meet the needs of old-style conservatives and of world-minded moderns, of those who labor day and night, and of those who have regular hours of work and of recreation, of children in school and of those out of school, of students and of young people without education, of poor and of rich. Problems for the Church are those of effective organization for Christian education and of a curriculum to meet individual and group needs.

In presenting Christianity to the Hunanese, the Church recognizes the eclectic nature of Chinese religion. Some who do not thoroughly understand declare themselves willing to add Christianity to the Confucian, Buddhist, and Taoist beliefs to which they already subscribe. All are good, they insist. Many of the older people are as yet in the clutches

of a fear of spirits. Idol-worship is still a problem for the Church to face, as is the marked irreverence for idols and spirits exhibited by the youth, for there is great danger that these young people will lose all faith in religion if they are not quickly brought into the Church. Children of Christians are not exempt from this peril. The people need to see a God who is unique, righteous, and all-powerful, yet understanding and full of love for each individual. What of the old culture should be retained and dedicated to Christ? What should be discarded?

The Sino-Japanese War has added to the problems of Christian education great loss of life and property, inflation of prices, malnutrition, and emotional strain. It has resulted, however, in a better understanding of Chinese of other parts of China and in a broader view of the world than formerly. The Christian worker needs to know how to take advantage of this improvement.

In the work of Christian education the Church faces other and more general questions such as the following: Who is to do the work of Christian education? How may all the members of a family become Christianized? How can Christian education be adapted to meet the needs of children, young people, and adults of the country and of the towns, of Christian homes and of non-Christian homes? The answers to these questions involve the problems previously cited. In Chapter Three suggestions of solution will be presented.

E. Summary and Conclusion

It has been seen that the Church of western Hunan has certain problems to face in the work of Christian education. It was found that these problems have arisen largely from the conditions under which the people live.

These conditions were first considered. It was found that the mountainous character of the region lends itself to the growth of banditry and that the difficulties of transportation have resulted in isolation and in a life that is largely rural. In far west Hunan there is a language difficulty for some of the Miao women.

As to economic and social factors bearing upon the situation, it was evident that the farmer's life is one of general poverty, of extremely busy and then very slack periods, and of little mental stimulus. People of the towns may be artisans and merchants with little time for religion, or they may be women of leisure or young people who seek stimulating recreation. Great industries may bring important social changes.

As to religious background, it was seen that the Church deals not only with people of mingled heritage of Confucianism, Buddhism, and Taoism with native peasant religion, but young agnostics. The yearning of young people for reality is challenging.

The Sino-Japanese conflict of 1937-1945 had, it was

observed, broadened the outlook of the people of western Hunan, but it had also been a period of great emotional distress and of physical malnutrition. Inflation of prices has caused great need.

The factors cited above were found to have significance for the Church's program of Christian education. Problems noted were the following: reaching people in bandit-infested places, the difficulties in obtaining materials and in learning improved methods of Christian education because of poor transportation, the differences between the Miao and the Han people, making opportunities for the busy farmer to learn of Christ, meeting the varied needs of townspeople, presenting knowledge of the living God to those who cling to Chinese religions, and to agnostics, post-war rehabilitation and the use of wider knowledge gained during the war, as well as more general questions of administration.

Christian education, one must conclude, should take the Gospel to people where they are. If the Church in western Hunan is to have an effective program, it must be adapted to those who live in the country and to those in town; it must be for young and old; it must touch those of Christian homes and those without knowledge of Christianity.

II. IMPORTANT EMPHASES IN CHRISTIAN EDUCATION
AS THEY BEAR UPON THE PROBLEMS OF
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A. Introduction

The racial, economic, and religious background of the people of western Hunan as well as effects of the recent Sino-Japanese conflict have been surveyed in the attempt to discover problems before the Church in her work of Christian education. To aid the solution of these problems, it will be wise to look afield for suggestions from Christian educators or from experiments conducted under conditions similar to those in western Hunan. Certain findings of the Madras Conference of the International Missionary Council will, therefore, be considered for their application to the work of Christian education in China. Information will be sought regarding emphases of the National Christian Council of China and of other groups and individuals.

Mimeographed material prepared by Agricultural Missions Incorporated and by the National Christian Council of China are the sources of a large portion of the material, particularly that dealing with specific experiments. Individual missionaries have contributed descriptions of their work also.

B. Emphases Revealed by the Madras Conference
of the International Missionary Council

1. The Purposes of Christian Education

The International Missionary Council in its meeting at Madras, India, December, 1938, expressed the belief that in view of the non-religious attitudes resulting from the lack of religious education in certain lands, the Church must strive to promote religious education "to insure the development of abiding religious convictions."¹

"The objectives sought by the Church through its education program include an understanding and acceptance of Jesus as Savior and Lord, an experience of personal fellowship with God, a Christian philosophy of life, a progressive and continuous development of Christ-like character, an intelligent share in work for the improvement of the social order, definite life commitment to the fellowship of the Church in its worship and work both at home and abroad."²

An analytical statement of Madras reports and discussions of religious education stresses the need for religious education, the leaders' awareness of that need, and the hope of meeting that need through "concerted action in the development of a comprehensive and thorough-going program of religious education."³ It refers also to trends toward a more evangelical program and toward an emphasis

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1. Madras Series, Vol. IV: The Life of the Church, p. 61.
2. Ibid.
3. Ibid., p. 160.

upon the experience of worship. A further trend is described as follows:

"There is a growing feeling that Christians ought to be literate as to the Gospel, the life of Jesus, our Christian heritage as expressed in the Bible, the history of the Church and other content material, all of course vitally related to life experience."¹

Finally, there is recognition of the necessity for parental cooperation in the work of religious education.²

2. Recommendations for Christian Education

Certain findings of the Madras meeting offer valuable suggestions for Christian education in western Hunan.³

There is, first, the recommendation for the continuance and strengthening of the "interrelation" of evangelism and education. "Evangelism must be educational and education must be evangelistic. Neither fulfills itself without the other."⁴

It is further suggested that curriculum materials be those natural to the life of the people. Religious education publications should be more largely in the vernacular, and prepared without neglect of illiterates and semiliterates. Participation in adult literacy campaigns is urged.

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1. Madras Series, Vol. IV., p. 161.
2. Cf. *ibid.*
3. Cf. *ibid.*, pp. 61-66.
4. *Ibid.*, p. 61.

Radio, moving pictures, and drama are recognized as a means of religious education:

"These modern inventions, particularly the radio and cinema, which have in many instances obstructed the work of the Church, are now being used as effective educational instruments to advance Christianity."¹

In the Madras report, furthermore, the participation of youth in the work of the Church is encouraged and there is special commendation of summer camps and conferences:

"The purpose of these camps is usually twofold; the growth and enrichment of the personal life of the camper, and the equipment of these campers for various types of service in their own churches and neighborhoods and in world-wide vision and service."²

It is recommended that attention be given to student work, particularly in institutions in which there is no religious education. Evangelization of students by students or by those not far removed in age and ways of thinking has been successful. Student Christian movements or student groups in the churches may engage in this opportunity to express their convictions. All student work should seek to help the students to share in the life and work of their own churches.

The Sunday School is recognized in the Madras report to be still a vital and central teaching agency of the Church. More and more it is seen to be an integral part of the Church but enlisting the service of lay members. The train-

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1. Madras Series, Vol. IV., p. 62.
2. Ibid., p. 63.

ing of teachers is commended. No longer is religious education considered a segment of the work of the Church but one view of the whole. "In a very real sense the whole of the life, work, and worship of the local church may be described as an educational enterprise."¹ Integration of the entire program is urged for the purpose of preventing the duplication of activities and the consequent neglect of needs.

Since individual worship is essential to the growth of church members and thereby of the Church, it is earnestly recommended that catechumens and church members be taught to form regular habits of private Bible reading and prayer. Simple literature will help to guide them into the discipline of following the path of the Master.

Cooperation of churches for religious education is encouraged. In China this sharing centers around the work of the National Christian Council. Such mutual assistance is felt to be essential to the carrying out of the recommendations presented.

Thus the recommendations of the Madras representatives deal mainly with the relation between evangelism and education, curriculum materials, audio-visual aids, youth work, the integration of religious education agencies of the local church, individual worship, and cooperation among the churches

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1. Madras Series, Vol. IV., p. 64.

C. Emphases of the National Christian Council of China
and of Other Groups and Individuals

At the Madras Conference of the International Missionary Council, the National Committee for Christian Religious Education in China presented the following description as embodying its principles:

"Christ-centered in faith.
Experience-centered in approach.
Teaching-learning-doing the method.
Growth in Christian character the objective."¹

1. The Place and Work of the Church
in Christian Education

As pointed out above, reports from the Madras meeting indicate a conviction that the Church should be central in the work of Christian education, and that the agencies for Christian education within the local church should be coordinated.² The China Planning Committee in its report of January 8th, 1945 to the Committee on East Asia of the Foreign Missions Conference of North America likewise emphasized the work and place of the Church:

"In view of its importance, we reaffirm the centrality of the Church in China as a worshipping, witnessing, serving Christian community, and recommend further study of all this involves. We reaffirm the necessity for a two-way integration of the total work of the Church, so that it will in-

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1. Madras Series, Vol. IV, p. 72.

2. Ante, pp. 25, 26.

clude the various institutions as an integral part of the Church and that the Church shall be a social witness in the community."¹

On his recent visit to China, Dr. J. W. Decker, Secretary of the International Missionary Council, expressed as his first concern the need for building up the life of the Church. The future program, he counseled, should be church-centered.

a. Evangelism

"The first business of the Church," the National Christian Council memorandum, "The Church and the Future in China", asserts "is Evangelism."² Christians total less than one percent of the population of China. One suggestion presented is that evangelistic missionaries work in teams with Chinese and under Chinese leadership. Another recommendation is that chaplains be appointed to work in the Chinese army, in factories, in cooperatives, in hospitals, and in schools. However, the greatest emphasis is laid upon the witness of lay Christians, whether by word or by act.³ The work of the Church as a whole is held to be evangelistic.

"We do not believe it is healthy to label certain activities evangelistic, leaving other parts of

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1. Report of the Meeting of the Committee of East Asia, June 8, 1945, p. 2.
2. National Christian Council of China: The Church and the Future in China, Revised, November, 1944, p. 2.
3. Cf. *ibid.*, p. 3.

our church life and work to stand on different ground. All we think or speak or do should serve the one main purpose, to bring men and women to the feet of Christ and establish the Church as the main instrument for that purpose."¹

From another source² comes a 1944 summary of methods of Evangelism employed in China. The list includes city evangelism, rural evangelism, student evangelism, and evangelism in hospitals. City evangelism, except for union mass meetings, was found to be largely a work of the established churches in branch chapels. Outdoor preaching, although not so much used as at one time, is still employed. Evangelism in rural areas is conducted by personal itineration or by evangelistic bands. In some places tent meetings have been held, while in others it has been the practice to have the evangelistic band live for a time in a small town from which they could go out two by two to visit homes. In the evenings the workers return for a service in the house they are renting. In student evangelism, Bible classes have been widely used, as have evangelistic messages of Christian speakers. In hospitals Christian kindness has made a way for the reception of the witness borne by the hospital evangelist, together with medical and nursing staff, in chapel services or in private conversation. Religious tracts and portions of the Scriptures are distributed as a further

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1. National Christian Council of China, op. cit., p. 3.
2. Cf. Clifford E. Chaffee: A Suggested Program of Direct Evangelism for the Missionary in Present-Day China as Based Upon a Study of the Most Effective Methods (unpublished thesis), pp. 59, 60.

method of Evangelism.¹

Other methods of Evangelism recorded by the same writer are the use of visual aids, such as religious art and motion pictures, music to reach the educated class, drama, the radio, the newspaper, a museum as a point of contact, industrial evangelism, the literacy approach, and mass movements among tribespeople.²

b. Christian Nurture

In order that church members may further the work of Evangelism by personal witness, the memorandum "The Church and the Future in China" stresses the need for building up the lives of Christians. Because the Church is the Body of Christ, it is urged that its members give more time to personal and group Bible study and to "the life of prayer, discipline and stewardship, retreats and quiet days through which members of the church may grow strong at the source of all peace and power."³

A Chinese correspondent emphasizes the need for more Chinese and missionaries "for whom the cure of souls is their main interest."⁴ A course must be steered between engaging in multitudinous activities and becoming satisfied and lazy, it is suggested.

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1. Cf. Chaffee, op. cit., pp. 59, 60.

2. Ibid., pp. 109, 110.

3. National Christian Council of China, op. cit., p. 3.

4. Ibid.

"But all of us have greater need than we realize to enter more deeply into the church's heritage of worship, of prayer and meditation, of study and thought, through which faith and service will be vitalized anew."¹

Small fellowship groups have in the past fostered revival in the Church, states the memorandum. A final recommendation is the use of Chinese history and culture in the training of church leaders and members. The Church is to be recognized as indigenous in the Chinese community, "not an appendage to a foreign mission but with an autonomous life and character of its own, yet conscious of its membership in the world-wide Christian fellowship."²

War weariness enters into the problems of the Church-centered Christian education. Dr. Chester Miao, general secretary of the National Committee for Christian Religious Education in China, declares the first task to be the spiritual and emotional rehabilitation of church leaders and church members.³

The nurture of children of Christians will be considered more at length in a discussion of the Christian home.

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1. National Christian Council of China, op. cit., p. 4
2. Ibid.
3. Letter from Dr. Chester Miao, quoted by Miss Mabel Nowlin, Saturday Institute on Rehabilitating Child Life in Asia, January 19, 1946.

2. The Approach to the Home

a. Reasons for an Approach to the Home

A recent emphasis in Christian education has been that of the family unit.

"Why do homes and family work?" asks Miss Irma Highbaugh, a member of the National Christian Council Committee on Christianizing the Home. To her question she proceeds to give five answers: to evangelize, to educate, to make the family healthy, to better finance the family, and to help build better homes for the future.¹

The place of the home in evangelism is apparent from the witness borne to a glowing Christian home by neighbors. Parents are found to be in harmony, the home is happy, the children are allowed to attend school, and there is family worship. A contrary picture is presented by the home in which no change can be seen. It may be that only one parent has become Christian. The Christian nurture of the children faces great peril in such a home. Illiteracy among women can be most comfortably overcome in the shelter of the home. Many Christians have not as yet been spurred on by Biblical allusions to cleanliness and to the care of the body to alter their homes. Sanitation, nutrition, prophylactic injections, and maternity care need attention.

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1. Cf. Irma Highbaugh: Program for Christian Homes and Family Life in China, (Agricultural Missions, Mimeograph Series No. 86) pp. 1-4.

Christian families may desire help in keeping out of debt. The ability to save and a sense of stewardship are related to the problems of the local church's support. Finally, there is the problem of training those who will have the homes of the future.¹

b. Principles and Program of Homes and Family Work

To illustrate the principles on which the work of the National Christian Council Committee on Christianizing the Home is based, Dr. Highbaugh describes a class in Parent Education. Mrs. Hsing had never become a Christian in spite of the high position her husband held in the church. For Mr. Hsing the purpose of the class held in their home was to help his wife to become a Christian. Three Christian families who lived near belonged to the class, and the family of the Hsings' landlord was often represented. Because they occupied the same courtyard as the Hsings, the attendance of this family was to be expected.²

Dr. Highbaugh explains the value of having the class amid familiar surroundings:

"A class held in the home provides a natural setting so that women feel free to enter into the discussion of family problems as they will not in a school or church where the men do all the talking... It is the same atmosphere under which they must live and make changes in their home life."³

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1. Cf. Irma Highbaugh, op. cit., pp. 1-4.

2. Ibid.

3. Ibid., p. 4.

The class is usually composed of from three to five families only, as it is felt that a small group of similar background can enter best into a real consideration of problems. For country people, a period of four months in the winter, when work is least pressing, is as long as interest can be expected to continue. A meeting once a week prevents forgetting what has been learned yet allows time for initiating changes in the home. The text used has lessons based on case studies, and each lesson includes worship, songs, and memory work. The subject of one of the texts is "What Should Be the Attitude of Christians Toward Their Children?"¹

As to the results from the experiment cited above, the observer, Dr. Highbaugh, found that a cluster of needs was met. Mr. Hsing began to teach his wife to read, and this attempt led to a Mass Education class in their home. The Hsing baby had been neither sick nor well when the class began. A Chinese nurse who had been especially successful in raising her own children was asked to speak at one of the class sessions on feeding the two-year old child. Two of the three families in the group found it quite possible to feed their children as she suggested. Within six months the pale and unhappy Hsing baby became a normal, lively youngster, causing the neighbors to ask what he was fed. After the lesson on cooperation in the work of the home, the

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1. Highbaugh, op. cit., p. 4.

Hsings began to train their children of school age to share in home tasks. Mrs. Hsing was thus given more time to read. The children were taught, too, to hang their clothes and book-bags on hooks, and places were prepared for them to put away their clothing themselves. The high point of success was attained in Mrs. Hsing's decision to become a Christian. Family worship and a home observance of Christmas followed to crown the joy of a Christian family. Because the class had helped Mr. Hsing in his home life, he was quite willing later to be the leader of another Parent Education Class.¹

Dr. Highbaugh summarizes principles in use with such a class as follows:

- "1. Answer a felt need in the family and help to bring other needs to the surface so they can be met.
2. Locate classes, projects or demonstrations in the home where changes must take place.
3. Work with small natural groupings, three to five families in one group.
4. Classes meeting once a week for three or four months secure greatest results.
5. Begin with the Official Board and other church leaders. If their families change, the neighbors can be reached and already church leaders are available for training as leaders of other Parent Education groups.
6. Help people to set up their own standards by which they will make changes.
7. So far as possible in all homes^{work}, use existing organizations through which to work. Example:

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1. Cf. Highbaugh, op. cit., pp. 4, 5.

Adult Sunday School Classes, Bible Classes study Bible Families and relate to their own family life, Young Peoples Organizations in church or school, such as Y.M.C.A., Y.W.C.A., etc. In schools use art, drama, essays, the school paper, etc. Leadership Training Classes, Institutes or Conferences, Retreats for pastors, etc.

8. Extension work is done only after it is tried out locally. Local classes by the use of a Sunday Morning will tell others what they have gained. Through the District or Annual Conference, the work is spread to other churches."¹

A study of the general program suggested by the National Christian Council Committee on Christianizing the Home reveals helpful emphases. Family worship and the use of a worship center are encouraged. It is felt that for new Christians it may not be wise to supplant the family gods or ancestral tablets with pictures, but scrolls with Bible verses or Christian symbols can take their place, while the use of religious pictures on the walls can be encouraged for older Christians. Christians are, moreover, urged to celebrate the Christian festivals in their homes. For an all-year program to follow up the special Christianizing Homes Week, materials have been provided by the National Christian Council Homes Department. Groups of young people or members of Parent Education classes may visit Demonstration Homes to observe a commendable feature, as a beautiful yard, toys, or orderliness in the home. A lending library on the Home is recommended for the use of

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

young and older people. In villages there may be a Family Organization with departments for the Heads of the House, Mothers-in-law, Daughters-in-law, Older Daughters, and Children. Each section meets twice a month, coming together several times a year for social periods.¹

c. Family Life Education

The term "Family Life Education" is felt by some leaders to be more expressive of the purpose of the work than "Parent Education".² Reports of missionaries from China strengthen this conviction. Work in China which began as mothers' meetings was found to have present more fathers than mothers. In West China meetings are planned for all members of the family to share. Parents with children in the nursery class are expected to attend. Children home from school take a part also. Nursery children sing and their songs are learned by the parents. There are games, too, to carry out a theme. Since the rural nursery schools conducted by Christians are held in family courtyards, opportunity for observation is afforded. It is understood that parents will not talk to the children while they are "in school" but they are not prohibited from

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1. Cf. Highbaugh, op. cit., p. 7.
2. Dr. Ernest G. Osborne, lecture, Saturday Institute on Rehabilitating Child Life in Asia, January 5, 1946.

standing around the edges and talking about them.¹

The question as to the advisability of including non-Christians in such a group receives an affirmative answer. Indeed, it is felt that such a class gives unparalleled opportunities for Evangelism. A consistent attempt has been made to give Christian implications of the subject discussed at each meeting. During the time of a Temple Fair or during the old New Year season, the crowds which throng the town may be lured to the church by booths there exhibiting healthful foods and clothing. Parent Club members serve as demonstrators.²

In a discussion group, experienced missionaries to China offered a variety of suggestions for training in Christian family living. One recommended family worship with all members of the family taking part. Another urged that the family life of Christian leaders be exemplary. A monthly social gathering with games that included all ages had been found to be successful. Another reported a monthly church family night. Upon certain occasions in a congregation described, church-goers sat in family groups. In Peiping a Young Couples' Club carried on a program of worship and recreation. The view expressed by the missionaries evinced a concern to meet the needs of the whole family rather than of individuals only.³

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1. Dr. Irma Highbaugh, report, Saturday Institute on Rehabilitating Child Life in Asia, January 5, 1946.
2. Dr. Highbaugh, *ibid.*, January 19, 1946.
3. Saturday Institute, group discussion, January 19, 1946.

The term "Family Life Education" implies the education not only of parents and nursery children but of older boys and girls. At Jenchow and at Kien Yang, Szechuan, a course in Preparation for Home-Making was given to boys and girls from twelve to fifteen years old in Children's Clubs, 4-H Clubs, and Mission and Government schools. In the schools it served as the manual arts requirement. The first unit dealt with the question "What is a Beautiful Home?" and the second, "What are Desirable Standards for a Mate?" Methods employed in these two units included discussion, class demonstration, home visitation, and projects. Each pupil was expected to carry through a project in his own home or to assist in group projects such as the demonstration of beautiful homes at parent-teacher meetings or the demonstration of clothing and toy-making at the children's festival. Unit I considered orderliness in house and courtyard, cleanliness, beauty, and working spaces. Emphasis was laid upon the need for adequate spaces for work and for play for all members of the family. Lack of such spaces has frequently been seen to result in a feeling of frustration and in loss of energy. In Unit II the boys and girls discussed local standards for a good mate, standards of selecting mates in other cultures, and ceremonies of engagement and marriage. Good was found in the old and in the new customs. Unit III was conducted as a summer vacation project on Child Guidance. In each nursery play group, two or three boys or girls served as little teachers with a college girl

in charge. A week of training for the Little Teachers was followed by from four to six weeks of half-day nursery play program six days a week. The groups met in homes. There were weekly teachers' meetings to prepare materials, discuss problems, and enjoy a social time together. The weekly Parents' Meetings were attended also by the group leader, the Little Teachers, and the Nursery Play Group children. A demonstration meeting marked the close of the summer program.¹

The training of youth for marriage and home-making is, broadly speaking, of two varieties: first, that for boys and girls in the schools, and, second, that for those who are not in schools but in children's clubs or in Mass Education literacy classes for adults. Methods used in the former class have been described. In existing organizations home and family life topics are discussed, with emphasis by "dramas, debates, lectures, essays, songs, demonstrations, exhibits of food, clothing, pictures, books, and toys for the home."²

"In addition to this, phases of family life are taught through civics classes, physiology classes, Sunday School classes, religious education classes as well as in the curriculum for girls and women which includes definite courses on home economics, gardening and nutrition."³

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1. Irma Highbaugh: Outline -- Preparation for Home-Making for 12-15 Year Old Boys and Girls.
2. Highbaugh: Program for Christian Homes and Family Life in China, p. 6.
3. Ibid.

One week each semester is marked for special stress on home and family life. Chapel services in the schools, church services preceding and following the week, and exhibits and demonstrations strengthen impressions of ideal home-life. On Saturday of the week of celebration the students present a program on home life for relatives and friends. During the week books on the theme are loaned to the library for the students' reading.¹

For young people not in school several plans have been attempted. Through the Mass Education classes there are opportunities for supplementary reading on religion in the home, health, and child care and discipline. Groups have also been gathered to be taught by middle school girls what the girls themselves had been learning in their own classes. The teacher of home economics acted as supervisor. A third experiment has been one of discussion and the carrying out of projects in the home. Older girls, with the support of the mother of one of them, not only cleaned up their yards and planted flowers and vegetables but whitewashed the walls of their living rooms and kitchens. At the close of the class, the group visited the homes of all the members.²

A missionary to Hunan describes still different ways of training for family life. Both employed the dramatic element. During the winter vacation season, members of the staffs of church, hospital, and school in Chenhsien, Hunan,

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1. Cf. Highbaugh: op. cit., p. 6.
2. Ibid.

combined to form a team to visit several small towns. The group consisted of a doctor, two nurses, two or three school teachers, the pastor, and a woman evangelist. Notices sent to the towns announced that on a given night two plays would be presented on the outdoor stage. The plays presented were The Prodigal Son and A Christian Home. A stirring evangelistic talk followed, with the invitation to the chapel for additional instruction. A literacy night school and a "Better Village" club were organized. The team stayed with them for several nights before leaving the groups in charge of local Christians. The attempt appeared to be successful.¹

A second experiment was conducted in a village where there was no chapel and only one or two Christian families. A small team of women, with a real baby and a large doll, spent a month there. The nurse in the party conducted a clinic, and there were reading and handwork classes for the women, as well as evangelistic meetings. The workers did their own housekeeping and invited people in to see it. They also visited other villages. "'All things to all men if by any means I may win some,' said Paul and say we", concluded the one who described the experience.²

In regard to Family Education, Dr. Ernest G. Osborne of Teachers College, Columbia University, suggests the wis-

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1. Letter from Miss Muriel Boone, Presbyterian missionary to Hunan, December 9, 1945.
2. Ibid.

dom of an indigenous approach, with, however, an appreciation of successful and unsuccessful attempts made elsewhere. He decries unthinking copying of ready-made programs or the hero-worship directed toward educators and urges that the work be built up from the culture of the group. Taking note of certain mistakes made in America may prevent the repetition of such errors. The idea that children would carry home teachings on health has had results that were not entirely desirable. The rift between members of the family because of the children's attempt to instruct their parents can work more harm, it is felt, than health advice can help.¹

Family education should have a sturdy family base with the recognition that parents are people and not mere instruments for bringing up children. America has been criticized for being too child-centered in an undesirably sentimental way. A professional approach to parents with the question "What are you doing that makes Johnny this way?" must seek the source of the parents' behavior in the actions of a previous generation. Most leaders in Parent Education agree that although the family must be recognized as a unit, its members are not just parents or children but persons with emotional and social needs. A father or mother must feel that he is worthwhile and potentially a good parent

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1. Lecture given by Dr. Ernest G. Osborne: "Parent Education Through Church, Clinic and Neighborhood Groups", Saturday Institute on Rehabilitating Child Life in Asia, January 5, 1946.

before questions of child behavior are discussed. The child, too, is a part of the family, and his separation from the family, as during nursery school hours, must be satisfying to both parent and child. A mother cut out of the plan may give the child upon his return a double dose of "smothering". It would appear that it is just as important to consider the feelings of the parents as those of the child.¹

"Parent education," maintains Dr. Osborne, "should be an activity program, not a lecture course."² Deluging parents with data from statistical bureaus, an earlier approach in America, has been found to be perhaps not a most effective introduction. The program, it is suggested, should be built out of the needs of the people and should have a broad base of participation. Leaders to be trained should be largely from among the common people rather than those far removed emotionally and socially from the people with whom they work.³

Humility among leaders in Parent Education is emphasized not only by Dr. Osborne but by others who commend the psychological results of Chinese customs of training the small child. In the ordinary family, the child has a real part. He is allowed to learn early habits of eating and cleanliness gradually and casually with the loving encourage-

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1. Osborne, lecture cited.
2. Same.
3. Same.

ment of the rest of the family. "The sunshine of general approval is constantly his."¹

"As he develops the emphasis is on becoming a human being... The main term of censure is 'pu tso jen', 'you are not acting as a human being should act.'. The implication is that it is less than human, that is, without 'thought.'. The ideal is 'cheng jen', 'to become a person' or human being -- that is, to have the character that goes with being a 'person'. "²

d. Experimentation and Research in Parent Training and Child Welfare

"Enough of a beginning has been made to show the need for greater use of the techniques of experimentation, research, and demonstration in relation to home problems. Churches, colleges, seminaries, YMCA, YWCA, have participated in experiments which have provided valuable data, stimulated others to better procedures, and served as patterns. The Christian universities and colleges have given attention to requests for studies and experiments when the requests were clearly stated and were within the province of the college departments."³

The Ginling College Rural Service Station at Chung Ho Chang, Szechuan, has attempted to train women and children for home and community life. Children from two to five years old were enrolled in the nursery school. "Since the basis of personality is fixed during the first six years, pre-school education is of the utmost importance."⁴ From

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1. Ida Pruitt, lecture "Child Care Problems for Chinese Students", Mills School, March 20, 1944, p. 3.
2. Ibid., pp. 3-4.
3. The Family and Its Christian Fulfilment (Foreign Missions Conference), p. 170.
4. Hsiung Ya-Na: Training Women and Children for Home and Community Life, (Agricultural Missions, Mimeograph Series No. 173), p. 1.

seven-thirty in the morning until three-thirty in the afternoon, there was a routine of free play, songs, rhythms, games, lunch, and nap.

"Simplicity of equipment was one of the essentials of this nursery school. The children themselves brought stools or chairs, chopsticks, spoons, and simple bedding to the school, and took these things home each day if they wished. On the other hand, local materials were experimented with, and quite successful bamboo basins, cups and toys were produced."¹

Because it was found that the children did not have a balanced diet, for the first two weeks the school prepared lunches of bean milk, potatoes, vegetables, and whole wheat. Later the parents sent in food according to their ability. Local people cleaned and repaired a rural home in which a spring harvest season nursery was to be held.²

With the purpose of preparing local leaders and good home-makers, a class was opened for girls of fifteen to eighteen years, with a primary school education. In the afternoons they studied child care and guidance, clothing, family relationships and other subjects dealing with the home, while mornings were devoted to assisting the teachers of the nursery schools.³

To reach the women, home visitation was considered the key. At the bi-weekly parents' meetings, speeches and demonstrations were given and parents were taught nursery songs and games. The mothers made garments according to the

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1. Hsiung Ya-Na, op. cit., p. 2.
2. Cf. Ibid, p. 4.
3. Cf. Ibid, p. 3.

patterns designed by the Station with a view to hygiene and comfort. New foods, as tomatoes, were tasted. Great joy was given and received at this demonstration and experiment center.¹

A project somewhat similar to that of the Ginling College Rural Service Station has been that of the Kienyang Rural Service Center of the Methodist Church at Kienyang, Szechuan. It, too, has used the approach to the home.

The Station was established to give college students an opportunity to engage in a flourishing church program during vacations. Nine students volunteered for the first winter session. Guided by Christian experts, they divided the service into three periods. While townspeople were busy preparing for China New Year, they made ready announcement posters to display through the town, as well as materials, plays, and songs for the exhibits and programs. On the day before the end of the old year, the students and people from the town divided into teams of two to go from house to house inviting the whole city to attend the program.²

During the second period, the first three days of the new year, exhibits and programs were given in Kienyang.

"The educational and religious exhibits were the heart of this period of work with the daily pro-

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1. Hsiung Ya-Na, op. cit., p. 3.
2. Cf. Irma Highbaugh: A Vacation Student Work Project in West China, (Agricultural Missions, Mimeograph Series), No. 156) p. 2.

gram gathering up their teachings and trying to make them more vivid and lasting."¹

The exhibits attracted much attention. The tailors of the town had been given written invitations to attend the display of children's clothing. A new style and an old style house had been arranged to portray "color harmony, economy and religious life." The religious art exhibit gave the pastor and others opportunities to introduce the Christian faith to the crowds. Citizenship emphasis was given by explanation of maps and pictures of the world. Healthful foods were shown with posters, raw and cooked foods, and diets for infants and small children. The children's toys and recreation exhibit gained the greatest popularity. A long table held family games, and in roped-off space pre-school children could play with toys, while older children delighted in circle games.²

The programs began with group singing of hymns, patriotic songs, and such popular numbers as "John Brown's Baby Has a Cold Upon His Chest". Plays were given not only by the student group but by adults and children from rural centers. The productions included The Good Samaritan, The Prodigal Son, Mencius' Mother and Her Child Training, Yueh Fei, who was sent by his mother to be a soldier, and The Christian Family.³

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1. Cf. Highbaugh, op. cit., p. 2.
2. Ibid., p. 3.
3. Ibid., p. 4.

During the third period of the experiment, the group divided to take exhibits and program to two rural centers for three more days. The first center was already friendly, and great crowds came from miles around to attend the meetings. The other center was won over from lack of interest to very warm hospitality.¹

In the summer of 1942, the Kienyang Rural Service Center received sixteen college students who gave six weeks to work among parents and children. This program was carried on in two rural centers and a third rural place usually considered a part of the town work. The Training Week helped not only the college students but others who attended: rural leaders, older girls and young married women, Sunday School teachers, and volunteers for the summer. For the five weeks following, five Nursery Play Groups met daily with Weekly Parent Education Meetings related to each group. Three Daily Vacation Bible Schools were conducted for children aged five to sixteen, while Adult Education was carried on in five classes. Religious and health instruction were given to every class. Dr. Highbaugh describes an unusual type of work for adults:

"Moonlight meetings were a popular feature of adult education. The nights just preceding and including full moon night and even after the moon had gone, they still asked for such meetings. Recreation, singing, civic and religious discussion and often health lectures filled the program. Beginning about nine-thirty at night and lasting till midnight, they were a tax on students accustomed

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1. Cf. Highbaugh, op. cit., p. 4.

to playing but not working so late... About sixty was an average for such meetings... Extensive popular education is possible through these meetings in charge of men primarily."¹

The Daily Vacation Bible Schools engaged in "kill-the-fly" and "keep-your-own-home-clean" campaigns. The children learned to make little baskets and boxes of palm leaf fibre and figures of two colors of local clay.²

Home visitation, conducted as a neighborhood study, proved to be a means of becoming friends with the people. It was found that valid research required several visits to each home as accurate data could not be obtained from a first attempt.³

A third experiment was conducted in Junghsien, West China, where a child welfare station has served as an approach to many homes. Mrs. Bridgman gives the purpose of the work very clearly:

"All our activities are Christian and our chief object is to bring the mothers and fathers in the home, as well as the children, to a saving knowledge of Jesus Christ through these activities. They are quick to recognize love. As some of our child welfare workers have been going along the street, a person sometimes asks, 'Who is that?' and the answer comes, 'Oh, don't you know? That is so-and-so, the woman with the loving heart.' So through this love poured out we believe we are truly winning them for the Kingdom. Lives and homes are being changed..."⁴

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1. Irma Highbaugh: A Summer-Time Community Project in West China, (Agricultural Missions, Mimeograph Series No. 159), p. 3. Cf., p. 1.
2. Cf., *ibid.*, p. 3.
3. Cf. Highbaugh, *op. cit.*, p. 4.
4. Mrs. C. A. Bridgman: Child Welfare Work in Junghsien, West China, (Agricultural Missions, Mimeograph Series No. 136), p. 2.

Although the hospital has greatly aided the Child Welfare Station at Junghsien, it is considered a project of the church, a service of love with most of its workers giving their time free. At the Baby Clinic mothers learn how to bathe their babies and how to prevent or cure skin and eye diseases. One Bible woman receives the women and gives them admittance tickets, while the other talks with individuals or to the group. Religion and hygiene tracts are given out. Friendly interest in those who come is considered essential.¹

The Mother-craft Club, as part of this Child Welfare work, concerns itself with the child and the home. Activities include classes in literacy, knitting, sewing, garment-making, rug-making, nutrition, personal hygiene, handicrafts, laundering, and recreation. Mothers are taught how to teach their children to play. There is a model Chinese kitchen for demonstration purposes. All the equipment, except the baby scales, is made locally. In place of soap, a soap berry, the yi dzu, proves an inexpensive and satisfactory substitute.²

A yearly graduation is held for those in the Mother-craft class. Teachers visit the homes of class members to see whether they are carrying out what they have been taught. It has been felt that mere treatment of babies or teaching mothers in clubs outside the homes was not getting

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1. Cf. Bridgman, op. cit., p. 1.
2. Ibid., p. 2.

to the bottom of problems. Friendship in some cases had to be built up very slowly. In the homes mothers are taught to sweep down dusty walls, to clean drains, and to use sanitary methods in preparing foods. If there is space for a garden, they are given flower seeds, young trees and shrubs, tomatoes and other plants. Where there is no room for a garden, plants are provided for pots. Landlords have been willing to provide materials to make windows in dark, poorly ventilated rooms. Some of the fathers of the families have done the work themselves.¹

At the outset of the program, it was decided to avoid asking the home-makers to attend church. Many of them have come, however. When the Bible women visit homes, they talk, pray, and teach. Whenever possible, a prayer is offered, and people are urged to call upon the Heavenly Father who is willing to hear a prayer for help, no matter how simple. Concerning home-visitors, Mrs. Bridgman writes:

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

The child-welfare work further expresses itself in the Dorcas Society, an organization of Christian women of the

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1. Cf. Mrs. C. A. Bridgman: A New Challenge for Christian Homes, (Agricultural Missions, Mimeograph Series No. 135), p. 2.
2. Cf., *ibid.*, p. 1.

Church, who gather once a week to sew for the poor. They have their own room in the church compound. A small sum is received from those not too poor to pay for the clothing, but desperately poor mothers are given little inner garments for their children. The motto is "Give", whether it be money, clothes, or time.¹

In the Little Mothers League, girls from eight to twelve learn how to care for the baby and the home. The girls are proud of the cap and apron uniform of the club. They often come with baby brothers or sisters on their backs and toddlers clinging to their hands. In the club they learn how to bathe a baby, how to train the tiny child in health habits, and how to make clothing for children. Reading, writing, songs, prayers, stories, and games are taught the girls.²

A self-help department, opened during a famine, has continued to assist mothers in need. A Sunday Bible class for this group has been taught by the Public Health Nurse. Twice weekly there are Bible classes for women not in the industrial department.³

The fathers are not neglected. A group of them formed a club which has met in the home of missionaries to study Christianity. Many of the fathers are seldom at home but

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1. Bridgman: A New Challenge for Christian Homes, p. 2.
2. Cf. Mabel Nowlin: The Jungshien (West China) Institute for Training Christian Home Leaders, (Agricultural Missions, Mimeograph Series No. 139), p. 3.
3. Cf. Bridgman: Child Welfare Work in Jungshien, p. 2.

are coolies who carry loads for distances or are soldiers. Merchants, farmers, carpenters, blacksmiths, and masons live a more settled life.¹

Through the demonstration of homes work conducted by the Ginling College Rural Service Station, by the Kienyang Rural Service Station, and by the Junghsien Child Welfare Station, many churches have been shown the value of parent training and child welfare.

e. The Christian Family and the Church

In viewing the Church's approach to the Home, there is need to give attention to the relationship between the Christian home and the Church. Dr. Homrighausen calls the home "God's choice laboratory for the evangelistic nurture of children."²

An experienced missionary to Hunan recommends these possibilities:

- (1.) "Let families sit together in church.
- (2.) "Encourage the whole family to come to Sunday School.
- (3.) "Encourage children to stay to church as well as their parents, holding Junior Church at the same hour where possible.
- (4.) "Give the pastor's wife training and help with home duties, so that she will have ability and time to call with him on families."³

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1. Cf. Bridgman: A New Challenge for Christian Homes, p. 3.
2. Elmer G. Homrighausen: (tract) Evangelism of Childhood, Evangelism, Board of National Missions, Presbyterian Church, U. S. A.
3. Letter from Miss Boone.

In America there has been a recent surge of interest in the relationship of the Church and the Christian family. Varied projects which have been attempted will be briefly mentioned below:

(1) Because some of the parents in a church felt that not enough Bible was taught in the Primary Department, the parents were invited to meet with the teachers for a series of planning conferences to study the needs, interests, and abilities of the children and then to adapt Scripture passages to these. As the outcome, more Bible was included in the curriculum and the parents helped the children more in the preparation of their lessons. The adults not only came to understand reasons for using some non-Biblical material, but they began to feel their own need for more study of the Bible.¹

(2) It was found that departmental Parent-Teacher Associations, meeting several times a year to discuss aims, materials, and methods, added to the interest of parents in the work of the departments.²

(3) Each department and some of the classes were put in joint charge of a husband and wife. Interest was added, homes were united in one aim, and the problem of supply teachers was largely alleviated since both members of the family rarely had to miss.³

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1. Cf. I.C.R.E. Educational Bulletin 423, Home and Church Work Together, pp. 22-25.

2. Ibid.

3. Ibid.

(4) A parent-teacher council in a small church dealt with the problem of home-church cooperation. By serving as advisors to the educational committee and to the church school advisors, the parents came to feel that the church school was theirs.¹

(5) The appointment to the educational committee of several parents who had formerly taken small part in church leadership resulted in their endeavor to interest indifferent parents in the improvement of the program.²

(6) A pastor with training in religious education spent each Sunday class period as a member of a class. During the week he had a constructive conference with the teacher and also called in the homes of the children in the class. The church was one of about 200 members.³

(7) Mothers of kindergarten children formed a club to meet for discussion while the children were in church school.⁴

(8) In a series of church night programs the lectures and discussions were devoted to Christian family life.⁵

(9) A "Christian family month" was observed with sermon discussions, lectures, worship themes, and visitation. Another program for an entire parish over a period of three months was "Family Life and the Kingdom of God".⁶

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1. Cf. I.C.R.E. Educational Bulletin 423, pp. 22-25.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.

(10) Church School Open House served to increase the interest and cooperation between home and church. Children explained the exhibits they had prepared. Pictures, maps, notebooks, projectors, charts, scrapbooks, and other projects were on display.¹

(11) Letters sent to parents of children in the church school are, in one church, in a series describing the program of the church school and encouraging responsibility and cooperation. Another group sends a letter to the parents on the birthday of each child. Tracts having practical suggestions are sent regularly to the homes of still another congregation.²

(12) Misunderstandings between parents and adolescents regarding religious concepts and social customs were met with a series of forums and panel discussions in which the pastor, parents, teachers, and young people learned a new respect for each other.³

(13) In one church each family is expected to use the program of daily family worship prepared by the pastor.⁴

(14) A "Family-at-Home-Night" for all homes in the church proved successful. Suggestions had been given for an evening of games, reading, music, and candy-making, with a closing worship service of singing, Bible reading, a story, and a prayer.⁵

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1. Cf. I.C.R.E. Educational Bulletin 423, pp. 22-25.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.

A summary of ways to secure the cooperation of home and church includes (1) group contacts, as Parents' Classes, Parents' Clubs or Mothers' Clubs, Parent-Teacher Associations, Family Church Night, Family-Night-at-Home, and Christian Home Week, and (2) individual contacts, as home visitation, counseling hours, letter writing, suggestions of helpful books for parents, and guidance in general problems that arise. It is urged that leaders introduce meetings of parents and teachers gradually. The work may begin in a special dinner meeting with an evening meeting later. For a year it may be wise to have only occasional meetings with the hope of creating a desire for more definite attempts. Every program should contain practical information, inspiration (the devotional element), and fellowship (the social contact). A service project may occupy a place in some programs.¹

f. Post-war Plans for the Christian Home

The National Committee for Christian Religious Education (NCCRE) in China, in considering plans for a permanent program of service for the homes, states as main emphases the following:

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1. Class discussion, Christian Education of Children, Biblical Seminary in New York, New York, February 6, 1946.

- "(1) To foster Christian ideals for the founding and maintaining of happy, well-adjusted Christian homes.
- (2) To help each member of the family understand and fulfill his responsibility in the home.
- (3) To introduce activities calculated to emphasize and protect the unity of the home."1

Methods were suggested to aid the realization of those aims:

- (1) The use of literature, study helps, and magazines.
- (2) Contact with educational institutions and local or regional Christian Councils.
- (3) Cooperation with other agencies which work with the home, as the New Life Movement, the YMCA, the YWCA.
- (4) Increased emphasis on well-prepared Christian Home Week each fall.
- (5) Home Education in institutes and conferences.
- (6) The use of visual education to teach principles of the Christian home.
- (7) Introduction of home recreation.
- (8) Assistance in the training of professional and lay leaders who will serve in churches and other Christian institutions, with special consideration of the training of wives of pastors.
- (9) The use of demonstration homes.
- (10) An emphasis upon courses in preparation for marriage to be given to middle school students and older young

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1. National Committee for Christian Religious Education (NCCRE) in China Postwar Plan (World's Sunday School Association), p. 5.

people.

(11) Correspondence with an expert on the Christian home.¹

Members of the Saturday Institute on Rehabilitating Child Life in Asia presented suggestions of establishing Christian homes (hostels) in charge of Christian couples to care for rural children who attend schools in towns. A small number of orphans could be included in the family. A wide use of foster homes was approved as was the encouragement of Christian families to give homes to institutionalized orphans during vacations. It was felt, too, that in boarding schools of primary and middle-school levels, it would be wise to engage older Christian women to serve as house-mothers of small groups who would have their own family worship and family life.²

Viewing what has been accomplished in the approach to the homes of China and what is anticipated, one feels inclined to agree with the desire expressed by Bishop Y. W. Chen of the National Christian Council of China:

"Whereas the Mass Movement is characteristic of the Christian Church in India, I hope we may do our work in Christianizing China's home life so thoroughly that in time Christian home life may be as characteristic of China as is the Mass Movement of India."³

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1. Cf. NCCRE in China Postwar Plan, p. 6.
2. Saturday Institute on Rehabilitating Child Life in Asia, January 26, 1946.
3. Bishop Y. W. Chen, as quoted by Miss Mabel Nowlin on above occasion.

3. Rural Experiments in Christian Education

The experiments which have been described in connection with the Church's approach to the home have been largely those in rural areas. However, to facilitate the understanding of present rural emphases, several attempts will be briefly described. A statement of philosophy of Christian rural work will precede this description.

Dr. Frank W. Price, of the Department of the Rural Church, Nanking Theological Seminary, has suggested ten guiding principles for such a philosophy for Christian rural workers:

- (1) They should be openly and courageously Christian.
- (2) They should help to meet needs and to take part in rural reconstruction.
- (3) They should see village life as a unity.
- (4) Their program should be one of quality rather than of wide scope.
- (5) They should go to the people and share their village life.
- (6) They should place emphasis upon personal, friendly relationships and upon the organization of groups to meet group or community needs.
- (7) They should use local resources, whether of leadership or of financial assistance.
- (8) They should cooperate with community and with outside agencies to the degree possible without compromise of

principle.

(9) They should emphasize the necessity of a moral basis of rural reconstruction so that the Christian body will not flinch in persecution for upholding Christian principles.

(10) They should build up a church-centered program.¹

With similar principles in mind and a sincere desire to work through the demonstration method in a practical way, Mr. Hugh Hubbard has experimented in a North China village. Because our Lord responded to all human need, Mr. Hubbard sought a correlated program for the whole man and a ministry to the community. To better agriculture and economic life, improved cotton and millet seed were introduced; there was a tree-planting campaign, an attack on crop disease, a well-digging campaign, and the organization of a Cooperative Society. Education, health, recreation, the homes, and youth work received attention. Classes in Christianity came as a response to requests. One of the principles was "Live Christianity, as it is most effectively preached by demonstration in life situations."² During the third year of the experiment, at least thirteen family groups, totaling forty-nine persons, took a first step toward church membership.³

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1. Cf. Frank W. Price: A Philosophy of Christian Rural Work (Agricultural Missions, Mimeograph Series No. 93), pp. 1-4.
2. The "Farm" Village Experiment -- Toward a Christian Village (Agricultural Missions, Mimeograph Series No. 75), p. 3.
3. Cf. *ibid.*, pp. 1-6.

A study of the Hsia Shuang Kang rural parish program in Fukien, China, reveals an emphasis upon Evangelism, religious education, health, recreation, and livelihood. Under the heading "Religious Education" are listed such items as Sunday School, Happy Childhood Club for children of members, Young Men's Association (church members), Young Women's Association (church members), occasional Old People's Meetings for those forty years old and above, Parent Education Class, Cradle Roll, Church Library, literacy classes in five districts taught by church members, and a local church Committee of Religious Education to correlate all the religious education projects of the parish.¹

Dr. Ralph A. Felton describes successful methods employed by Chinese pastors in supplementing the work of Christian education. An outdoor blackboard became a "way-side pulpit" by means of the world and national news, important religious truths, and announcements of church activities written there each morning. Reading rooms provided newspapers and books. Poverty was fought by better farming procedures and by the organization of farm cooperatives. The church sanctuary could be used for less worshipful meetings than the Sunday morning services by drawing a curtain before the altar.²

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1. Cf. Two Rural Parish Programs in Fukien, China, (Agricultural Missions, Mimeograph Series No. 134), p. 5.
2. Cf. Ralph A. Felton: What's Right with the Chinese Rural Church, The Chinese Recorder LXVII: 737-740, quoted by Arthur T. Mosher, ed.; Source Book of Rural Missions, pp. 84-87.

Other suggestions include dialogue evangelism with one speaker asking and another answering questions about Christianity, the Christian celebration of the farmers' spring and autumn festivals, cottage prayer groups to teach heads of families how to conduct worship, and small fellowship groups for the purpose of mutual help in living Christian lives and to lead others to Christ.¹

Two of the chapters in a recent study conducted by the Rural Missions Cooperating Committee of the Foreign Missions Conference of North America bear especially significant titles: "The Christian Message: For the Whole of Life" and "Christian Achievement and Witness: Through the Whole of Life". The tasks of a church in a neighborhood where it is a minority are given as five:

- "a. To be a truly Christian community.
- b. To call men into discipleship to Jesus Christ.
- c. To provide Christian nurture for individuals, families, and groups.
- d. To serve all those who are in need, physically, socially, mentally, spiritually, as far as it can, out of its compassion for all the sons of men.
- e. To evaluate all neighborhood activities and to seek to integrate the life of the neighborhood."²

As to the form of organization of the rural church, it is felt that it must be consistent with the social and

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1. Fu-Liang Chang: Christian Leaven in Rural China, Chinese Recorder LXIV: 273-283; 1933, *ibid.*, pp. 96-105.
2. The Christian Mission Among Rural People, New York, 1945 (Rural Missions Cooperating Committee of the Foreign Missions Conferences of North America), p. 132.

financial standards of its members.

"The rural churches of Asia and Africa must achieve organizational forms consonant with their own social cultures and with the economic resources of their own members. They cannot become indigenous so long as they try to reproduce Occidental patterns."¹

Dr. Kenyon L. Butterfield favors the community-parish plan. An area of perhaps twenty li² in diameter, with ten or more villages around a natural center as a trading or worship center, has one church and one minister who is responsible for the whole parish. Groups of Christians in the village surrounding the center have other places for worship also, perhaps private homes.³

The rural approach to Christian education, one must conclude, must be marked by the characteristics suggested by the Joint Council on Extension Service to the Rural Church of North China: "Religion will be home-centered, the Church will be village-centered, and the plan will be Church-centered."⁴

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1. The Christian Mission Among Rural People, p. 130.
2. li: approximately one-third of an English mile.
3. Cf. Kenyon L. Butterfield: The Christian Church in Rural China, The Chinese Recorder LXII: 341-344, 1931, in Mosher, op. cit., pp. 80-83.
4. A Plan for Extension Service to Rural Churches, (Agricultural Missions, Mimeograph Series No. 104), p. 2.

4. Plans for City Work

In the memorandum prepared by the National Christian Council of China, "The Church and the Future in China", there is indication of a new emphasis upon city-work. Although western Hunan is largely rural, the proposals for work in the city will be briefly mentioned. It is felt that the view of the city as a unit of work is valuable. A city-wide program is to be promoted by city federations which include not only the churches but other Christian institutions. Specialized assistance can be given by the Young Men's Christian Association and by the Young Women's Christian Association, by Churchmen's Clubs, and by Associations of Alumni of Christian schools. The Christian Book Store and the Christian middle school have important places in the work. Pastors of the churches need to be men prepared to initiate and carry through a program to meet the diverse needs of the people of a city. "It is from the city pulpit that the prophetic voice of the Church must be heard."¹

5. Work with Age Groups

a. Children

In the Postwar Plan of the National Committee for

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1. National Christian Council of China: The Church and the Future in China, p. 13. Cf. also p. 12.

Christian Religious Education (NCCRE) in China, children up to fourteen years of age are divided into the following groups:

(1) pre-school, (2) Lower Primary, (3) Higher Primary, and (4) children not in school.¹

The objectives for Christian education are influenced by the effects of war-time living upon the boys and girls.

The above committee states them as follows:

- "1. To help homes give children a feeling of security.
2. To help provide for children a happy, healthy environment.
3. To help children learn to know their Heavenly Father and treat all people as brothers and sisters.
4. To help children learn about the life of Jesus in such a way as to cultivate in them a desire to be like Him in daily life.
5. To develop a feeling of the meaning and function of the Church and their relationship in it.
6. To give children a feeling of the need for world-friendship and cooperation.
7. To develop a group feeling as over against competition."²

In the proposed program of work, cooperation with other agencies of the government or of the Church is urged. Secondly, church activities to be promoted are listed: A strong Sunday School should be built up with Cradle Roll, Nursery, Kindergarten, Lower Primary, and Higher Primary departments. Children's Church is another possible Sunday

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1. Cf. The National Committee for Christian Religious Education (NCCRE) in China Postwar Plan, October 19, 1945, p. 2.
2. Ibid.

enterprise, while week-day opportunities include club work, playground activities, story telling, study groups, music and dramatics, and literacy classes. Daily Vacation Bible School presents a seasonal opportunity. It is urged that in the approach to children, the use of audio-visual materials, such as lantern slides, film strips, feltographs, and the radio be promoted.¹

In Kih sien, Hunan, a Junior Church and a Junior Missionary Society enrolled in 1939 over two hundred children. Junior Church was conducted during the time of the adult services as there was not room for the children and the adults to meet together. Young people served as leaders in leading the singing, in telling stories, and in keeping order. The Junior Missionary Society was organized with officers and dues. On three Sundays of the month after devotions led by boys and girls, all divided into classes to be taught by the older young people. In the year mentioned, the subject of the study was the people of India. Booklets were made as part of the activity. One Sunday afternoon a month the church building was given over to the boys and girls for a special program. Adults were eager to attend and to be escorted to the seats by well-badged ushers. The service was frequently a review by the children of what they had been learning. On one occasion a speaker gave an object lesson as a part of an evangelistic appeal. As the children's work continued, discipline improved, and there

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1. Cf. NCCRE In China Postwar Plan, p. 2.

was great enthusiasm for the meetings.¹

A Youth Church described by a missionary included boys and girls of grade school and Junior Middle. A series of nine Sunday sessions was planned by a committee of fifteen people: two delegates from each of the three grades in Junior Middle, two from Lower Primary School,² two from Higher Primary,³ a child secretary, a treasurer, and three adult advisors. For each Sunday they selected a chairman, a Scripture reader, someone to lead in prayer, a special music leader, a speaker, and a leader of the half-hour game period preceding the worship service. Teachers and pupils alternated as speakers. One advisor trained those who were to take part in music; another drilled the chairman, the reader, and the one who led in prayer; while a third instructed the student speaker. At the time of the address, small children, the Precious Jewels Band, were taken out to be taught by the Director of Religious Education with older students assisting.⁴

In regard to Vacation Bible School, a missionary to Hunan reports that the apparent results of the winter school of ten days to two weeks were more valuable than those of the attempt during summer days. Service projects related to

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1. Mrs. Carolyn Winslow, Missionary of the Free Methodist Church, Hunan, China, interview, March 4, 1946.
2. Lower Primary: Grades 1-4.
3. Higher Primary: Grades 5-6.
4. Miss May Bel Thompson, Missionary of the Methodist Church, Szechuan, China, interview, February 28, 1946.

the lesson enlisted the interested participation of the children. An example of such an activity was the trip to gather sticks of firewood for an old beggar.¹

b. Youth

The NCCRE of China considers in the youth division those between the ages of thirteen and twenty-six. It desires by working through the Church to meet the needs of city youth, the professional class and students, and of rural youth, literate and illiterate. The needs of youth are felt to be "fellowship", "guidance in choosing a profession", "guidance in sex problems", "a zest for living", "help in adjustment to postwar conditions, materially and emotionally", and "recreation".²

The objectives suggested by the Committee are the following:

1. To build Christian character.
2. To develop a strong moral consciousness of right and wrong.
3. To develop a sense of responsibility and cooperation.
4. To help youth have a personal Christian experience.
5. To help youth have a sense of mission.
6. To provide an outlet for Christian service.
7. To develop a desire to build strong Christian homes.

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1. Letter from Missionary, Miss Muriel Boone.
2. NCCRE in China Postwar Plan, p. 3.

8. To help in material and emotional adjustment to postwar conditions.
9. To help bring about allegiance to a local church.
10. To give them a sense of belonging to a Christian world movement.
11. To give them a sense of international friendship."¹

The program of work proposed by the same committee is church-centered in tone. There is to be a definite effort to find and to train leaders of youth to serve in local churches and schools. Churches are to be aided in organizing youth fellowships with a well-rounded program. Study groups are to be promoted, as well as youth retreats and conferences by churches or regional Christian Councils. Assistance is to be given in organizing evangelistic campaigns in schools. Literature is to be prepared to meet the urgent needs of Bible study material, material for personal devotions, and a handbook for youth. Cooperation with other Christian organizations doing youth work is urged and it is suggested that the Student Dedication Movement be a united attempt.²

Records of experiments conducted in varied types of youth work give added meaning to such a program of work. In the Fuh Siang Girls' School, a cooperative mission project in Hunan, Christian Education classes have been voluntary. Attendance in recent years, however, has been almost one hundred percent. All such classes were held at the

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1. NCCRE in China Postwar Plan, p. 3.
2. Ibid,

same hour, and the studies pursued were, for example, the Life of Jesus, the Life and Journeys of Paul, the Epistles, or the Psalms. In the Sunday Youth Fellowship the girls met with students from other schools and assisted once a month in leading the evening church service as well.¹

In a Kweichow town in which there were large government middle schools, a strong attempt was made to reach the students there as well as those in the mission school and the student nurses in the hospital. A missionary reports that her home became a center for members of her Bible classes. The classes began at the request of students and grew until a waiting list of names was necessary. Young people from the government Senior Middle schools who came for the purpose of practising their English were assured that no one would be forced to believe in Christ or even asked to become a Christian but that the leader of the class would pray for the conversion of the members of the class. From time to time those who made the decision to follow Christ formed a special class to study the catechism. In this small group the leader began with the questions that had been asked pertaining to the nature of God and of Christ. The Chinese language was used entirely with the catechumens, whereas in the larger class both Chinese and English were used. The students themselves suggested topics

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1. Miss Elizabeth McKee, Missionary of the Presbyterian Church, U. S. A., Hunan, China, interview, February 3, 1946.

for study. Assignments were delivered to the secretaries of the classes for distribution. The secretaries also proposed the names of new members and reported the names of those who wished to become Christians. Boys and girls met at separate times, according to regulations of the school. After a period of singing and conversation with tea and light refreshments, the group gathered around a long table for a devotional period and Bible study. Parties were held at Christmas time and in the spring, as a farewell to graduates.¹

A church choir developed very naturally from the groups, and a Youth Fellowship, consisting of Christians and of those desiring to be baptized, was organized at the church. The Fellowship had its own dues and leadership, with adult advisors. They had a religious program followed by business and a social period. The young people decorated the room at the church designated for their use. They took part also in leading Christian Endeavor meetings at church and in the New Year evangelistic efforts. On Sundays the boys and girls were permitted to mingle without permission from school authorities.² The missionary reporting on this youth work noted the fact that because most of the students were war refugees, the use of her home held special attraction for them. After students were graduated,

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1. Mrs. Minnie Dubs, Missionary of the Evangelical Church, Kweichow, China, interview, February 14, 1946.
2. Ibid.

she attempted to maintain contact with them by correspondence. They called her a mother.¹

Another report of youth work depicts an approach to students in a national refugee teachers' college in China's northwest, Lanchow, Kansu. Upon the urgent solicitation of the president, a missionary went to the institution to teach English. She was allowed a room in the women students' dormitory. Living near the students permitted contacts that would otherwise have been impossible. Since the students enjoyed singing, informal singing before study hall three times a week served as another step. A quartet practised at other times and later gathered other students to prepare a Christmas program. A party for all participants followed. Of the thirty-five who attended the party, most were not Christians, but were interested in Christianity. The pageant given on Christmas night appeared to be rather unsuccessful but it secured the request to repeat the performance in a church in Lanchow. Great care was taken to invite only those to attend who could understand and worship during the English service of music, Scripture reading, and tableaux. Colored electric lights added vividness.²

Out of the enthusiasm resulting, the young people who had worked together asked to organize a youth group. About

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1. Mrs. Dubs, *ibid.*

2. Miss Beatrice Sutherland, Missionary of the China Inland Mission, Kansu, China, interview, February 15, 1946.

twenty joined and later attended a winter conference of three or four colleges and middle schools. Those who had not understood clearly what being a Christian meant had their thinking clarified and their decisions stimulated by that conference. Girls asked to come into the missionary's humble room for regular prayer meetings. A summer conference followed.

Feeling the need for Bible study, the students decided to spend part of the Friday night Fellowship meeting in Bible study. A book of the Bible was selected and all agreed to read the passage for the week and to be prepared to comment on it at the meeting. Speakers from the city were invited to address the group.¹

A request came from students of the English department for an English Bible class. The class led a rather uncertain existence, however, until the Fellowship, which had grown strong enough to be rated as a regular school activity, began to sponsor it. Members of the Fellowship advertised the class with posters, clearly stating the purpose of meeting to be the study of English and of Christianity. Missionaries from the city were invited to share in teaching the class. Fifty students attended on the first night.²

Social activities had a place on the program. The

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1. Miss Sutherland, *ibid.*
2. *Ibid.*

missionary helped in the preparation of games such as Chinese checkers, caroms, and pick-up-sticks. She also showed a willingness to help with various activities of the school, such as literary societies and an English chorus. This chorus took commendable part in the final concert of the school term.¹

The missionary relating these experiences favors the establishment of Christian hostels near national universities. A certain percentage of Christians would need, of course, to be maintained in such student groups.²

It is evident that in the youth experiments described, the leaders exercised prayerful waiting for the young people themselves to initiate organizations for study. Music and recreation played an important part in obtaining interest. The leaders' deep sympathy and interest were basic in the approach to students.

c. Adults

Adults, as seen by the NCCRE, include men, women, and young adults -- communicants and inquirers. An attempt will be continued to meet the needs of the educated and of the uneducated, of those in the city, and of those in rural areas. Those needs are listed as "Christian fellowship",

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1. Miss Sutherland, *ibid.*

2. *Ibid.*

"spiritual help", "an understanding of Christian principles and help in carrying them out in every day life...", and "help in adjusting to postwar circumstances and new trends of thought".¹

The objectives to be attained are given also:

- "1. To help adult Christians grow spiritually.
2. To give adult Christians a clearer understanding of fundamental Christian ideals as they apply to present day living.
3. To give adult Christians the security which comes from a sense of oneness with brothers and sisters in Christ, locally, nationally, interdenominationally, and world-wide.
4. To awaken adult Christians to a sense of their responsibility for the Christian movement in its various phases, beginning with the local church and including national Christian organizations and world cooperation."²

Adult work has been described under the heading of the Home approach and the Rural Experiments. It will be further considered in the succeeding discussion of the training of leaders.

6. The Training of Leaders

For the training of lay leaders, the pastor is seen to be the "key man" to find church members to assist in the work, and to direct them to institutes for special training. However, there has been great value in having teams of

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1. NCCRE in China Postwar Plan, p. 4.
2. Ibid.

specialists to help with training classes or to work in parishes for a certain time.¹

The Ellis Teams have, since 1938, accepted invitations from North China parish councils and from the paid workers to spend a year in a parish to train lay leaders. Their personnel has included an adult education and church worker, a women's and children's worker specialized in homes work, a public health nurse, and an agricultural worker. Members of the teams have taught in training camps or institutes, as well as working in the individual parishes. The nature of such an attempt is described:

"The length of the class varies but there has come to be fairly general agreement that fifteen to twenty days is best. Classes to study the duties and responsibilities of deacons are usually held for three to four days; those for literacy class teachers for ten days; those for leaders of worship services, Christian Homes workers, Sunday school teachers or on agricultural methods may be for three or four weeks. The camps should not be too long lest the expense keep some away... They should always come at a sacrifice so that only those with the right spirit come... If the local church pays part of the expenses, there is a greater feeling of responsibility to give good service when the worker returns home."²

It is suggested that Sundays and frequent weekends be utilized for meetings of laymen in various parts of the parish. Friday evening can be given over to reports and

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1. Training and Guilding Lay Leadership in the Village Church, (Agricultural Missions, Mimeograph Series No. 157), p. 6.
2. Ibid., p. 8. Cf. also p. 7.

announcements, and to a social hour and devotions. Saturday is the day for practical discussion of problems, Bible study, presentation of new materials, and planning. On Sunday inspirational meetings will be held for those not busy in other churches.¹

The recruiting of professional leaders continues to be a challenging task for pastors, teachers, and parents. The National Christian Council memorandum regarding the Church and the future in China contains these significant thoughts on the subject:

"The bringing together of eligible students from middle schools for a week-end conference at which the young people are brought face to face with Christian service as a life work was used this year at Chengtu with excellent results. The right kind of young people want to go into a vocation that is hard, adventurous, worthwhile and one of sacrificial service. The Student Dedication Movement enlisted 91 for the ministry in 1942-1943, but the volunteers have been left largely to themselves, and we can expect to enlist and keep young people only as the church keeps constant personal contact with them."²

The training of professional leaders is too specialized to be described at length here. It is widely felt that graduation from senior high school should be required before admission to theological training. Union training institutions are seen to be more efficient in the matters of personnel and equipment than the denominational

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1. Training and Guiding Lay Leadership in the Village Church, pp. 9, 10.
2. The Church and the Future in China, p. 4.

schools. The sense of fellowship with people of other denominations is likewise strengthened.¹

The curriculum is to provide:

- "a. the development of the devotional life of those who are called to be 'men of God';
- b. a thorough understanding of what the Christian faith is, and
- c. an understanding of people, their needs and how to relate the saving gospel to those people and their needs. Students must be trained to meet the exacting demands that are made upon the Christian minister today. The pattern of training must take more account of Chinese conditions and give due place to Chinese history and culture."²

The New Light Mothercraft School at Changli, North China, and the Jungshien (West China) Institute for Training Christian Home Leaders represent a rather new trend in leaders for the work in homes. The Nanking Theological Seminary has given special attention to the preparation of rural leaders.

Dr. J. W. Decker, Secretary of the International Missionary Council, expressed as his second great concern for China the training of leadership. His first was the building up of the Church.³

D. Summary and Conclusion

In seeking to discover important emphases in Christian

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1. The Church and the Future in China, p. 5.
2. Ibid.
3. Cf. National Christian Council of China, Minutes of Executive Meeting, April 17-19, 1945, p. 2.

education it was seen that the Madras Conference of the International Missionary Council, 1938, had called attention to the great need of the world for a comprehensive program of Christian education. Recommendations for such a program dealt with the interrelation of Evangelism and education, the choice of curriculum materials related to the life of the people, the use of audio-visual aids, an emphasis upon youth work, the integration of Christian education agencies of the local church, private worship, and inter-church cooperation.

A study of the emphases of the National Christian Council of China and of other groups and individuals revealed a conviction of the need for the centrality of the Church in Christian education, the value of Christian education in the home, methods of rural and city work, trends in work with age groups, and ways of training leaders. The work of the Church was seen to be that of witnessing to non-Christians and of building up the Christians in the faith. Homes work was found to include family life education, child welfare, and relating the Christian family to the local church. Methods of rural work described stressed living the Christian life in the villages, leading men into discipleship, and helping them to witness to others. City work received emphasis. City-wide programs, including churches and other institutions, were recommended. Work with varied age groups presented trends in methods relative to the divisions of children,

youth, or adult. The recruiting and training of leaders was seen to be of great importance. Ways of training lay and professional leaders were briefly described.

Many suggestions for the conducting of Christian education have been received from the study. It now remains to apply those suggestions in answer to the problems of Christian education in western Hunan.

III. SUGGESTIONS FOR A PROGRAM OF
CHRISTIAN EDUCATION FOR THE LOCAL CHURCHES
IN WESTERN HUNAN

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A. Introduction

Various factors in the problems of Christian education in western Hunan were reviewed in Chapter I. It was found that topography has a bearing upon such problems. The mountains make an excellent hiding place for bandits. The Church encounters the task of reaching the fear-haunted villagers and the bandits themselves. Difficulties of transportation hinder the delivery of materials to be used in Christian education. Leaders of the local churches obtain few opportunities to observe educational experiments in other churches or to have supervision by experts. How can Christian leaders overcome these handicaps? How can they utilize the intense interest in crops these rural-minded people display?¹

A second factor of significance was seen to be that of racial characteristics, with the presence of both Han and Miao in far west Hunan. How can the Miao tribespeople receive Christian training? In what ways can they be helped to feel at home with Christian brethren of the towns?²

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1. Cf. ante, p. 18.
2. Ibid.

Social and economic factors were found to be closely related to the problems of Christian education. Christian education for the farmer must take into account busy seasons and slack periods. Country children need to be reached. How may the country folk be led into discipleship and helped to witness by life to others? How may the varying needs of people in the towns as determined by age and social status be met?¹

A study of the religious background of the people reveals the necessity of presenting Christianity as a unique faith. Idol worship and fear of spirits are still problems to be faced; added to these is that of a youthful irreverence for all religion.²

A final factor of no small proportions was found in the Sino-Japanese War. War-weary Christians, still bowed under financial burdens and haunted by uncertainty, need both spiritual and emotional rehabilitation. Advantage must be taken, too, of any broadening understanding and sympathy resulting from war-time experiences.³

In this chapter an attempt will be made to apply to the problems presented solutions suggested by the study made in the preceding chapter of emphases of the Madras Conference of the International Missionary Council together with emphases of the National Christian Council of China and

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1. Cf. ante, pp. 18, 19.
2. Cf. ante, pp. 19, 20.
3. Cf. ante, p. 20.

of other groups and individuals. These will be incorporated insofar as they apply in a statement of general objectives, in a discussion of the organization of the local church for Christian education, in an analysis of curriculum, and in a consideration of the relation of the local church to the community.

B. Objectives

Any program of Christian education to be effective must be shaped and constantly tested by definite objectives. Therefore, it is important that in attempting to solve the problems of Christian education in western Hunan, objectives be kept in mind. The purposes of Christian education as expressed by the Madras Conference of the International Missionary Council can give direction to such a program.¹ In a question form employed by the International Council of Religious Education, they aid the evaluation of what is being accomplished as well as the shaping of plans for future work. To discover whether the program of Christian education is helping learners to live the Christian life, one may ask:

- "1. Does it lead the pupil into a personal relationship with God?
2. Does it give the pupil an understanding and appreciation of the life and teachings of Jesus, lead him to accept Christ as Savior, Friend, Companion and Lord, and lead him into loyalty to Christ and his cause?

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1. Cf. ante, p. 24.

3. Does it lead to a progressive and continuous development of Christ-like character?
4. Does it lead into enthusiastic and intelligent participation in the building of a Christian community and world?
5. Does it develop the ability and desire to participate in the life and work of the Church?
6. Does it develop in growing persons an appreciation of the meaning and importance of the Christian family and the ability and the desire to participate constructively in the life of this primary group?
7. Does it give a Christian interpretation of life and of the universe?
8. Does it give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience?"¹

Objectives must not only be in harmony with the findings of modern psychology and pedagogy as well as with the findings of modern sociology, but, first of all, they must contain the objectives of Jesus -- "to bring man into right relations with God the Father, to bring man into right relations with Himself as the Messiah, and to bring man into right relations with his fellow man."²

Reception of the Holy Spirit is the way to the attainment of these purposes and is therefore to be understood as a part of the objectives. Knowledge, attitudes, and habits serve as their basic framework.³

An analysis of objectives chosen by the National Committee for Christian Religious Education (NCCRE) of China

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1. The International Standard for the Sunday School, International Council of Religious Education, 1944, p. 4.
2. Emily J. Werner: The Objectives of Religious Education (thesis), p. 243.
3. Cf. *ibid.*

for post-war work reveals recognition of the need for the secure feeling of belonging to a family and to a body of believers, for a clearer understanding of Christian principles and their application to daily living, for spiritual growth, and for acceptance of responsibility.¹ A program of Christian education for western Hunan will be guided and evaluated by such objectives.

Specific fields and immediate tasks in which these objectives are to be realized are intensive Evangelism, the nurture of Christians in local churches, practice in Christian family living with particular attention to the educational evangelism of children in the home, the Christian education of remote villagers as well as of shop-keepers and of the children of the city street, the capture of youth for Christ and His cause through Christian recreation and study, and the training of leaders.

C. The Organization of the Church for Christian Education

1. Emphases Affecting Organization

a. Evangelism

The emphasis laid by the National Christian Council of China upon Evangelism, particularly upon lay witness, has

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1. Cf. ante; pp. 68, 71, 78.

been noted.¹ In western Hunan, methods of reaching the unreached in city and country may include the use of visual aids, music, and drama, or even of a museum and of the newspaper.² The whole work of the Church is to be considered evangelistic. Thus, while evangelistic teams should be sent out to evangelize, every leader in the church school should be an evangelist. The Madras Conference stressed this interrelation of Evangelism and education.³

The relation of Evangelism to education has been set forth by Dr. Norman E. Richardson in his book, "The Teaching Evangelist", in these words:

"Insofar as religious education is identified with this Christian conception of God and the infallibility of the word of God as a guide to faith nurture for those who study it under the guidance of the Holy Spirit, it has the moral right to be evangelistic. It does not have to compromise or surrender that right in order to be true to the doctrines of creativity, of personality development, and character education."⁴

Professional Christian leaders in Hunan have a tremendous two-fold task of Evangelism and education, interrelated and interdependent. The encouragement of lay witness by work and by life is, however, of the greatest importance. Thus, at length, even the bandits of the mountains may be reached with the Gospel.

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1. Cf. ante, p. 29
2. Cf. ante, p. 30.
3. Cf. ante, p. 25.
4. Norman E. Richardson: The Teaching Evangelist, Unit I, pp. 14, 15.

b. The Nurture of Christians

In view of the need for building up the life of the Church, as expressed by Dr. Decker,¹ the churches in western Hunan will want to give special emphasis to private and group Bible study and prayer. Retreats and meetings of small fellowship groups are advised by the National Christian Council of China. As the local church enters more deeply into true worship, its life will be built up.² The Madras Conference urged the use of Church history,³ and indeed the history of the early Church in Europe and Africa holds striking parallels for the Chinese Church. Biographies of Chinese Christian leaders, too, can be used to give comfort and inspiration.

In this time of war weariness Christians may find their faith encouraged and their zeal to witness renewed by taking time for fellowship with God and for the realization of their bond with other Christians. Such values may be strengthened further by active participation in various group projects.

From friendships formed with Christian refugees during the Sino-Japanese War should grow an expanding sense of fellowship with other Christians in the Church of China. The increased knowledge gained of the world during the War may be used to develop a feeling of belonging to a world church.

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1. Cf. ante, p. 29.
2. Cf. ante, pp. 31, 32.
3. Cf. ante, p. 25.

c. The Approach to the Home

A needed emphasis in western Hunan is that of Christian family living. Only thus, with but few exceptions, will the children of Christians in turn become Christians. In not a few homes the spiritual nurture of children has been neglected. Christian parents need help in making their homes as attractive as Christian homes should be, in setting up and continuing family worship, in improving family health and discipline, in meeting economic difficulties. For the Christian celebration of festivals in the home, guidance is needed, as well as for home recreation. There must be a close tie between the Christian family and the local church. Each needs the other and as a part of that other has a binding responsibility to it. From the time of birth, a child should be the subject of the church's attention and prayer. Cradle Roll and Nursery divisions need to be made strong. The Church must be ready for children of Christians when they come to it. When asked how to hold children of Christians for the Church, a missionary replied, "Keep them at work."¹ Another declared, "We must not lose them at high school and college age by failing to have a youth program."² In Christian schools, Chapel services and

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1. Miss May Bel Thompson, Missionary of the Methodist Church, Szechuan, China, interview, February 28, 1946.
2. Miss Muriel Boone, letter.

Christian education classes need constant evaluation and planning. For children who cannot attend Christian schools, Sunday Schools, Vacation Bible Schools, Junior Church, and Junior or Youth Missionary Societies can serve as opportunities for Christian education.

To strengthen the bond between the Christian home and the Church, projects attempted elsewhere may be tried in western Hunan. The less difficult of these may include the organization of a parent-teacher association or council; a parents' Sunday School class; the celebration of Christian family week or month; a Church School Open House; correspondence between Church School and the home; discussions of the pastor, parents, teachers, and young people regarding misunderstandings between adolescents and parents; the use of a program of daily worship for the home prepared by the pastor; a Family-Night-at-Home as well as Family Church Night; and home visitation, counseling, and suggestions of helpful books for parents. The pastor's wife should be trained to assist in visitation. Gradually, whole families may be encouraged to come to Sunday School, to sit together in church. It may be wise to hold Junior Church at the same hour.¹

Whether in working with established Christian families, with Christian couples preparing for marriage, with new Christians, or with non-Christians, the home approach is to be advised, without, however, neglect of the individual.²

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1. Cf. ante, pp. 55-59.
2. Cf. ante, pp. 44, 45.

In working with homes, particularly in Parent Education classes, it will be advantageous for Christian leaders of western Hunan to bear in mind the principles suggested by Dr. Highbaugh: meet a felt need and help to make people conscious of other needs to be met; have the classes in the homes; keep a homogenous group of three to five families; meet once a week for three or four months; get the church leaders interested first; help the class members to set up their own standards; use existing church organizations as far as possible.¹

From the discussion of family life education together with the description of experiments conducted by the Ginling College Rural Service Station, by the Kienyang Rural Service Center, and by the Junghsien Child Welfare Station, suggestions may be drawn for the family work in western Hunan.²

A possible venture is the starting of nursery schools or nursery play groups as stimuli for parents' meetings. Another is family life education for school boys and girls by special classes or clubs, by an emphasis in the regular courses of the school curriculum, and by devoting programs and exhibits one week each semester to a particular stress upon Christian home and family life. Older girls who cannot attend school may learn child care and training through literacy classes, in a Little Mothers League, or by assisting leaders of nursery play groups.³ Fathers as well as mothers

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1. Cf. ante, pp. 36, 37.
2. Cf. ante, pp. 38-55.
3. Cf. ante, pp. 47, 54.

must be given a chance for discussion of home problems. The moonlight-school described may be a means for country people of western Hunan to have such an opportunity.¹

From the experiments, great values were found in the use of simple equipment made locally, in repeated home visitation, and in special exhibits and plays prepared by visiting leaders with the assistance of local people. China New Year was found to afford opportunity for students and professional people to engage in such service. The great emphasis laid upon purposeful home visitation can encourage Christian workers of western Hunan to place importance upon this method.²

Other suggestions of method concerned the use of literature on the Christian home; working with educational institutions, Christian Councils, and other agencies as the New Life Movement, the Y.M.C.A., and the Y.W.C.A., and with experts on the home; a greater emphasis upon an annual Christian home week as well as such family education in institutes and conferences; the use of visual education and demonstration homes to teach Christian home life, and the institution of home recreation.³

Christian hostels, proposed for rural children attending town schools would answer a definite need. Consideration should be given also to the suggestion of having Christian housemothers for small groups in mission boarding schools of primary and middle school levels.⁴

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1. Cf. ante, p. 50.
2. Cf. ante, p. 51.
3. Cf. ante, pp. 60, 61.
4. Cf. ante, p. 61.

Because of the importance of the Christian approach to the family, a program of Christian education for western Hunan must be planned with the family unit in mind.

d. Rural Work

There have been brave attempts in western Hunan to take Christian education to the people of farming villages. However, a sense of mission to them needs continuous and added stimulation. Rural leaders who have been successful have not feared bandit dangers or difficulties of travel by foot but have gone where the people were. A spirit of the inferiority of country people, Miao or Han, and of the pastors who work in rural areas, must be eliminated. Engaging in common enterprises of play, work, and worship may serve to develop ties of brotherhood between the Christians of the towns and those of the country villages.

How can the many villages be reached? The community-parish plan described by Dr. Butterfield may be part of the answer.¹ In western Hunan there have been attempts to have one church and one minister located in a village that is a natural center, but efforts need to be bent toward having further places of worship in homes of surrounding villages. Suggestions from the study of the Hsia Shuang Kang parish in Fukien include, besides a Sunday School, a Happy Childhood Club for children of members, associations of

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1. Cf. ante, p. 66.

young men and of young women, Parent Education class, Cradle Roll, a church library, literacy classes in five districts taught by church members, and a Church Committee of Christian Education to integrate the Christian education activities of the parish.¹ Whatever the organization, it should harmonize with the social and economic standards of its members.²

From methods described by Dr. Felton and by Mr. Fu-Liang Chang, those who plan programs of Christian education for western Hunan can take note of the use of an outdoor blackboard for news, religious truths, and church activities; of reading rooms; of the organization of farm cooperatives to overcome poverty; and of the Christian observance of spring and autumn festivals.³

Leaders of Christian education in rural districts of western Hunan will be able to apply the principles suggested by rural leaders concerning the demonstration of Christian living in the villages and concerning being openly and bravely Christian. This would include also emphasis upon the building of a church-centered program.⁴

The witness and sharing of lay Christians is indeed a key to the evangelization and nurture of rural people. Whether by such a project as that of Mr. Hubbard's or by other means, the work of Christian leaders of western Hunan is to help people achieve Christian discipleship and in

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1. Cf. ante, p. 64
2. Cf. ante, pp. 65, 66.
3. Cf. ante, pp. 64, 65.
4. Cf. ante, pp. 62, 63.

turn witness to their faith.¹

e. Town Work

The groups of people in towns are varied. Among the seldom-reached, as indicated above, are the practical-minded shop-keepers. Men's discussion and study associations may be a means of approach to them. Although the city is thought of as a unit, there must be different methods of approach to government school students, to men and women of the professional class, to army personnel, to struggling laborers, to children who attend school, and to the children who run wild in the streets. Where there are mission schools and other Christian agencies, the suggestion of the cooperation of all Christian agencies may be put into practice.²

2. The Integration of Existing Agencies

To make use of the emphases suggested, the local churches of western Hunan can well heed the recommendations of the Madras meeting of the International Missionary Council and of the China Planning Committee of the Foreign Missions Conference of North America that Christian education be church-centered and that the agencies within the

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1. Cf. ante, p. 63.

2. Cf. ante, p. 67.

church be integrated for this work.¹

The present educational program of the churches of western Hunan includes not only regular Sunday School, neighborhood Sunday Schools, the Sunday morning worship service, and midweek services of Bible study and prayer, but those agencies designed to meet the needs of a particular group of people or to take advantage of seasonal opportunities. In the former category there are catechetical classes, English Bible classes, youth meetings, and literacy classes. In the latter division attempts have been directed toward summer and winter Vacation Bible Schools, Youth Conferences, and Short Term classes at the slack season of the year. In some places the short term or station classes have been only for women, in others for men and women.

How may these agencies be integrated? To this end the International Council of Religious Education suggests:

"In order that there may be no overlapping or overlooking, the planning of the total program for any group should be guided by a single leader or committee in light of all the needs of the group."²

If, as the Madras report maintains, "the whole of the life, work, and worship of the local church may be described as an educational enterprise,"³ the chief interest of the Official Board will be Christian education in which

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1. Cf. ante, pp. 26-28.
2. The Organization and Administration of Christian Education in the Local Church, International Council of Religious Education, p. 37.
3. Cf. ante, p. 27.

Evangelism has an important part. For intelligent selection, it may be wise to have the Committee on Christian Education chosen by the Official Board or at least nominated by it if elected by the congregation. The committee should be responsible to report to the Official Board. From five to seven members representing the home, youth, women's organizations, and the Official Board constitute a good working group. The Pastor will be an ex officio member. The Christian education worker as well as the Sunday School general superintendent should of course be members, and it is considered advisable to have on the committee someone definitely interested in problems of education, such as a public school teacher. The committee will set objectives, investigate and evaluate the situation, and determine the easiest adjustment necessary to accomplish those aims. It will serve as an advisory and study group which seeks to aid in a gradual integration of the planning and work of the Church.¹

The Sunday and weekday activities of the age group divisions of the church school will vary according to the situation of the local church. The organization of the school for these activities should be simple, flexible, and democratic. It is a means to an end. The setting up of a committee to accomplish integration is therefore an important step in the organization of Christian education in the churches of western Hunan.

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1. Class discussion, Organization and Administration of Christian Education, Biblical Seminary, New York, December 1, 1945.

3. Grouping the Learners

The discussion of work with age groups suggested children, youth, and adult divisions for certain activities.¹ Following the divisions of the National Committee for Christian Religious Education (NCCRE) in China further, the local churches in western Hunan may wish to sub-divide children under fourteen into groups of pre-school children, Lower Primary, Higher Primary, and children not in school. The groups may be still further divided into classes. Because children from Christian homes and those from non-Christian homes have different backgrounds of religious knowledge, different groupings may be required. A strong Sunday School which is, as urged by the Madras Conference, an integral part of the Church, will be essential for local churches.² Other suggestions for the church school are Children's or Junior Church, nursery play groups, playground activities, story-telling, children's reading rooms, choirs, dramatics, club work, and Neighborhood Sunday Schools as well as revitalized Vacation Bible Schools.³ In addition, there are, in mission schools, Christian education classes for which the church may help to plan, at the invitation of the school. A further idea is that of having voluntary weekday classes of religion in the church building for children of the public schools.

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1. Cf. ante, pp. 67-78.
2. Cf. ante, p. 26.
3. Cf. ante, pp. 68, 69.

The Youth Division, according to the NCCRE, may include young people between thirteen years and twenty-six.¹ Here, too, there will be those in school and those not. Larger congregations will need groups for Junior Middle Students, Senior Middle Students, and older young people. Semi-literates must not be neglected. From the reports of the NCCRE and of individual missionaries come suggestions for a Youth Fellowship with such activities as English Bible classes, chorus, recreation, and service groups. A catechumen's class will be an important part of the educational work. Where there are mission schools, there should be, as described,² cooperative planning of Church and schools for weekday Christian education classes. Evangelistic campaigns and the Student Dedication Movement are types of student work calling for different groupings of participants. Local and regional youth conferences and camps will serve to unite youth in common purpose.³

Adults, as grouped by the NCCRE, include men, women, and young adults. They may be communicants or inquirers, educated or uneducated.⁴ Learning activities involve groups not only of Sunday School classes for parents, for older church members, and for inquirers, but Senior Christian Endeavor, Midweek Bible Study and Prayer Meeting, Literacy Classes, Parent-Teacher Association, a Men's Association and

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1. Cf. ante, p. 71.
2. Cf. ante, pp. 71-77.
3. Cf. ante, pp. 26, 72.
4. Cf. ante, p. 77.

a Women's Association for service and study.¹ The Home Department of the church school can fill a vital need by helping those unable to come to the church to continue their study.

In line with the emphasis upon integration of all church activities and with the relation of family to church,² it is to be hoped that children, youth, and adults may unite in a Sunday worship service. It may prove wise, however, to take the smallest children to a nursery, and to have boys and girls under Higher Primary withdraw for part of the service or even for their own Junior Church. It will be the useful task of the Committee of Christian Education to plan the integration of all age groups in the activities of a fellowship of which Christ is the center.

4. The Selection and Training of Leaders

The need for lay and professional leaders in the local churches of western Hunan is unquestioned. They are an essential part of the answer to the problems of Christian education there. For the training of lay leaders, suggestions have been made regarding the importance of the work of the pastor in selecting and guiding workers and regarding the advantage of having teams of specialists such as the Ellis Teams spend some time in a parish as well as to

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1. Cf. ante, p. 64.

2. Cf. ante, pp. 27, 55.

hold camps or institutes for the training of such leaders as deacons, teachers of literacy classes, leaders of worship services, Christian Homes workers, Sunday School teachers, and those interested in agricultural methods. The use of weekends for the discussion of problems and for mutual encouragement of leaders was also described.¹ These suggestions seem pertinent to the solution of the problems of training leaders in western Hunan.

To recruit professional leaders, the suggestion of the National Christian Council to confront middle school students with the challenge of such service and later to maintain contact with those who accept the challenge² serves as a spur to efforts in Hunan. It is to be hoped that mission schools may present such an appeal to their students.

Who is to do the work of Christian education? Younger pastors and Bible women now at work need special training in this field. It is possible that in the future the work of the Bible women of China will be similar to that of Directors of Religious Education in America. Pastors, too, need to learn to teach rather than only to preach. If the work of the church as a whole is to be educational and if the pastor is to head the organization of the local church, he will need to be familiar with the organization and administration of Christian Education. Wives of pastors need

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1. Cf. ante, pp. 78-81.

2. Cf. ante, p. 80.

training and a sense of mission. Training for Christian Home Leadership and training for rural leadership are phases of training for leadership in Christian Education.

In recruiting leaders, help may be gained from suggestions arising from experiences of members of the National Christian Council of China and of the Ellis Teams: (1) the right kind of young people will welcome the challenge to a vocation that is difficult but worthwhile, and (2) leaders who attend institutes for training should do so at personal sacrifice so that there may be the right spirit.¹ Underlying the solution of the problem of adequate leadership for Christian education is the personal dedication of Christians. Every member of the church needs an avenue of service to God and to his fellow men. Emphasis is needed upon the value of all varieties of service and upon the importance of careful preparation together with a feeling of responsibility for sacred service.

D. The Curriculum of Christian Education

A discussion of the organization of the local church for Christian Education leads naturally into a discussion of curriculum. If the statement of the International Council of Religious Education is accepted by local churches of western Hunan, the curriculum will include not only the printed course of study but worship, service, social and re-

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1. Cf. ante, pp. 80, 79.

creational activities, and personal experience in religion and the Church.¹

The value of worship was discussed in connection with Christian nurture.² Greater dignity, reverence, and beauty are needed in at least some of the churches in western Hunan. Practical means to these ends include careful planning, a meaningful worship center, group participation, music, drama, the use of silence, cleanliness, and order.

Suggested service projects ranged from children's efforts to find firewood for a beggar,³ to the participation of youth in choirs and in evangelization of other youth,⁴ and on to adult sewing for the poor,⁵ the teaching of illiterates, or the acceptance of other leadership in church activities.⁶ Similar projects can be attempted in western Hunan.

In regard to study, the recommendation of Madras for more Bible study⁷ encourages leaders of western Hunan to maintain a search for stimulating methods of teaching in order to challenge local Christians to study the Bible for themselves. The present lack of materials for use in study has been and can be an opportunity for growth. Experiments in using local materials have been noted.⁸ Thus mud or clay,

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1. Cf., The International Standard for the Sunday School, I.C.R.E., p. 5.
2. Cf. ante, p. 32.
3. Cf. ante, p. 71.
4. Cf. ante, p. 74.
5. Cf. ante, pp. 53, 54.
6. Cf. ante, p. 64.
7. Cf. ante, p. 25.
8. Cf. ante, p. 47.

sand, leaves, stones, rice straw, and palm leaves all have possibilities for creative activity on the part of boys and girls. A grass hut can make a play house and a tree a jungle gym for nursery children. As curriculum materials become available, they should, before distribution, be studied with care to ascertain whether they will aid in the fulfilment of the objectives chosen. They should be consistent with Biblical theology. Agreeing with the suggestion of the Madras Conference that printed materials be those rooted in the life of the people,¹ leaders of Christian education in western Hunan should to a certain degree be governed in their choice of material by its indigenous quality. It is to be hoped that western Hunan will produce Christian writers and artists who can prepare study books natural to the life and customs of China. In addition to printed materials, the radio, moving pictures, lantern slides, feltographs, drama, and music are recommended as aids to learning.² Preservation of equipment needs to be taught.

The use of leisure time has been seen to be a problem both to the farmer with his scant time of recreation³ and to people of the towns, particularly to students, professional people, and children.⁴ The values of Family Church Nights and of Family-Nights-at-Home, of playground activities, and of recreational opportunities for young people

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1. Cf. ante, p. 25.
2. Cf. ante, pp. 26, 69.
3. Cf. ante, p. 6.
4. Cf. ante, p. 9.

need to be incorporated in a program of Christian education for western Hunan.

The great emphasis upon growth in personal religious experience as members of the Church, evident in the objectives commended by the Madras Conference,¹ should be reflected also in the curriculum of Christian education in local churches. The central aim of Christian education is to develop an intelligent faith in God, climaxed by personal commitment to Christ. The teaching of habits of personal prayer and Bible study, as stressed by Madras² is important in training for church membership. It should include training in the meaning and obligations of church membership.

E. The Relationship of the Church to the Community

For an understanding of its relation to the community, the local church of western Hunan has Dr. Frank Price's suggestion of cooperation as far as that is possible without compromise of principle.³ Cooperation with agencies interested in the home, in agriculture, and in children has been urged.⁴ In western Hunan there is opportunity for cooperation with the civic government, with the Public Health Office, with the New Life Movement, and in some places with the public school. The cooperative movement, which is gain-

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1. Cf. ante, p. 24.
2. Cf. ante, p. 27.
3. Cf. ante, pp. 62, 63.
4. Cf. ante, pp. 60, 62, 68.

ing ground, also offers possibilities to the Church for getting into community life. A study of the community will reveal both those agencies with which the church can work and the needs of the community. Home visitation, found by the Ginling College Rural Service Station in Szechuan to be an effective method for such a survey of needs,¹ can be employed in western Hunan.

Viewing the regional, the national, and the world community, the local churches will do well to cooperate with other churches in the program of Christian education. The encouragement of such a feeling of oneness was stressed particularly by the Madras Conference² and by the National Christian Council of China.³ A generally cordial spirit has existed among the churches of western Hunan, not only between the cooperating groups in the West Hunan District Association of the Church of Christ in China but with the neighboring Evangelical Church and Christian and Missionary Alliance Church. This needs to be fostered.

F. The Answer to the Problems
of Christian Education

Because the attempts to answer the problems of Christian education in western Hunan, as presented in Chapter I, have not proceeded chronologically, they will be briefly reviewed in that order. In answer to the problems rising from topo-

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1. Cf. ante, p. 51.
2. Cf. ante, p. 27.
3. Cf. ante, p. 31.

graphy, it was suggested that by lay witness, there is hope that the bandits may be evangelized,¹ and that only by fearless and persevering rural leaders who are willing to travel by foot will the bandit-haunted villagers be reached,² while the scarcity of materials for Christian education because of poor transportation can serve as an opportunity for creative use of what is available.³ The rural-mindedness of the people invites the use of rural methods.⁴

To the Han-Miao differences the incomplete answer given was that of elimination of the idea that country people, whether Miao or Han, are inferior to town people. The equality of all is implied.⁵ The achievement of such an aim is a part of the nurture of Christian fellowship.⁶

To the problems created by social and economic factors there were presented, in the discussion of rural and town work, suggestions for practical sharing involving attempts to meet spiritual, social, and physical needs.⁷

The implications of the religious background for Christian education were dealt with by proposals for evangelism, particularly evangelism through the approach to the family. The building of Christian homes was considered essential.⁸

For war weariness, Christian nurture, with special em-

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1. Cf. ante, p. 99.
2. Cf. ante, p. 95.
3. Cf. ante, pp. 105, 106.
4. Cf. ante, pp. 95-97.

5. Cf. ante, p. 95.
6. Cf. ante, p. 90.
7. Cf. ante, pp. 95-97.
8. Cf. ante, pp. 91-95.

phasis upon worship and upon Christian fellowship was suggested. Cooperative projects were urged.¹

Since the work of Christian education is a work done for God and by His power, the wisest suggestion that the churches of western Hunan can receive as they face the problems of Christian education there is to seek God's guidance in planning and to rely upon His power for accomplishing the work. Prayer that God will be glorified has the promise of an answer. "Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it."²

G. Summary and Conclusion

In this chapter the attempt has been made to apply to the problems of Christian education in western Hunan the solutions suggested in the previous study. Objectives suggested for a program of Christian education for the local churches of Hunan reflected those of the Madras Conference and those of the National Committee for Christian Religious Education (NCCRE) of China.

To better understand the organization of the local church for Christian education, there was a discussion of emphases affecting that organization as revealed by the

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1. Cf. ante, p. 90.
2. John 14:13, 14, The New Testament, Revised Standard Version, 1946.

earlier study of the emphases of Madras, of the National Christian Council of China and of other groups and individuals. These emphases involved evangelism, the nurture of Christians, the approach to the home, rural work, and town or city work. The foregoing study provided too, motivation for a plan to integrate existing agencies of Christian education in the local church by means of a Committee on Christian Education. Suggestions were given as well, for grouping the learners in the church school as children, youth, and adult divisions of a unified body. The selection and ^{the} training of leaders were recognized as vital elements in the program.

Worship, service, study, social and recreational life, and personal religious experience were discussed as essential parts of the curriculum of the church school. The use of indigenous materials was urged.

The relation of the local church to the community was stated in terms of cooperation and of discovery of need.

Answers to the problems of Christian education in western Hunan were briefly reviewed. The ultimate answer, it was recognized, involves dependence upon God and prayer that seeks to glorify Him.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

The study just completed was prompted by a desire to face anew problems of Christian education in western Hunan and to discover suggestions for their solution.

To ascertain these problems clearly, observation was made of the people of western Hunan and of their war experiences as factors bearing upon the situation. A consideration of the people revealed certain problems significant for the Church in its program of Christian education. It was found that topography has a direct bearing upon the life of the people in encouraging banditry and in making communication difficult. In far western Hunan there exist certain cultural barriers between the Han people and the Miao tribesfolk. To discover social and economic factors bearing upon Christian education, farming village and town life were reviewed. The life of the average farmer was seen to be one of poverty, and, except for seasonal leisure, one of strenuous labor. Townspeople include busy merchants and artisans, students, and the wealthy class. The religious background, it was learned, is a weaving of ideas and beliefs of Confucianism, Buddhism, and Taoism upon a basic peasant religion. Agnosticism is present among the youth.

The Sino-Japanese War, although serving to extend the views of the people of western Hunan, added greatly to their poverty and emotional strain.

The factors discussed have definite significance for the Church's program of Christian education. Banditry makes travel difficult for Christian workers and distresses the minds of the people they try to reach. Poor communication has resulted in semi-isolation as far as materials or improved methods of Christian education are concerned. The people are largely rural-minded. Miao and Han need understanding of each other. For his busy and slack times the farmer needs Christian education. Adaptation of program is required for the diverse groups of the towns. People of an eclectic faith as well as young agnostics need to be reached with the Gospel. The program must consider the rehabilitation of people strained by war as well as broadened by widened viewpoints.

To meet the problems presented, suggestions were sought from emphases of the Madras Conference of the International Missionary Council together with those of the National Christian Council of China and of other groups and individual educators.

Madras recommendations concerned the interrelation of evangelism and education, the selection of curriculum materials rooted in the life of the people, the use of audio-visual aids, the encouragement of work among youth, the integration of Christian education agencies of the local church, emphasis upon private worship, and cooperation among churches.

Emphases of the National Christian Council of China and

of other groups and individuals were discovered to be the centrality of the Church in Christian education, the family unit in Christian education, Christian education in rural districts as a matter of life as well as of instruction, a new stress on the city unit, adaptation of methods according to the age group, and the training of leaders.

The work of the Church was seen to be two-fold: Evangelism and nurture. The whole program of the Church should be evangelistic. It should also serve to build up the Christians. Spiritual and emotion rehabilitation is considered to be the primary task of the Church in the post-war period.

A discussion of the Christian education of the home included descriptions of methods used in family life education, of experiments in child welfare and parent education, and of ways to strengthen the bond between the Christian family and the Church. In the report of rural experiments in Christian education, there was evident emphasis upon the demonstration of Christianity in the villages by an attempt to meet the varied needs of rural people. The purpose of such an effort is to lead these people into discipleship and to help them in turn to witness to others. The aim is home-centered religion, a village-centered church, and a church-centered plan.

Proposals for city work suggested cooperation of churches and other Christian institutions in a city-wide

program. Strong pastors are needed in city pulpits. The consideration of work with age groups contained accounts of objectives and of experiments. It was seen that aims and methods need adaptation to meet the many needs of children, youth, and adults. The training of lay leaders described has been conducted by local pastors and by groups of specialists. It consisted of guidance in actual work or of instruction and inspiration received in training institutes. For professional leaders, union institutions are recommended. The training of Christian Home leaders is a new trend.

From the emphases cited, possible solutions were drawn for the problems of Christian education in western Hunan. The statement of objectives echoed those of the Madras Conference and of the National Committee for Christian Religious Education (NCCRE) of China.

In considering the organization of the local church for Christian education, emphases in Christian education previously described were applied to Christian education in western Hunan. These emphases were related to Evangelism, the nurture of Christians, the approach to the home, rural work, and town work. To aid, as urged, the integration of existing agencies, a Committee on Christian Education was suggested. The plan of grouping the learners in children's, youth, and adult divisions attempted to provide, as recommended, for age group differences while encouraging a feeling of church unity. Proposals for challenging and

training both lay and professional leaders also reflected the earlier study.

Plans for organization introduced the subject of curriculum. Elements of curriculum, worship, service, study, social and recreational life, and personal experience in religion and the Church were briefly reviewed for the application of suggestions gained through the study.

The relation of the local church to the community carried forward principles of cooperation and of service.

To the problems of Christian education in western Hunan, as stated earlier, answers were briefly summarized. The final suggestion called for dependence upon God in the planning and administration of a program of Christian education in western Hunan.

Through the preceding study, certain problems of Christian education in western Hunan have been clarified in the mind of the writer; desired directions for the program of Christian education have been ascertained through the discovery of important emphases today; and practical suggestions for specific application to local churches in western Hunan have been formulated. Although incomplete, the study has encouraged the writer to look into the future with hope and to face the problems ahead with greater assurance.

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