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Problems and methods of religious education in a Chinese Christian family

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PROBLEMS AND METHODS OF RELIGIOUS EDUCATION IN A CHINESE CHRISTIAN FAMILY

Submitted by

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CHAPTER I

AN INTERPRETATION OF THE FAMILY AND OF ITS PROBLEMS
A. Interpretation of the Chinese Character for Family

The analysis of a Chinese character is not always a reliable guide to its primitive meaning. For example, the usual form of the character for family, "those under the roof", according to the Shih Wen 100 A.D., originally meant a pig-sty and was afterwards symbolically used for a human home. It is just as likely, however, that originally the part of the character which stands for "pig" had merely a phonetic value. The Liu Shu Ku, 1250-1319 A.D., sets aside this derivation and analyzes another form of the character into three persons under the roof. The modern interpretation of the character for family is that the man is master of the roof.

A typical Chinese family might consist of father, mother, son, daughter-in-law and grandchildren. To have four generations alive in one household is an honor; if five are alive at the same time, many are the congratulations and special announcement of the fact is made in the Temple of the City-Guardian. In China this is no mere theory; it is the practical basis on which the government is established. Every member is answerable to the family and the family is responsible for each member, whether good or bad. It is this system of mutual responsibility that has made the Chinese the most peaceable, most easily governed, and most tolerant people in the world.

B. Unstable Condition of the Family

The Chinese family is a highly complex organization, with many aspects which sometimes appear mutually contradictory. These arise from its constitution, from its environment, and from the relation between the two. It is not only in times of special stress that families are parted. Some
adult males earn their living at great distances from home. Many mothers never learn what has become of their sons who went away in early youth to be heard of no more. Communication is irregular and uncertain and altogether unreliable. No wonder the current adage declares that when the son has gone a thousand miles, the mother grieves. Every family contains within itself the seeds of disunity and if they do not in all cases produce their appropriate harvest, it is because they are mercilessly blighted or counteracted in their development.

The affection of most Chinese children for their mothers is very real and lasting. For instance, the death of the mother is, for a daughter especially, the greatest of earthly calamities. Filial piety in its cruder and more practical aspects constantly leads the married daughter to wish to transfer some of the property of the husband’s family to that of her mother. The Chinese expression of this habit is, in metaphorical phrase, "a leak at the bottom", which is proverbially hard to stop. It is a current saying that ninety-nine out of a hundred married daughters are more or less pilferers. This practice is, however, seldom found in the Christian home.

The Chinese ideal is to hold the family property in common indefinitely. Nevertheless, they themselves are conscious that theirs is not an ideal world and therefore division of the house, land, or other property cannot always be postponed. It not infrequently happens that one of the sons becomes dissatisfied or discontented and a group of neighbors then tell the father that it is time to effect a division. At such time the family affairs are put into the hands of third parties who are supposed to be entirely disinterested but it sometimes happens that the family has itself so well under control as to be able to dispense with this important assistance. When the middle men conduct the transaction they begin by taking an inventory of the real and personal property, which they appraise roughly, endeavoring to separate these assets into as many portions as there are to be shares. A certain part of the
property is set aside for "nourishing the elderly"; that is, to care for the parents. Perhaps another portion is reserved for the wedding expenses of unmarried daughters or young sons. What remains to be divided is grouped in portions, descriptions of the articles or property are written upon slips of paper, rolled up, placed in a rice bowl, shaken up and each member of the family then draws a slip. It is the usual courtesy to permit the youngest son to draw first. Whatever is noted on his slip of paper represents his share and so on until all have drawn. In a family where harmony reigns all this trouble is avoided, although such families are rather exceptional.

One of the most melancholy phenomena of Chinese life is the suddenness, the spontaneity, the inexorableness with which natural affection and all kindly relations under certain conditions seem absolutely to wither up. If a member of a clan comes into collision with the prejudices of the preceding generation, or even with that to which he himself belongs, his grandfather, father, great uncles, uncles, cousins and brothers often promise to break his leg, rub out his eyes with quick lime, and the like, and not infrequently put these threats into execution.

Moral discord can be cured only by radical and not by superficial remedies. Yet there is one remedy distinguishable from a moral type, which is that of considering family life in religious terms. In spite of all evidence to the contrary, there is adequate reason to believe that Chinese social morality at its best is fully equal to that of any Western land. Yet it is necessary to take careful note of the fact that the consequences of a lapse from virtue are destitute of the ameliorations with which we have become familiar. The principal concern of every one interested is the "face" of the family involved, and to save this imaginary self-respect, it may be
necessary for some to commit suicide, which is done with the smallest pro-
vocation at all times. In order to more deeply explore some of the causes
of their want of success, practical truth or religious education may be
introduced.

The disintegrating forces which operate in the Chinese family are
more efficient in the homes of the poor than of the rich because there is
less power of resistance. Two of these agencies which demand a certain de-
gree of propriety ere they can be fully developed are the gambling and the
opium habit, twin vices of the Chinese race. Each leads by swift and re-
 lentless steps to destruction and in each case there ensues at last what is
virtually a paralysis of the will, making recovery impossible. Against
these gigantic evils there is no safeguard whatever, no remedies and no pre-
 ventative influences, though the government has declared that these evils
shall be eventually abolished. To this dark catalogue of maleficent forces
must be added one more violation of social morality,—the fact that little
value is placed upon infant life.

Society in China is predominantly patriarchal. The family is the
social unit and the norm of social organization. A mandarin is the parent
of the people under his rule. The empire is one family. To the "Son of
Heaven", there is no stranger; he regards the empire as his family. In ac-
cordance with the idea, filial piety, the duty of the child the duty of a
younger brother, are the fundamental social virtues. Filial piety and
brotherly submission are esteemed most highly in order to give due promi-
nence to the social relations.

"Great emphasis has been placed on family solidarity. Of the 'five
relationships' familiar to every boy, within which are supposed to be summed
up the duties of man to his fellows, three have to do with the family. These are the relationships between husband and wife, between younger brother and older brother, and between father and son.¹ The national ethics has been based more on duty to parents than to God. "If man indulges in dissipation he sins, not because he has defiled the temple of God, but because he has injured the body transmitted to him by his forefathers. He is to serve his parents during their life and after their death to sacrifice to their spirits."²

The family solidarity has many points of strength. It prevents a too-hurried departure from the past. It furnishes a motive for and makes possible the preservation of excellent moral standards and restraints and is an aid to government. China's high ethical system and her persistent adherence to it during the centuries in theory, and often in practice, have to no small degree been the result of her emphasis on family solidarity. "Wishing to order well their states, they first regulate their families. Wishing to regulate their families, they first cultivate their persons."³ Loyalty to the family has certain potential points of national strength. If the unity of the small group could be expanded in its scope until it became national, patriotism and national solidarity would be greatly strengthened.

On the other hand, the family system has defects. It has hindered initiative. It has been extremely hard for the individual to break away from the dead hand of the past. All the pressure of the traditional moral code and of the family group has tended to subordinate the will of one to the will of all, to discourage departure from the ways of the fathers. This is one reason why China has found it difficult to discover leaders in recent years, although in the past some stood out sufficiently to command the respect

¹,² Latourette, K.S., The Development of China, p. 132.
³ Chinese Four Books, p. 223.
and recognition of the nation. When individuals or the nation as a whole finally break away from the past, as has been the case in recent years, extremes of radicalism are apt to follow. Unaccustomed to progress, the natural tendency when the break comes is to go to the extreme. Too rapid change and chaos have produced the China of today.

C. Religious Life of the Chinese Family

In order to obtain a correct understanding of Chinese character and civilization, some knowledge of the systems of idolatry which prevail in the country and of the religious beliefs of the people is absolutely necessary. It is no easy matter to give a satisfactory classification and representation of these religious systems. So diverse, intricate and confused are the doctrines of belief that it is difficult for anyone to give an intelligent account of his own creed or that of others. How can there be religious education in such cases? Perhaps the best classification is that adopted by the Chinese who always speak of their religious systems as three; namely, Confucianism, Buddhism, and Taoism. Although having these three systems of teachings, the Chinese religions are not regarded as rival and antagonistic but rather coordinated and supplementary, and the people use them together, giving to each more or less importance or prominence according to their preference, or fancy.

In her religious life the Chinese family, as a rule, has been tolerant. Various faiths exist side by side and live in comparative peace with one another. Many times there have been persecutions and often the government has frowned on certain sects,—once in a great while on Confucianism but more often on Buddhism, Taoism, or Christianity. However, there has
never been a religious war. The average Chinese is at once an animist, a Confucianist, a Buddhist, and a Taoist, without any sense of inconsistency. His ethics are Confucianistic or Buddhist. He calls in Buddhist or Taoist priests at critical times of illness or burial, honors the names of his ancestors, propitiates evil spirits, and seeks blessings from beneficent ones. His most religious idea is the worship of Heaven. Confucius said, "He who offends against Heaven has none to whom he can pray." This "Heaven is a personal God. He has desire, consciousness, feeling, and action. It is the will of God." although not much attention is called to this fact except in the time of festival days.

Underlying all organized faiths is animism, a belief in spirits or invisible essences. This seems to have been the primitive religion of the Chinese family. It is dominant today over the masses of the ignorant. To the Chinese the air, earth and natural objects are inhabited by spirits, some of them beneficent, more of them evil. Spirits are the cause of disease and misfortune and must be avoided, or propitiates. Shrines are erected throughout the countryside and in the cities. By any roadside a shrine may be seen, usually with a tree growing over it. In many cities at the intersection of two streets a stone is placed on which is declared in large characters that it came from the sacred mountains. It is a warning to spirits to go back the way they came. These spirits are supposed to have power to harm or to bless the living. They are represented by tablets in the home and in the ancestral hall. Spirits are honored at the grave by food, by paper houses and by paper money for use in the world beyond. To some of the educated, the honor paid to ancestors may be but little, if at all, different in motive from that given at the grave in Western lands; one uses food, the other flowers. To the great

1The Chinese Four Books, p. 23.
2Loang Chi-Chao, Philosophy of Meh-teg, p. 46.
mass of people, however, the honor becomes worship and is expected to obtain blessings and to avert calamities for them. In fact, the Chinese are merely formalistic, observing certain rites because they have always been observed. Their superstition is as great as their ignorance.

Homes are wrecked because families refuse to consider home life in religious terms and in social terms of sacrifice and service. Such homes are organized and conducted to satisfy personal desires rather than to meet social responsibilities. It is high time to consider seriously the task of educating the people to religious efficiency in the home.

The family needs a religious motive. Training in sufficient domestic motives will be more potent for happiness than courses in domestic economy. Essentially the problem is not one of mechanics but persons. What we call the home problem is more truly a family problem. It centers in persons. The solution awaits a race with new ideals, educated to live as more than dust, for more than dirt, for personality rather than for possession. We need young people who will establish homes, not simply because they feel miserable when separated, nor because one needs a place in which to board and the other needs a boarder, but because the largest duty and joy of life is to enrich the world with other lives who will be of the greatest possible worth to the world. The family has the greatest opportunity to mould children so as to make the most valuable citizens of the future.

D. Function of the Family

Considering the home in religious terms, it will be an institution with a religious purpose to give the children adequate training and sufficient motives to enable them to live the social life of good-will. The family
exists to give to society developed and efficient children. It fails if it does not have a religious, a spiritual product. It cannot succeed except by the willing self-devotion of adult lives to the training of a spiritual personality.

A family is the primary social organization for the elementary purpose of breeding the species, nurturing and training the young. This is its physiological basis but its duties cannot be discharged on the physiological plane alone. This elementary physiological function is lifted to a spiritual level by the aid of character and the higher motive of love. This is not measured by size but by moral obligations. Seek happiness through the right motive and you get it; seek it through the short cut and you get pain and suffering. The home sometimes breeds bitterness and sorrow because it apparently has not this high motive.

The child is born into the family and his first relations are with father and mother, with sister and brother. Certain moral obligations grow out of these relations, the observance of which is absolutely necessary for the best development of the family, as well as for the best development of the individual. Indeed, the family could not exist at all without realizing these obligations to some degree at least. The corresponding vices make for its destruction. To sow the winds of ease, pride, passion, is to reap the whirlwind. There is a Chinese colloquialism that "to sow melons is to reap melons; to sow beans is to reap beans." By their fruits ye shall know them .... Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."¹ Such is the family and the function of the family.

¹Matthew 7:16-18.
The family is a great moral and religious institution and its value for the idealization, or moralization, of society cannot be over-estimated. It is in the family that man learns his first moral lessons and is thus prepared for the larger social and moral life of the school, of the community, and of the state. It is in the family that he first becomes conscious of the existence of the laws that govern human action. In the family is humanity's great opportunity to walk the way of the cross. "The good man comes out of the good home, the home that is good in character, in aim, and in organization, not sporadically but permanently, the home where the religious spirit, the spirit of idealism, and a sense of the infinite and divine are diffused rather than injected."1

The Kingdom of Heaven comes through persons, as well as from and to persons. The family, therefore, bears a most significant relation to the progress of the divine kingdom, for the family embodies a union of personalities. It is thus a social unit; it is a social group; it is a social condition as well as a social power; a condition of happiness or of misery; a force which acts and reacts either for the best welfare of humanity or for its dis-integration and destruction. It is the place where character and the principle of love are moulded. Of all social institutions, Christ apparently judged the family to be the most important. Concerning its foundation, continuity, condition and possible disruption he spoke more constantly and more directly than of any other institution. It is not the problem of something other than persons in the family but the very problem of persons in it, the developing of living persons with a personality which eventuates in true success and high character. It should be the aim of the family to bring their children up to the measure of the stature of the fulness of Christ.

1Cope, H.F., Religious Education in the Family, p. 6.
Parents should find encouragement in the thought that there is a reasonable certainty of a successful outcome to a wisely conducted process of religious education. If they properly and faithfully instruct their children in the principles of morality and religion, securing for them wholesome association and environment, availing themselves of all the great and gracious helps provided by the gospel of Jesus Christ, there should be very little doubt as to the results. If parents employ the proper means they may have the happiness of seeing their children develop into the strength and beauty of Christian character.

Many parents, probably the larger majority, are painfully, even discouragingly conscious of their lack of the qualifications needed for successfully conducting the religious education of their children. This consciousness should lead them to call to their aid those who are qualified to help them in this urgent task. The parents' best service to the child may consist in securing for him the instruction and the molding influence and example of some noble Christian teacher. Let the utmost possible be done through the direct agency of the home; then let the home avail itself of the help of all possible allies which provide helpful religious advantages and wholesome associations, such as the church with its pastors and teachers, the public schools, and all special organizations, such as Young Men's and Young Women's Christian Associations. But the home must be the vital center with which all other agencies are made to cooperate. The child must be made to feel that his religious education has not been transferred from the home but that his home education is being merely supplemented and strengthened by other agencies. His home should be his holiest sanctuary and in its atmosphere he should find that vital sympathy under which the germs of all good are quickened into growth.
CHAPTER II.

THE CHINESE FAMILY
A. Traditional Non-Christian Customs and Attitudes

1. Worship of Ancestors

First and foremost among the national idolatrous rites of China stands ancestral worship, which properly belongs to Confucianism, having been practiced long before the time of Confucius and sanctioned by his teachings and example. It is one of the oldest forms of idolatry known in China; it has the strongest hold in the minds of the people and is one of the principal obstacles to the propagation of Christianity. Its observances are regarded as a necessary part of the duties belonging to filial piety and they are engaged in with great precision and ostentation. Besides the motives arising from a grateful recollection of past associations, children are prompted to engage in acts of religious homage to their parents in the hope of being protected by them, as well as through fear of incurring their displeasure.

The visible objects of worship are ancestral tablets and painted portraits of the deceased. The tablets, or paintings, of both parents are invariably worshipped together if both are dead. The ancestral tablets are made of wood and are about a foot high. The characters written upon them record the name and the title of the deceased, with the precise hour of their birth and death and the names of their sons.

The paintings, or the effigies, which are also objects of worship, are taken after death. Although they may resemble to some degree the individual whom they represent, they are very unlike the portrait of a living person. They have also their peculiar names, which serve still further to mark the distinction between them and portraits of the living. The effigies are generally brought out and worshipped at the beginning of the new year and
on the birthday of the deceased, when they are honored with theatricals or exhibitions. This, they think, shows respect to their parents, or grandparents. They should not be blamed for this; it is due to generations of ignorance and of custom. This liberation of the individual from the thralldom of the family will mean the abolition of ancestral worship. When this is done a great obstacle to intellectual and material progress will have been removed. Filial piety is in China the greatest of all the virtues, and filial impiety the blackest of crimes. There is no country in which old age is more respected than it is in China. Everyone who has made a careful study of the Chinese Four Books knows that the Chinese people have placed great emphasis upon filial piety. Mencius once said, "There are three things which are unfilial, and to have no posterity is the greatest of them."\(^1\) In case of no posterity, how can the ancestors be worshipped? Again, he said, "There are five things which are said, in the common practice of the age, to be unfilial. The first is laziness in the use of one's four limbs without attending to the nourishment of his parents. The second is gambling and chess-playing and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarreling, so as to endanger one's parents."\(^2\) These expressions give the difference between the filial and the unfilial. Ancestral worship is therefore based upon filial piety. Such is the ancestral worship that is observed punctiliously. Some intelligent Chinese think little of the next world. They carry out the duties of their position, they observe the customs which have

1, 2. *Chinese Four Books*, pp. 139, 213.
been hallowed by antiquity and are perfectly satisfied with themselves. Ancestral worship is the outcome of exaggerated filial piety. Filial piety is the basis of the family. The family is the foundation of the entire administrative system of China.

2. Family Temples

The worship of ancestors differs very little in its character from that of idol worship. It consists in prostration, offerings of cooked food, the burning of incense, candles, paper money and sometimes theatrical plays. It is performed at the dwelling house, the family temple, or at the tomb.

Family temples are large and costly edifices, resembling in their external appearance temples for the worship of idols. Like them, the high wall on the outside encloses a large open court, in one end of which is a stage for theatricals. In the building on the side of the court opposite the stage, instead of the usual idols found in the temple to whom it is dedicated, there is to be found a large collection of ancestral tablets deposited on shelves about four of five inches wide and extending all the way across the temple, rising one above the other like seats of a gallery. These tablets are very numerous and sometimes date back a thousand years.

These temples are constructed by the wealthy people in honor of their immediate ancestors and at first they contained only the tablets of a few generations. As the family increased from age to age, although it many have contained many poor members, it generally has had enough wealthy ones to keep the temple in repair and to provide for its expenses. It is a very common thing for persons with property to leave at their death a piece of ground for the use of the family temple, the yearly proceeds of which are
added to a common fund for repairs and for providing sacrifices and theatricals.

The tablets of deceased women are seldom found in the temples, although they sometimes occupy a separate side compartment. The tablets of unmarried men are not generally admitted. In case of the death of unmarried young men of particular prominence and promise, the following expediency is resorted to in order to rescue their names from oblivion. An arrangement is made with another family who has lost a daughter about the same age and ceremonies representing the betrothal and marriage of the deceased parties are performed. After this a child of some other member of the family may be transmitted and his tablet, with those of his reputed wife and descendants, placed in the family temple.

The ancestral temple is the most sacred spot on earth to the members of the family. Here repose the spirits of his ancestors; here is the place for family meetings on sacrificial days; here he expects that his spirit will eventually find its resting place and share in the homage and offerings of future generations. These facts relating to ancestral worship explain the desire of the non-Christian Chinese to have their bodies carried back to their home in case of death. They wish their dust to mingle with that of their ancestors and their spirits to be restored to their ancestral temples, else they would be unhoused, unled, uncared for, uneducated, and they would be wandering, starving, homeless ghosts in a foreign land. This condition is more to be dreaded by the Chinese than anything they can imagine.

Regarding the sacrifices in ancestral temples, we sometimes say to the people offering them: "Nothing is eaten; when you take it away to eat it yourselves it remains the same in substance, weight and taste." "True," they are apt to reply, "spirits do not partake of material food; they appropriate
the spiritual, or impalpable essence, or exhalation." Others, more intelligent and thoughtful, reply: "We know that nothing is eaten but we cannot rest satisfied without giving some outward expression of our grateful feelings; we wish to indicate how fondly we cherish the memory of our ancestors, how happy we should be to have them sit down with us at our board, and to have the privilege of ministering to their wants."\(^1\)

3. Worship of the Kitchen God

The Kitchen God occupies an important place in the national religious rites. This form of idolatry is about as ancient as the one just described and as universal, being practically in every family. The Kitchen God has no temple and no image. It is worshipped under the representation of a paper engraving, generally about a foot square, which is pasted on the kitchen range. This may be regarded as the household divinity of China. It is supposed that it takes cognizance of everything that transpires in the family and makes a report at the close of the year to the chief of the gods, Yu-huang-ta-ti. The night when he is supposed to take his departure is regarded as a very important occasion. All the members of the family are present and a feast is given in honor of the god, intended to propitiate him and induce him to make as favorable a report at headquarters as possible. At the close of the feast the paper god is removed from the kitchen range and burned and thus, in imagination, is transported on the wings of flame to the spirit land and the kitchen is without a god for a few days. On the first day of the new year a new paper is procured and the kitchen god is invoked to resume his place in the family. There can be little doubt that the belief of the constant presence of this god has the tendency to restrain from evil and to bring the words and action of the family into close accord with what they deem to be right and proper.

\(^1\)Nevius, J. L., *China and the Chinese*, p. 134.
4. The Burning of Paper Money

Their paper money is made of paper covered on one side by what very much resembles tin foil. It is manufactured in large quantities for idol purposes and is used throughout the country. A superior kind is made in hollow squares two or three inches long, which are united by a string and hung up everywhere in stores or shops for sale. This kind of paper is called "Yuen Bao", that which is of first or greatest value. It represents large ingots of silver and is used largely in sacrificing to the gods. An inferior kind of paper is to be bought in sheets about eight inches square and made up in rough forms by women, whose lips constantly chant the prayer-like words "O-mi-to-fo", while their fingers are busy with the paper. This is called silver sheet and represents small pieces of silver. It is used in offerings to ancestors and spirits during the seventh and eighth months. When offerings are made to hungry ghosts an immense pile of this paper money may sometimes be burned at one temple. It is believed that the gods or spirits for whose benefit this money is burned receives for it real gold and silver in the spirit world.

On funeral occasions, in addition to the money for the use of the departed spirit, representations in paper of male and female attendants are burned, also paper sedans, horses, wagons, etc. In case of the death of opium smokers, a paper opium pipe and lamp are burned for fear of adding to the torment, or of increasing the displeasure of the deceased by neglecting to make these provisions.

5. Chinese Geomancy

This is known as "Feng-shui"--literally, wind and water--and is everywhere a powerful factor in the Chinese life. While it may owe most of
its development to the Taoists, it is the product of superstition mongers from all the sects. Although founded on one of the most ancient classics, the Yi-ching (Book of Changes), it became systematized only in the twelfth century; yet in seven hundred years it has become "one of the most gigantic systems of delusion that ever gained prevalence among men."¹

The original objects giving rise to the system were the spirits of departed ancestors. Rendered powerful by the act of death, their mediatorship was greatly sought by the living. Naturally their sepulchre-home was of great importance and only "wind and water doctors", or "luck-doctors", could properly locate this. Later, however, the sites of houses, shops, pagodes, and cities came to be determined by these doctors and their science broadened out until it included "cosmogony, natural philosophy, spiritualism, and biology so far as they have these sciences."²

Sparks of the dead are but media through whom survivors can influence the real power, which is nature. Nature is regarded as a living organism over which hovers invisible hosts of malignant beings who need to be propitiated. If a tomb is placed so that the spirit dwelling therein is comfortable, the inference is that the deceased will grant those who supply its wants all that the spirit world can grant. A tomb located where no star on high or dragon below, no breath of nature or malign configuration of hills can disturb the peace of the dead, must therefore be lucky and worth great effort to secure it.

The principles of geomancy depend much on two supposed currents running through the earth, known as the dragon and the tiger; a propitious site has both of these, one on the left, the other on the right. A skillful observer can detect and describe, with the help of the compass, the direction

¹,², Beach, H. P., Missions in China, p. 73.
of the water courses, the shapes of the male and female ground and their proportions, the color of the soil and the permutation of the elements.

Evidences of the power of this system are seen everywhere; graves with their armchair configuration in the south, crooked streets, blank walls and screens to prevent spirits from gaining impetus through rectilinear motion, pagodas and temples erected to improve Feng-shui, the location of the big cities and of the mausolea of grandees, theories about the height of new buildings, near older ones, hostility to two-story houses of foreigners and spires of Christian churches, and the prevalent dread of the telegraph, mines, and railways, all so fearfully inimical to good luck. These are but a few samples from many. In a word, the universal fear of bad Feng-shui is expressed in their proverb "A real man would rather die than to have his eyebrows inverted", that is, to lose his luck. And the key to this most enthralling system of superstition is held in the itching palm of the crafty geomancer, usually of Buddhistic or Taoistic faith.

6. Worship of Deified Heroes

Homage to deified heroes may properly be regarded as belonging to the idolatry of China, as all these deities are prominent men in Chinese history and have been deified by the express authority of the Emperors in former times. Most of these gods are of comparatively recent origin. The births of but few date back further than Sung dynasty, which assumes the government of the empire in 976 A.D. The title, or office, of a god is derived from the reigning sovereign. The conferring of these titles sometimes originates in the wish of the Emperor to hold up as an example one who has distinguished himself by his loyalty or efficiency in civil or military service; and sometimes it originates in the gratitude of the people to introduce to the
Emperor those who have won their hearts by favors and to purchase for them divine titles. When a community cannot afford sufficient money to secure the public appointment and recognition of the favorite idol, they sometimes erect their temple and enshrine their god without this recognition. The different offices, or degrees, of the divine honor conferred by the Emperor are no less than seven, exclusive of the official titles of the living, which are sometimes retained after death as divine titles by those who are deified. Most of those deified are persons who have lost their lives in service and are thus held up as examples for imitation. It is a striking fact that, of all the gods, only the deities of the highest class attain to the title of Ti, which belongs to the Emperor, who seems to regard it as an act of condescension to share this title with them and adds to his own title the character "Huang", meaning greatest.

7. The Influence of Fortune-Tellers

A group of blind fortune-tellers may be seen in every part of China led by an attendant and giving notice of their approach by playing lively airs on a kind of guitar of three strings. They gain, from oral instruction, a superficial knowledge of the general principles and practice of some of the most simple methods prescribed in works on fortune-telling. They are great gossips, becoming familiarly acquainted by consultations with the neighborhoods in which they carry on their business and are particularly skilled in eliciting facts by indirect questions and delivering their responses in ambiguous language. They make their disclosures in a chanting tone, with a musical accompaniment on their instrument. The women are their most successful dupes.
In addition to this mode of fortune-telling, a variety of others are used but regarded as of little importance. One method is carried on by means of birds, which are trained to select strips of paper containing a few words of good or evil import. Snakes and turtles are used much in the same way, the direction of their heads indicating which piece of paper is to be selected.

One class of men gain a livelihood by gratifying the curiosity of those who wish to know who and what they were in the previous state of existence and what they are to become in a succeeding one. This is done by means of maps, or tables, of the three lives. The applicant is required to state his name and the time of his birth and, the leading facts of his present life being known, he is informed what his name, occupation and place of residence were in the past life and what they are to become in the next. It seems to afford a kind of satisfaction to persons who are miserable in this life to be told that they have been persons of wealth and high position in a previous state, or are to be in a future one. This mode of revealing past and future events has the advantage that its statements cannot be disproved.

8. The Choosing of Lucky Days

This is sometimes done by consulting the almanac, in which the character of each day is marked. In more important matters, a more particular examination is necessary; and a person wishing to commence any work, or enterprise, under favorable auspices goes to the shop of a professional day-chooser. These shops are numerous and, in passing through the street, the grave day-prophet may be seen with pen in hand surrounded by his numerous city and country customers. The characters of days are determined by the stars which are supposed to preside over them. Sometimes a day is under the combined influence
of a prosperous star and an adverse one. It is necessary, in such cases, to determine what influences predominate and to examine the relation of particular stars to particular objects and enterprises. In commencing business, opening a school, building a house, fixing a wedding day, or in engaging in anything of great importance, the choosing of a lucky day is regarded as a matter by no means to be neglected. If a school is opened under an unfavorable star, it is believed that sickness will prevail in it, endangering the lives of pupils and teacher. If a person undertakes a journey under a particular star, he is in danger of not being permitted to return home again. Nothing strikes the attention of an observer so much as lucky days as the large number of bridal chairs, with their accompanying retinue and music, which on these days may be seen passing in every direction through the streets and through the country.

The fact of a person's having been born on an unlucky day is regarded as having an unfavorable influence on his whole life and is taken into account in divination by the different methods. A girl born under the star denominated in the colloquial the "Broom Star" is looked upon with suspicion and it is generally supposed that the family which receives her as a bride will have their house swept clean of its luck.

The above superstitions which appear among non-Christians are too frivolous and unreasonable to engage our attention and careful study. They acquire their interest and importance from the fact that they are not curious antituities but present realities; they are not theoretical speculations confined to the few but practical beliefs of universal prevalence, swaying the minds of millions and presenting a most serious obstacle to the reception of the truth. These beliefs are nicely adapted to the hopes and fears of man's nature and are clung to with great tenacity by those whose reason has been
molded and enslaved by them. Fate and a thousand inferior deities force the
mind to conceive of their universal sovereignty and overruling providence.

Old systems of error and superstition are now crumbling and falling
and even idolatry, whose reign has been so protracted and so nearly universal,
seems to be passing from the earth. The Chinese Christians are awaking from
a sleep of generations, to respond to the impulse of new ideas, to join in the
march of modern civilization and to take responsibility in the present time;
on the other hand, the superstition of and the objection to the real truth will
still exist if Christ is not earnestly, urgently sought in the family. The
truths of religious education are, of course, the important factors by which
religious attitudes may be established in the family. Without religious edu-
cation, the family is not on solid rock but on sand.

B. Traditions Not Inconsistent With Christian Practices

1. Forms of Worship

Persons visiting the temples under circumstances of peculiar urgency
often worship along the way for the distance of half a mile or more, stopping
every few steps to make their prostrations. On ordinary occasions, worship
consists simply in burning candles and incense, making prostrations before
gods and giving their contributions or offerings to the priests.

The following is a description of some peculiarities of worship in
China. The temples are generally visited on particular days appointed by the
priests and the great object of these visits is to obtain a bill for the pay-
ment of money in Hades. When the women apply to the priests for instruction
and assistance, they are answered much as follows: "When you die your soul will
pass into the land of spirits, where it remains ages or hundreds of years
before it is allowed to return to earth and inhabit another body. In your
journeying there, when you cross bridges you will have to pay toll; when you cross the ferry you must fee the ferryman; if you wish good accommodations and attentions in the inns, you must be able to pay well for them. It will be very desirable also for you to fee the inferior officers of Hades so as to bring your case speedily before the courts for adjudication and to facilitate your release and advancement. In a word, money answers all things in the land of spirits as well as in the present world.¹

When the death of a parent takes place, an announcement of death should be sent immediately to the friends or relatives of the family and later a call should be made offering sympathy to the living and bereavement gifts to the deceased. The latter would probably consist of a scroll on which is written the high character, the pure motives, or the type of position which the deceased had held, or perhaps a gift of money. This presentation of gifts is made by close friends and relatives. This custom is practically a universal one.

Practices such as the burning of candles, incense, and offerings are identical with those in Christian homes, although their interpretation is far different from that of the Christians. The burning of candles represents happiness; the incense disinfects the home, while the offering helps in a variety of ways. This motive is not entirely contradictory to Christianity if regarded in the right attitude.

2. Benevolent Organizations

It may seem strange to Occidental peoples that benevolent societies are to be found in China, yet it is a fact that they do exist in numbers. In comparing these institutions with those in the Occident, one is struck with

¹Nevius, J. H., *China and the Chinese*, p. 106.
the similarity in their nature and purpose. They have orphan asylums, institutions for the relief of widows, as well as for the aged and infirm, public hospitals, free schools and other kindred institutions more peculiarly Chinese in their character. Moral tracts are also distributed to a great extent.

Orphan asylums are found in almost every city and frequently in country villages. They are established usually by some wealthy individual or by a group of individuals and are sometimes supported by a permanent fund or by the proceeds from lands given for that purpose. Most of the children brought to these places are infants whose parents are too poor to support them. The majority of them are girls. They are put in charge of foster mothers, who generally live in their own home, being required to bring the children to the asylum only twice a month for inspection, at which time they receive their regular stipend. When the children are about two years old they are brought back to the asylum and several are put under the care of one nurse. Children of both sexes are not infrequently adopted and treated by their benefactors as their own.

Societies for affording pecuniary aid to widows are common and exist either independently or in connection with societies embracing several distinct objectives conjointly. Immediately after the death of her husband, a widow receives a larger stipend than at any subsequent time, in order to assist her in providing for her young children. This allowance is gradually diminished. The peculiar interest felt in this class of women is due to the views of the Chinese respecting the disreputableness of the second marriage of widows. This viewpoint is gradually changing for money can hardly be raised to care for them and the widows are free to do as they please, to marry or not marry.
Free day schools are found almost everywhere and some of the large cities contain several of them. Each one is usually instituted and supported by the beneficence of a rich individual or family. It is not considered exactly respectable to attend these charity schools and the pupils in them are, for the most part, the children of the poor, who thus have the privilege of education.

The most popular benevolent institution in China and the one having by far the largest income includes a variety of objectives. It has a fund for providing coffins for the poor, a fund for carrying coffins, which have been thrown carelessly aside, to some suitable place for interment, as well as one for collecting and burying again human bones exposed to view. It has also a fund for the relief of destitute widows, one for gathering old printed paper, one for the suppression of immoral books, as well as various other funds not mentioned above.

It is also worthy of note that most of the roads and fine arched bridges, as well as the public buildings of China, are constructed by voluntary contributions. In connection with these public works, it is very common to see stone tablets erected containing the names of the donors and the amount of their subscriptions.

3. Funeral Customs

The funerals of grown persons, and especially of parents, are as remarkable for burdensome ceremonies, extravagant manifestations of grief and lavish expense as are those of children for their coldness and neglect. When an individual dies the house is usually filled with weeping and weeping. A company of priests is engaged to chant prayers for the departed spirit, a service somewhat similar to that of the Christian service, with a pastor of-
Various services and ceremonies are performed during several days immediately following the death and on every subsequent seventh day, closing with the seventh seven. This use of the number seven presents almost the only marked analogy between Chinese and Jewish, or Occidental, usage.

When the coffin is carried out for burial, usually by eight, sixteen, or thirty-two coolies, sometimes on a catafalque, men and women follow in the procession clothed in coarse white garments. This custom of wearing white for mourning is in direct contrast to that of the Occidental custom of using black. A funeral procession can be a grand affair, requiring an hour or two to pass a given spot. The shrill clarionets pipe forth their dirge but it requires a trained ear to know the difference between this and the joyous notes of the marriage strains. Two enormous mourning lanterns lead the procession, borne aloft, while bands of musicians perform end a sedan-chair, or horse carriage, containing a conventional portrait of the deceased is invariably a part of the procession. Many other practices, of which many are not inconsistent with Christian practices, may be observed, such as the use of fireworks, fire crackers and wreaths, all intended to pay honor to parents. The matter of paying respect to parents is of extreme importance and the memory of parents is held as sacred as the thought of heaven itself. Reverence for parents is instilled into every Chinese child.

4. Ceremonial Observances of Confucius

The code of ceremonial observances laid down by Confucius has undergone considerable elaboration. Confucius is the sage of China; the precepts he expounded were committed to paper by his disciples and are today the entire moral teaching and training inculcated in the youth of China by all her schools throughout the country. Confucius taught filial piety, submission to
authority and all the virtues that are recognized by the highest religions. These are all fundamental factors in the human life. These are Christian practices which lead us to the higher life. We have reverence for our parents because they have cared for, fed, housed and educated us. The debt we owe to them cannot be made up. To reverence parents is therefore, to the child, a law or commandment, which is to be strictly observed. It has been said that "filial piety is the prime virtue of all." What is this filial piety? Confucius said: "While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not depart from the way of his father, he may be called filial." 1 Again, he said, "While parents are alive, the son may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes." 2 One of the disciples of Confucius asked what filial piety was. He then replied, "It is not being disobedient." 3 Another disciple, Tsz-yui, then asked what filial piety was. His answer was: "The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support. Without reverence, what is there to distinguish the support of one from the other?" 4 These beautiful expressions given by Confucius are deeply interesting concerning the Chinese mind. The "grey-haired" require the care of their children during illness and at death. When a parent is ill, often a son or daughter will cut a piece of flesh from his or her own body, generally from the arm or thigh, with which a broth is made for the ailing father or mother. The Chinese laud such a deed to the skies as an exemplary act of filial piety. This custom is now scarcely ever practiced because in times of illness the parents are sent to a hospital or a doctor is called into the home. In spite of their ignorance, their respect for

1, 2: Chinese Four Books, pp. 6, 35.
3, 4: Chinese Four Books, pp. 11, 12.
parents deserves admiration, "For God commanded saying, honor thy father and mother: and he that curseth father or mother, let him die the death."

The submission to authority which originated in Confucius' teaching prevails in China. Jesus said, "Thou shalt find a piece of money: that take and give unto them for me and thee". Again, Paul said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Jesus and Paul were under the Roman power at this period and were subject to it, otherwise the gospel could not have been preached to the Romans. So it was the same with Confucius, who claimed submission to authority.

In regard to a magistrate, he is an absolute autocrat in his own district and holds a position which is in no way analogous to that in Occidental countries. In the family, however, the individual is in complete subjection to the family, or rather the members of the family are interdependent. The successes and reverses of each member affect the whole family. The headman of the family or of a village is held personally responsible for a robbery or any unlawful occurrence in his neighborhood. The crime, or defalcation, of an individual implicates his whole family. In such a case, the magistrate's first step is to arrest the whole family. If it is a question of money, the family has to meet the loss. The headman should, therefore, be obeyed in every respect. The authority of the aged is respected in China.

5. Festival Days

The observance of the festival days, such as the Fifth Day of the Fifth Month, Festival of Tombs, Independence Day, Thanksgiving Day, New Year's Day, are kept without exception. There must be a high ideal and motive for each festival day. For instance, the Fifth Day of the Fifth Month is observed
because of the excellent merit, or work, of Chu Yuen in the third century B.C. He was a good officer of stainless character, standing high among those corrupt ones who slandered him before the Emperor because of his moral achievements. He presented his case to the Emperor but his word was not accepted and he was finally dismissed. He then declared that though everyone become a drunkard but himself he would still remain a man of modest and soberness. Finally he threw himself into the river and perished. The day of his death is commemorated as "Dragon-Boat Day", because a dragon was painted on the boats which ran up and down the river. Upon this festival day the occupants of the dragon boats race up and down the river while the crowds along the shore cheer and reward the victorious crews. The sound of drums and gongs are to be heard coming from the boats. The noble character of Chu Yuen is thus to be remembered.

The Festival of Tombs comes usually in April. Ancestral graves are put in order by the family, who go thither on pilgrimages to offer food, money and paper images of servants to the shades of the deceased. The Chinese Christians, however, instead of following these superstitious customs, visit the ancestral graves for the purpose of placing flowers or wreaths upon them.

The Fifteenth Day of the Eighth Month is sacred to the moon, and on that night all China is ablaze with every conceivable variety of lantern, moon-cakes are exchanged between families, and everywhere there are firecrackers and candles galore. Although the moon is not worshipped by Christians, nevertheless they, too, observe the custom of eating and exchanging the moon-cakes.

New Year's Day is the universal birthday, when everyone adds a year to his age. In preparation for it accounts have been squared, houses cleaned, new clothes bought for the occasion and doors are adorned with mottoes of happy omen, giving the town the appearance of a gala day. On this day carts,
chairs or automobiles go through the streets carrying well-dressed men intent upon "worshipping the year" ceremoniously and for once the sounds of trade and business are entirely hushed.

It is thus to be observed that the most prominent festival days are really not inconsistent with Christian practices. Whatever the Christian does is based upon, or in conformity with the principles laid down by Christ. Their manner of observance thus becomes a matter of inquiry for non-Christians. It calls into existence a sympathy between Christians and non-Christians, while the old customs are being abolished or gradually being replaced by new or similar ones, in which the practices of Christian principles are maintained. It will revolutionize the Chinese system of customs. Such a revolution might indeed take place without reference to Christianity. The moral forces which have made China what it is are not to a large extent inert. There are in the Chinese family many questions and many problems but the one great question, the sole-comprehending problem, is how to set religious education at work upon those practices which alone can and will solve them all in time. Religious education will not make the mistake so often repeated, that of seeking for fruits where there have been no roots. It starts from a fixed environment. It is religious education that awakens and develops each member of the Chinese family. It will create an intellectual atmosphere as well as a spiritual one in the home, causing the children to feel that their progress at school or in church is intimately related to instruction at home, and is of personal interest to the parents and to the family as a whole. It is educational in function and religious in character, so that it is essentially an institution for religious education. Religious education is not an occasional incident in its life; it is the very aim and the dominating purpose of a high-minded family. The value of such a stimulus, now totally lacking in most Chinese homes, is
beyond calculation. To remould the Chinese home or to reform the customs of
the family, first of all requires religious education,—the task of train-
ing persons to live the religious life and to do their work in the world as
religious persons. It must mean the development of character; it eventuates
in right conduct and a consistent, coherent life for every member of the
family.
CHAPTER III

THE CHINESE FAMILY (CONTINUED)
A. The Place of Women and Children in a Chinese Home

1. Inferior Position of Women

a. Not Equal With Men

It has been said that the status of the women is a very good criterion of a country's civilization. There are few countries in the world where women hold a more lowly position or are treated with less respect than in China, yet China was a civilized country centuries ago, enjoying precisely the civilization she has today.

Women in China are a nonentity. They have always suffered because of the teaching of Confucius that man is the reproduction of heaven and is therefore supreme in all things. Because of this false teaching, woman can determine nothing for herself and is subject to three obediences,—to her father when she is a daughter at home, to her husband when she is married, and to her son after the death of her husband.

In the Chinese scheme of things, the universe is divided between Yang and Ying; the former is man, the latter woman; the former is good, the latter evil. In the combination of the Chinese character for woman, three women stand together, implying "intrigue". Thus woman is an inferior being, a necessary evil to be kept in her place. The ancient Book of Changes, regarded as holy by the Chinese, teaches that the original principle out of which heaven and earth evolved was a united male and female principle but that the two separated, the male becoming the heavenly principle and the female the earthly principle. The female is represented by darkness, the male by light; the female by weakness, the male by strength; the female by ignorance, the male by wisdom. The Chinese mind very clearly distinguishes between the two. "The great philos-
opher and sage of the Orient said that women are as different from men as earth is from heaven, and again he said that women are, indeed, human beings but that they are of a lower state than men and can hardly attain a full equality with man. Therefore, the female is to be kept in submission, receiving no culture and no development of the mind. He also said that it is a law of nature that women should be kept under the control of men and not allowed any will of their own.\textsuperscript{1} The birth of a daughter is no signal for rejoicing; she is frankly not wanted and is denied the privilege of education. When the death of her husband occurs, the wife wails and weeps, exclaiming "Oh heaven, oh heaven!" to show that she cannot live without him. She is supposed to be absolutely dependent upon father, husband, or son.

b. Marriage Controlled by Parents

Marriage by proxy is in vogue in China. It is arranged by parents or grandparents of the bridegroom and bride through the agency of a go-between. In taking a wife it is impossible to proceed without the aid of a go-between. Betrothal is considered binding and often takes place at a very early age. In some cases the future daughter-in-law is brought as an infant into her husband's family and grows up as a member of it. This custom is not of high repute, however, and is particularly objectionable because, in one district at least, the future husband and wife often establish marriage relations without any formal ceremony of marriage. Often the chief purpose of the betrothal is that the friendship of the two families may continue permanently. This betrothal is made without consulting the daughter's wishes. The son as well as the daughter is under the same subjection. However, family affection usually leads the parents to plan a marriage that they think will be, on the whole, for the best interest of the family.

\textsuperscript{1}Bashford \textit{J.W., China: An Interpretation}, p. 128.
Marriage is forbidden to all persons having the same surname, even though they should belong to widely separated sections of the country. In practice consideration is, of course, given to equality of social status—"eight ounces is a match for half a pound"—and the horoscope of the persons is often taken into consideration. The bride brings her trousseau but the husband's family have to pay a dowry for her, although among the wealthy this is somewhat of a formality. Marriage arranged for in this manner is not one of affection and in many cases, at least in the humbler ranks of life, is as much to provide a help for the mother-in-law as a wife for a son. To bear a daughter is considered a loss because of the trousseau. The daughters are frequently called "smuggle salt" and are, comparatively speaking, unable to hold an eminent or high position. All affairs concerning marriage are under the control of parents, or of uncles, in case of the death of the parents.

c. Subjection to Husbands

No attempt is made to fit a girl to be the companion to and intellectual equal of her husband. Such an idea is entirely foreign to the Chinese conception of marriage. The wife is completely subjected to her husband. Divorce is allowed the husband for seven reasons and anyone desiring to get rid of his wife can easily find legal grounds for action. The seven legal reasons for divorce are unfilial conduct toward the parents of her husband, lasciviousness, jealousy, loquacity, thieving, leprosy, and barrenness.

Filial piety is so highly esteemed in China that children seldom disobey their parents and thus this is rarely a cause for divorce. There is a high standard of morality among respectable and well-to-do families in China, so that the second reason for divorce is not likely to be the ground for a separation. Jealousy is very common everywhere in China, as elsewhere. In regard to this and to talkativeness, the Chinese husband apparently thinks that
"what cannot be cured must be endured." Thieving is not worthy of mention among respectable people as a reason for divorce. Leprosy is a more serious matter. The go-between is supposed to see that the bride-elect is healthy. Although there are many lepers in China, the percentage in proportion to the population is not very great, so that the possibility of its occurring is small. Barrenness is, to the Chinese mind, very important. Menicus said that "there are three things concerning filial piety but no posterity is the greatest crime of the family." In this case, the husband may either divorce his wife or take concubines.

Divorce in China is quite one-sided. No wife could think of divorcing her husband, who is usually considered a king who can do no wrong. Public opinion will always be on his side. The wife is a chattel to her husband without exception. He can flog her or do anything to her within reason. Hers is a life wholly destitute of great impersonal interests, resulting not only in mental and moral emptiness but absolute subjection to the husband. Theoretically, divorce is the simplest of matters; in practice, it seldom takes place. It is much simpler and more dignified to ignore a recalcitrant wife and to allow a concubine to take her place. A divorce, moreover, involves inter-family adjustments, as the woman's relatives can prove extremely troublesome and the attempt might even lead to litigation with all its attending horrors. The woman's position in the family is thus a lowly one.

d. Subjection to Parents-In-Law

The wife is not only subject to her husband but also to her parents-in-law. If the father-in-law passes away then she should consult her mother-in-law about everything. She is not free in spite of her being a wife. As a rule, the parents-in-law go to bed very late, with no definite time for retirement. It is the duty of the daughter-in-law to wait upon them and never to go
to bed before they retire. To be a daughter-in-law requires patience and hard work, without which she is considered to be unfilial. Before doing anything whatever, she must consult them regarding it. Furthermore, she must arise earlier than any member of the family to do the sweeping, cooking and any other necessary domestic duties. Although she toils in this respect, she can have no private property, no personal, domestic animals, or any articles for her own personal use.

The wife is the head of the house only when there is no mother-in-law to superintend the domestic work. If there is a mother-in-law, then she rules and often with a rod of iron. A cruel, tyrannical, and hardhearted woman can make the life of a daughter-in-law and subsidiary wives and slave-girls a perfect misery. The poor little wife has a hard struggle, indeed, for the wife is supposed to bear everything with patience and submission and to wait hand and foot on the mother-in-law. While in the West the mother-in-law is often a much-maligned person and the butt of many a joke, in China the mother-in-law is regarded in the highest respect, which amounts to almost worship.

The feelings of this august personage toward the daughter-in-law may be judged, as well as the feelings of her poor inferiors toward her, from this Chinese expression: "there is no such thing as a mother not loving her daughter; nor is there such a thing as a mother-in-law not hating her daughter-in-law." Everyone loves his or her own and hates others as well. The mother-in-law is the head of the family, at least as far as the domestic arrangements are concerned, so the daughter-in-law is, in most cases, virtually a slave to the mother-in-law and her servitude is a long and bitter one unless the mother-in-law is disposed to be kind-hearted.

e. Foot-Binding

It is a pitiful sight to see girls whose feet have been bound in their childhood. They have been given a normal body but custom has compelled them to
cramp their feet into an unnatural form. There is not sufficiently trustworthy
evidence to trace the custom of foot-binding from its earliest beginning. It
originated, in all probability, with one of the concubines of the last prince of
the late Tang Dynasty, 934 A.D.¹ The name "golden lilies" was given those women
who had bound their feet. The custom forcibly illustrates some of the innate
traits of the Chinese character, especially the readiness to endure great and
prolonged suffering in order to attain to a standard even if it is merely for the
sake of appearances. There is no other non-religious custom peculiar to the
Chinese which is so utterly opposed to the natural instincts of mankind and yet
which is at the same time so dear to the Chinese, and which would be given up
with great reluctance. The result is always a deformity of the foot, sometimes
to the crushing of the bones in the process, and the woman is usually crippled
for life. She is inferior because of her small feet, being a physical hindrance,
and so is not worth as much as a man in the same position.

The reason for foot-binding was merely for the sake of appearances but
since a girl's chief duty is a domestic one and they are not permitted to go far
beyond the limits of the circle of the home, appearances are not so important an
issue. Gradually foot-binding became the social custom which the people adopted.
The widespread custom of foot-binding is somewhat similar to that of the binding
of the body with corsets in Western lands, which has been sanctioned by long prac-
tice and has been an obstacle to perfect physical development.

The custom of binding women's feet is supposed to have been done away
with by educators and religious leaders but the customs of many centuries stand-
ing are not so readily eliminated. Men have refused to wed a woman whose feet
are of natural size. Mothers who are indifferent in every other respect rela-
tive to their daughters, pursue extreme diligence in bandaging and they guard
against every attempt which the child may make to be relieved from the painful

¹Bashford, J.W. China: An Interpretation, p. 130
process. Somehow the vast importance of foot-binding is impressed upon the child and as a result the martyrdom necessary for attaining it is cheerfully endured. The common Chinese saying "For every pair of bound feet there has been a whole tubful of tears" reveals the heroic attitude of the girls toward this cruel custom, which is practiced in no other land except China.

2. Industrial Position of Women

Some Chinese homes are in good order, some are not with regard to cleanliness. The philosopher Chu Hsi said, "It is necessary to arise at dawn to manage the home in every possible way." Some women are on the contrary. This fact is due in part to the women having had no training along this line and they lack knowledge of how to keep their homes neat, and in part to the handicap of a small income, which leaves them with little incentive to manage their homes in a satisfactory manner. Although the floors are frequently swept with a coarse broom, the accumulated trash may be deposited for an indefinite time in the dustpan behind the door. The yard, too, becomes fairly choked with the accumulated rubbish of weeks and even months. This is not, however, true of all homes.

a. Home Work of Chinese Women

In the common ranks of life, where it is the woman's function to "boil rice," as well as to "bear children," it is important that she be a capable housewife. Theoretically, she is the keeper of the home. Her husband refers to her as "the person within," with the addition of various deprecatory epithets.

Cooking is always only a woman's duty. Plain boiled rice, stewed vegetables, meat, fish, and sometimes chicken satisfy their family wants. If the food materials have not been properly prepared or have been cooked scarcely enough to render them free from germs, no knowledge of the laws of sanitation and health mars the enjoyment of them. In some parts of China some women do
most excellent cooking, their food being most delicious, and everything in
their homes is in first-class order.

Sewing is always a part of the duties in the home, as well as embroidery work. Long trousers, skirts, and tunics all require cutting and sewing. The wife also makes the stockings and heavy cloth shoes for herself and her family, although the family can sometimes afford to buy them.

Almost every family does its own laundry and the wife is usually the laundress. She takes the laundry to the canal, the pond, or to the river. No flatiron is used except by up-to-date persons. Among the wealthy, the slave-girls, or maid-servants, are the laundresses.

The wife devotes much of her time and attention to the care of her children. She begrudges her baby no amount of time or strength, and too often literally "loves him to death" keeping him in her arms as long as she likes, whether he is awake or asleep. The appalling infant mortality in China is due most of all to the mother's ignorance of the simple rules of health. The average mother has no knowledge of the use of milk in feeding babies and she offers the tiny child of a few months anything and everything that its parents are eating.

"China is no exception to the general rule that practically all the women in the families of meager incomes add no inconsiderable amount to their husbands' earnings by some form of industry which can be carried on in their own homes. At certain seasons of the year the women help to increase the family income by working in the tea fields, picking the tea leaves and preparing them for market. All the forms of sericulture, too, are carried on by Chinese women, such as the raising of the silk worm, spinning the raw silk into thread and weaving the thread into the finished product. The spinning and weaving of cotton is another profitable industry, to which many women give long hours."¹ In some

¹ Smith, Arthur H., Village Life in China, p. 270
districts families keep slave girls simply for cotton spinning. The women often spend hours joining together bits of fur left over from the larger pieces used in lining expensive garments.

Many straw products can be made in the home between the time taken in cooking of meals and the feeding of babies, and the baskets, matting, straw sandals, fans, and children's toys, which are so widely used in China, are often the work of women's fingers. Many Chinese women not only make the cloth shoes and stockings for their own families but also make them for sale. Some women help to support the family while others are idle and inefficient members of the family. The women who are industrious and who help support the family are always admired even though they are not educated.

b. Field Work of Chinese Women

In the country districts many Chinese women help in the fields and often show greater skill in agriculture than in house work. Such can be seen everywhere in the fields of the little landscape garden patches, called the farm, sharing alike in toil with her husband, wading deep in the water to rescue the submerged crop, later hulling and threshing the rice. In times of drought she may be seen treading the irrigation ditches with feet all brown, burned and blistered because they had become sore and swollen from having waded in the flooded fields during the rainy season.

Even women crippled by bound feet are sometimes seen in out-door work in China. The small-footed woman may be seen pulling heavy boats along the tow-paths, or leaning on their hoes to rest their tired feet while working in the fields of cotton. The writer once made a visit to Hochow, of Anhui Province, and saw women drawing the wheelbarrows. Another time in Yenchow, of Kiangsu Province, he saw women driving donkeys. It was a great surprise to him because he has never before seen such customs. "The saying runs, 'Customs vary every ten li', which seems, at times, to be a literal truth. 1

1Smith, Arthur H., Village Life in China, p. 270
The women of the poorer class are generally engaged in coolie service. Women carry incredible loads of wood, coal, and other supplies, up the steep roads which lead to the villas and other places. Boat women are often seen in some parts of China. Such tasks are performed by women with unbound, as well as bound feet. Some women with unbound feet do hard physical labor that would seem to be an impossibility for them. Where poverty is most bitter there is no distinction between man's work and woman's. Some of the women of the laboring classes leave their homes at sunrise and work until sunset at any work which it is possible for them to procure.

Chinese women and girls spend their days within factory walls in many parts of China. There is the greatest possible diversity in the size of factories, the type of work, the conditions and hours of labor, the wages, and any generalizations would be almost certain to misrepresent the facts. The best one can do is to cite a few examples of the work Chinese women are doing in factories, and let these facts suggest the problems and needs which are in China.

Weaving establishments are found in large numbers in some parts of China. These establishments are run seven days a week, with only a very few yearly holidays, and wages are paid on the basis of the amount of work done and the degree of skill shown. Most of the women employees receive their food and a few dimes a month, although some experts earn two dollars a month in addition to their food.

Some Chinese girls work in the egg-preserving factory. Those who break and examine about three thousand eggs a day are paid five dollars a month. However, the chief industries are the making of silk, cotton, and paper. Many of the mills are very large, some of them employing as many as two thousand workers. They are equipped with thoroughly modern machinery, and are often well-lighted and well-heated, but the hours are cruelly long. Many factories run day and night throughout the year. The writer visited a factory in Wusih
four years ago where the factories are especially noted. It is heart-breaking to find that women and children work in long twelve-hour shifts, seven days in the week every week of the year. With such a murderous factory system as this, death brings a welcome relief to the toilers.

The severe labor entailed upon Chinese women in the drudgery of caring for large families, the nursing of so many children, the assisting in gathering the crops, besides other outside toils, cause them to become low spirited. The writer, while stationed at Siao Tang Yang, of Anhui Province, saw a woman working in the field after dark by the light of the moon, in the month of July. She suddenly screamed, saying that she was bitten by a viper. It was pitiful to hear that she died within two days. And this was the result of the field work that cursed her life.

3. The Attitude Towards Children

a. Slight Regard for Girls

China is the land of children. No Malthusian law deters the multiplication of the Chinese race. All boys are heartily welcomed on their arrival into this world and none are disposed of unless there be some defect which makes their presence undesirable. With girls it is a different matter. Their first appearance in the world is very likely to be unwelcome and thereafter they are not to be mentioned in the enumeration of one's children even though the poetical name of "a thousand pieces of gold" be given to them. However, a metaphorical shower of gold of this nature is not desired. From her infancy she is a burden because she cannot perpetuate ancestral worship nor be a permanent member of her own family. She makes an extra mouth to feed and for all these reasons she is sometimes drowned in a cesspool or thrown away. It is a curse to China that no care is taken of girls, even though most Chinese parents would wish their children all to be boys. One may kill a girl even though she
might become a queen but no one kills a boy even though he may become only a beggar. In some sections in China, "the crime of getting rid of children is terribly prevalent, in others, it is caused by adverse circumstances, being the inevitable result of bad harvests or of famine or flood. It ceases in such places, to a great extent, when the cause has disappeared. Such disasters cause a brisk market for children. Even boys are sold at such times, though it is mostly the girls who are eagerly snatched up, in some cases for slaves, but very often to be brought up in a life of vice." The girl is not so much valued as the boy and with the advent of poverty she has been the first to be sold into slavery. This is strictly prohibited since the establishment of the Republic of China.

b. Welcoming the Birth of Boys

The early years of a Chinese boy are years of supreme happiness. He is welcomed to the household with delight. His mother is the literal slave of her children. If they cry, they must be coddled, most probably be carried at whatever expense, if it is possible to prevent such a terrible state of things. At any rate parents love boys more than they love girls. When parents are especially fearful lest an only boy should be made away with by malicious spirits, they often call him by a girl’s name in order to deceive the powers of evil and thus beat them at their own game. Another plan, with the same end in view, is a nominal adoption into another family where the children spend at least a portion of their time so that the spirits may be thus hopelessly perplexed as to which family really owns the child. Such names as "slave girl", "old woman", "calf", or "dog" are given to boys under these circumstances. From this it is easy to see that there is a great distinction between boys and girls.

It is astonishing what an amount of enjoyment Chinese children can get out of life, though the Chinese for ages past have done their best to fit

1Ball, J.D. *The Chinese at Home*, p. 73
old heads on young shoulders. Their school books have taught them that there is no profit in play; centuries of repression have made them quiet children. Under the old system, they were shut up from sunrise until five o'clock in the afternoon at school, sitting on hard wooden benches, each singing his lessons at the top of his voice. The old books were fit only for grownups to pour over in study. The "Four Books" and "Five Classics" were learned by heart and if the boy remained in school long enough he learned to compose essays based on the classics and to write poems. Although these are not fitted for the brains of boys, yet they have a chance to be instructed; the girls, however, are said to be "lost goods" so that they are not sent to school for any education whatever. Thus the birth of the girl is no sign for rejoicing for she is plainly not wanted, but it is quite different in the case of the son. Their explanation is that a daughter cannot worship at the ancestral shrine. A man must have a son. If he fails to have one, he adopts one to carry on the ancestral worship which is so important to the Chinese mind. If you inquire of a Chinese how many children he has, he will invariably reply by giving only the number of sons, omitting the daughters altogether. If he has three boys and two girls, he will say that he has only three children. Again, if one asks a man what place he holds in his family, he will omit all mention of his sisters and will say he is the eldest, or the second, even though there are several girls older than him.

c. Employment of Children

With the humdrum routine of the girl's and boy's life at home, one has reason to be anxious concerning them. They are never supposed to be taught to read or write even their own names. The education of most Chinese girls has been banished from human thought for the space of some milleniums.
Regarding their home or field work, to think of this is to arouse a feeling of pity. The care of silk worms, the picking, spinning and weaving of cotton are largely the labor of women to which the girls are introduced at a very early age. Sewing for a Chinese family is a serious matter, especially since the number of families who can afford to hire help in this line is a very limited proportion. Aside from this employment, in which a Chinese girl who expects to be acceptable to the family of her mother-in-law must be expert, girls can also be made use of in almost any line of home work to which the father may be devoted. In the country districts all over China, boys and girls alike are sent out to scratch together as much fuel as possible, for the preparation of food and this continues, in the case of the girls, until they are too large to go any distance from home. They soon learn to tend a street stall or to do any other thing to help. The baby is strapped on their backs when they are scarcely more than infants themselves and thus the baby is out in the open air nearly all day long, and kept out of the way of mischief while the little brother or sister is picking up chips or doing other light work to add to the income of the home. Exactly the opposite is true of the children of wealthy families. They are cared for by maid-servants and dressed nicely all the year round. Work is unknown to them.

The employment of children in factories is one of the worst elements in the situation of childhood in China. "A child of eight years working for twelve hours at a stretch on the night shift in a local cotton mill, condemned to work through the long night hours amid all the dangers of soulless, heartless, unseeing, unthinking, unheeding machinery is not equal to the task. A child of eight years, mind you."1

1. Burton, Margaret S. *Women Workers of the Orient*, p. 52

Where there are no children or when an adult son has died unmarried or childless, the family succession is provided for by adoption. The most
usual method is to adopt a son who is also a nephew or belongs to the family of a near relative, or at least is of the same surname.

The father's decrition in the division of the family property is strictly limited and any departure from its fulfilment would be checked by the collective opinion of the family expressed through near relatives. Daughters do not inherit. The eldest son usually receives a larger share than any of his brothers in view of his great responsibility for the carrying out of the rites of filial piety. Sons of the concubines take a smaller share than sons of the wife. If the family property has not been divided by the father among his sons before his death, they may continue to hold it in common and to do so is a laudable evidence of fraternal harmony, or they may proceed to a division by mutual agreement. In this case, their mother's brother is considered a proper person to act in this capacity. A part of the family property may be set aside to provide for the family's ancestral worship. Such property is held in annual rotation by the sons or their representatives, the holder for the year having to provide for the scholars of the family. From this it is clearly understood that boys are more highly regarded than girls because boys can be educated, the girls are neglected; boys can inherit, girls cannot; boys can be promoted, girls are neglected; boys confined by nothings, girls to bound feet. This unequality between the two sexes is a great mistake and is also a sin against God.

B. Education of Women and Children in a Chinese Family

1. Domestic Knowledge

Girls in China, as has been stated, receive all the domestic knowledge which their mothers possess. Many women have a stern, practical knowledge of field labor. Breeding silk worms, weaving, making garments, embroidering, cooking, caring for the house, social etiquette and all instruction connected with the birth and rearing of children are embraced in domestic training.
These require no fee and, moreover, they are gained from oral instruction and observation. They would receive no instruction if they were charged for it. Women find instruction more useful and interesting when received this way rather than from books.

That education among the rank and file of Chinese women is very rare is indicated by the statement of Dr. W.A.P. Martin, who, in 1877, said "Not one in ten thousand women can read." Comparatively speaking, the women of the nation are illiterate. This is due to the teachings of Confucius, such as "It is a law of nature that women should be kept under the control of men and not allowed any will of their own." and "The aim of education of the female is, then, perfect submission, not cultivation, nor the development of the mind" -- such principles have dominated China for innumerable years. Very few women and girls were taught in the past, though their fathers, uncles, and brothers were prominent scholars or held high positions. They were trained for nothing except domestic affairs.

2. Beginning of Education for Women

There were no government schools for women until 1877, forty-eight years after the first protestant missionary woman started a school for girls. In 1912, out of 57,357 government schools and 1,626,529 pupils, only 298 government schools were for girls, with only 13,489 pupils in attendance, as compared with 41,308 girls in the protestant mission schools. The schools are not sufficient for the two hundred million women and girls but they are a great improvement over the past.

China's history on the earth is very old; her civilization still exists. But why has she not become a great power. It is because of her neglect.

1,2 Bashford, J.W. China: An Interpretation, pp. 136 and 139
of the education of womanhood which is a controlling factor and one of fundamental importance to the family life and thus to civilization. Children become successful because of the success of their mothers, the children become cultured because their mothers are cultured. Educated mothers tend to give good children to the world. In the past ten years the government and mission schools have increased, as well as the attendance. The girls are taught in the schools to know that it is wrong to bind their feet. Education declares that men and women are equal but some people still believe to the contrary. In the missions the foot-binding practice was preached against for years before the slightest impression seemed to have been made but today ladies of the highest rank are setting an example by unbinding their feet and are supporting the anti-foot-binding societies. Fathers, brothers, and husbands are saying "Take the bandages from the feet of our women and the veils from the eyes of their understanding and let them be our companions; let them be fitted to carry out their duties as wives and mothers."¹

3. Results of Education of Women

The belief that "education is life" raises the standard of woman in the family. Education of women does not turn wrong to right but separates light from darkness. In Peking a young woman's club has been formed which boldly proclaims its members as "girls who follow their own will". In a "Gazette for Young Women and Girls", the following revolutionary ideas are published: "Oh, ye two hundred millions of Chinese, our sisters listen! In China it is said that man is superior and woman inferior; that man is noble and woman vile; that man should command and woman obey....but we are not under the domination of men. The nature of man and woman is the universal sense of heaven. How, then, can one make distinction and say that the nature of man is

¹Montgomery, Helen B., Western Women in Eastern Lands, p. 215
of one sort and that of another? The woman who remains in ignorance wrongs not only herself but also her family and her country. ¹ Does the uneducated woman speak so powerfully as this?

In intellectual capacity there are no "brainier" women anywhere than the Chinese, on the testimony of competent observers. An official statement of the Y.M.C.A. of China, in 1910, contained the following expression: "Let none think Chinese women inferior to those of any other land. There is no line of study or of effect in which they do not excel and no height of character to which they do not attain."² They can be teachers, doctors, nurses, if they are well trained. The craving for education among the grown-up women is another sign of the times. Numbers of grown women will be seen seated on benches beside little children, patiently bending over their books and slates in earnest study. It is a pathetic sight but full of meaning for the future of China.

Through education they gain a greater love for their country. The women of China have made their gifts to their country in times of need. Through the organized efforts of Chinese women, the women of Shanghai alone contributed a large sum of money during the first days of the revolution when ready money was needed. Women's meetings were held, organized by themselves, their jewels heaped on the platform as an offering to the Republican cause. Women had little money of their own to give, girls who had never before thought of working for others, put their hands to many unwonted tasks in order to earn money. Chinese women organized benefit performances, entertainments. They forgot their timidity and made house-to-house visits soliciting money. Instances like these are numerous, revealing the capacity of women and girls for service to their country when they are well educated. This is a good sign for the development of their position in the future. They are not considered so inferior as they once were because they

¹ Montgomery, Helen B., Western Women in Eastern Lands, p. 216
² Allen, Belle J. A Crusade of Compassion for the Healing of Nations, p. 95
have received an education. Two hundred women or more once met in Peking to pass resolutions asking that concubinage should not be permitted thereafter. Ten thousand women in Canton came through the rain to pledge themselves to a boycott of all Japanese goods. This happened not only in Canton but also in other parts of China as well. Rallies of women have been held to combat the growing use of the cigarette, which has been energetically introduced into China by the Western lands. Women in great numbers have added their influence to the anti-opium campaign. The aim of the women is toward the achievement of great things, such as the abolition of foot-binding, the education of women, the prohibition of concubinage, the forbidding of child marriage, reforms in regard to prostitution, social service for women in industrial life, the encouragement of modesty in dress, the general elevation of the position of women in the family and in the home.

Probably even more significant than any of the industrial or commercial changes of the present generation in China is that of the Chu Yin Tsz Moo system of phonetic writing. The phonetic symbols were published in November, 1919, by the Ministry of Education. It was soon found that the system was remarkably suited to a simple written form, for Chinese men as well as women, which could be readily learned by illiterates. Now many papers publish a part of their news in the phonetic characters and even text-books of phonetic writing are being used. It is fortunate for those women and men who could not read literary dialect that they can be easily taught the phonetic in a few weeks even if they are stupid, the clever ones learn it in a few days. This is a short cut to reading, as well as to keeping up a correspondence, writing accounts, etc.

Governor Yen Si San, of Shansi Province, ordered 2,500,000 copies of a simple primer by which all classes of people could learn to read in a month or so. Some mission schools have also taken it to use on trial. The
change is described as a change of new spirit. Because of this, both boys and girls have energetically worked for the "Twenty-one Demands" of the Japanese. Why did they do so? Because they are patriots. Many thousands of students marched out on strike as a protest in every leading city. Public opinion rapidly showed itself in sympathy with the students. These students are the boys and girls of China, the children of the Chinese families. They are the people who have been educated. Those with education are turning their energies to social service, establishing schools for the poor and teaching them, extending the knowledge of the new phonetic script. Some are teaching Chinese artisans how to make goods to displace foreign productions.

To make China progressive requires more than this. It requires, first of all, Christianity. What can Christianity do for the Chinese family? What can it do for boys and girls? What can it do, as a whole, for religious education? A man once spoke to the writer regarding the Christian family. He said "I am longing for a Christian family though my home is not one now." What he meant by "longing for a Christian family" will be further discussed in the following chapter.
CHAPTER IV

THE IDEAL CHRISTIAN FAMILY
A. The Attitude Towards Women and Children

1. Transformation of Women and Children Through Christianity

a. Intellectual Transformation

How the Chinese families are to be saved is one of the greatest questions. In order to save the family the members must first be saved. The best method of saving them is to bring Jesus Christ in close contact with them so that He may overcome the ancient customs from which His gospel declares they are set free—free from the corrupting customs, free from the worship of idols, free from all evils, free from all bondage save that of love. There is no place where Christianity is more a necessity or more powerful than for the members of a Chinese family.

It has been stated that in some respects non-Christian women and children are entirely different from those in Christian homes. Those without Christian instruction are ignorant and illiterate and are placed in an inferior position, while those in the Christian homes are taught to know the real truth by which they are emancipated. Concerning the transformation of women and children through the power of Christianity is herewith discussed, dealing not with theories but with facts.

In former times the girls were regarded slightly and were even thrown away without any regret. Since Christianity has been preached to them, they have sent their girls to be educated either in mission schools or government schools. The inferior position of women is not to be seen among Christians. Girls are taught the same as boys. It is Christian education that awakens the child's sleeping imagination, enormously widens his horizon, develops and cultivates his judgment and teaches him the history of mankind, not only of one branch but of the entire human race. The girls from mission schools are educa-
ted not only to be good wives but also to be capable of leadership. They are a living testimony of the power of Christ to raise despised womanhood to a place of honor.

"An example of what Chinese women can do in such occupations as these is given by modest little Mrs. Cheo, of Nanking, who is, says Dr. Robert E. Speer a representative of this large and growing company who are rebuilding the new China. Three years ago when the southern soldiers were returning after the revolution they brought with them to Nanking hundreds of boys and girls whom they were carrying south as household slaves. The children were taken from them in Nanking and given to Mrs. Cheo. For a time the republic supported them and then discontinued its support until, through the appeal of friendly missionaries, it was again resumed. Six hundred orphans are cared for now in the orphanage with a discipline, a management, a practicalness of education, and a tenderness of sympathy such as could be envied in any other land, and the whole institution and its wonderful work rests on a frail little slip of a Chinese woman who fears no man and loves only God and duty."¹ This is evidence that a woman has received spiritual power and through her intellectual training is able to educate many poor little ones who were without father and mother. Such leaders as Dr. Mary Stone, of Kiukiang, Dr. L Bi Ku, of Foochow, Dr. Hu King Eng, of Hongkong, Miss Yu Ling Chen, of Peking, Miss Mali Lee, of Southwestern University, Nanking, Dr. C. C. Wang of Peking, Mr. Y.L. Huang of Anhui, now Ambassador of Australia, are all prominent leaders at present in China. They were all brought up in Christian homes, educated and are today holding high positions in society.

b. Moral Transformation

Before the gospel of Jesus was introduced into the family, parents welcomed boys but not girls. Thus, the practical introduction of Christianity means more to the Chinese girl than to her brother. It has prevented her from

¹Burton, Margaret E., Women Workers of the Orient, p. 162
being killed as soon as she is born, eventually restores her to her rightful place in the affections of her parents. It teaches parents to govern their children not only by the five relations but also by the love of the Heavenly Father. The customs of smoking, gambling, evil thinking, and doing may be seen in non-Christian homes but it has been banished entirely from Christian homes.

Christian communities probably more and more tend to follow the Scripture plan of making one man and one woman a new family and by this plan alone save themselves a lifetime of misery. This is done not by the superimposition of any force from without but by the exercise of the morality which has been enlightened to see and emboldened to act. Peace and happiness are usually in the family where the women are moral. Non-Christians often quarrel, fight, and have contentions because of the lack of morality. When women become Christian believers their moral transformation is brought about. It is noticeable not only in the running of domestic affairs in a more orderly way but also in social service. They live pure, lovely lives and usually help others when they are in need.

Fundamental to religious education is the principle that all goodness is the goodness of God. There is none good but One and whoever is good upon the earth shares the goodness of that One. To quicken the sense of goodness in man, to give him both an intellectual discernment of right and a responsive disposition to pursue it, is the very end of moral education. Therefore, a religious education, seeking to bring women and children into a conscious relationship with God, must include within itself moral education as one of its essential elements. Goodness, the ideal of moral education and of all persons' best endeavor, is really the revelation of the infinite will of God. In the past while practically all women and children smoked opium, in recent years not a single instance can be found in Christian families. Formerly corrupt habits
were given expression, now these are morally transformed; formerly, persons were entirely selfish, now they are willing to give their hands and feet for others. This proves that they are not living alone but that Christ lives within them.

c. Religious Transformation

The problems of religious education in the family must be solved by the individual persons of the family. Only when parents with developed religious natures share a common life with children of undeveloped religious natures can there be the quickening and the growth of a religious life. Every mother is an incarnation to her children, just as when the missionary faces a primitive people without words for the ideas of his gospel, he must be his gospel. Some women are sent to the mission schools to study religious education in order that they themselves may become efficient in helping their children to make ideal homes.

Women are educated to be teachers, physicians, nurses, and especially evangelists, who tour the villages and visit the markets and homes of the cities. Sitting under the spreading trees, they gather some women and children about them and tell them the story of Jesus and His love. Perhaps the most far-reaching work of the lay-evangelists is done through the Bible women. Before they went to the mission schools they were simply the ordinary women who could not speak a single word in the presence of others but they now dare to speak because they are trained through the influence of the gospel to be a light to lighten the way for the people and to guide them in the right way of life.

Children are sent to the mission schools, or to schools of theology, to study for the ministry in order to prepare themselves for the work of God. The leading preachers in the Chinese churches are children of Chinese Christian homes who are taught to love God and to do what was right. When they went to bed prayers were offered to God, when they ate food thanks were given to Him, and
beautiful songs were often heard in their homes. Such a home is one that Jesus loves and He will abide there. The atmosphere of the home is entirely changed because of the gospel's influence upon the lives of the mothers and children, whose love overflows and makes the home more beautiful and more holy. These Christian lives are not upon the surface merely but they are as real and as capable of being observed as is the amount of rain-fall or the procession of the equinoxes. They consist of lives revolutionized by the implanting of new motives and the influence of a new force. They are to be found in every class of society and with the widening circle of Christian work, they are found in ever-increasing numbers.

Christianity sanctifies childhood, ennobles motherhood, dignifies manhood, and purifies every social condition. Christianity has succeeded wherever it has been practiced. It makes the family a new family, each person a new one, with new insight and new outlook. It gives back the lost soul and spirit and pours into all the avenues of human nature a new life. Such is the influence of Christianity, such is the transformation of women and children. Thus religious education always enlarges and moves forward but never ends. It is like a mathematical problem of a finite progression toward an infinite limit. "Before self-consciousness, children are subject to intangible religious influences from the nourishing environment of the home; after self-consciousness, the progress through boyhood and girlhood, through youth and adolescence, through maturity and advancing age, is all one journey toward God, our goal."¹ "Since God is our chosen haven and the infinite stream of time is the path of our voyage, religious education can never end."² "Ye shall be perfect"³ becomes the goal of the Chinese Christian family.

¹,² Horne, H.H. Psychological Principles of Education, p. 347
³ Matthew 5:48
2. Equality of Husband and Wife

It is evident that the family is, in some respects, in a state of transition. This state is in no way made more prominent than in the legal relation of the members of a family of good standing, from which the ideal state will gradually be wrought. What are the rights, privileges, and duties of the husband, the wife, the father, the mother, and the child? The first and most important relation is that of husband and wife. Throughout the history of the world, in ancient times and even under the Christian order, the recognized relation between husband and wife has been that of a superior and a subordinate. Man is the head and woman is under his orders. He has been the captain, she, at best, a lieutenant but more often his servant. The truth of the idea of superiority and subordination is admitted by comparatively few persons in theory but in practice it is almost universally recognized, although seldom applied.

The proper relation of husband and wife in the family is one of equality; equality of rights, of duties, and of authority, with no attitude of subjection or subordination. The imperativeness and justice of a relation of equality is made clear with the following facts.

First, there is the interpretation of the Scriptures as given in Genesis. In this narrative the creation of man is represented as the final and crowning work of the Creator. So "God created man in his own image, in the image of God created he him; male and female created he them." From these words it is clearly understood that man and woman were created as joint rulers over the lower creatures, equal in power and privileges. There is nothing to imply that one was subordinate to the other. Christ also quotes this passage: "Have ye not read that He which made them at the beginning, made them male and female?"

1 Genesis 1:27
2 Matthew 19:4
When Christ was called upon to define the relation of the sexes, he said "And they twain shall be one flesh: so then they are no more twain but one flesh."

It may further be said that in all the relations which Jesus had to women; as son, as brother, as friend, as teacher, there is not a word or an act which signifies that he regarded woman as subordinate to man. He even set aside the common usages of society to show not only his sympathy and respect for her but also his appreciation of her moral and intellectual character.

Next is the principle of justice which leads us to give to the wife an authority equal to that of her husband. The subordination of woman to man in the marriage relation is the only example that is based upon the right of the stronger, as were slavery, feudalism, and absolute monarchy. In rude and barbarous times it was fitting that woman should be under the protection and the authority of those men who were able and willing to protect her against such men as found in her weakness and sex a temptation to their passions. Such reasons can no longer be urged for the continuance of this authority. As marriages exist today, the average woman is at least the equal of her husband in mental power and achievement; her judgment is as trustworthy as his and should have equal weight in the decision of such matters as affect the well-being of the family. Furthermore, the contribution which the wife makes to the family is equal to that of the husband. She gives her time, her strength, her labor, and the sacrifices of personal ambition and pleasure which she makes are far greater than his. The interests of the family are as truly hers as they are his. By no principle of justice can an equal voice be denied her in all family councils, much less can she be personally subordinated to him.

Finally, there is expediency. Both for the sake of the husband and the wife, as well as for the sake of society, it is expedient that man and woman share the leadership of the family. Authority in the man intensifies those

1 Mark 10:8
qualities of character which he most needs to repress, while subordination in
the woman represses those characteristics which she must needs to have culti-
vated. Man is by nature positive, imperious, forceful; woman is by nature timid,
confiding, submissive. Many see in these natural characteristics a strong argu-
ment that the Creator designed man for the superior and woman for the subordinate.
These characteristics, however, are quite likely to have been acquired and trans-
mitted by the sanction of customs. In order to form the truest and noblest
caracter, husband and wife should meet upon a common level where each recog-
nizes the complete individuality of the other and the right of each to rule, as
well as the duty of each to obey.

It is, furthermore, expedient for society as well as for the husband
and wife that equality of man and woman in the marriage relation be established.
With respect to social customs, women can be no longer forced into marriage
through a lack of occupation. Women now have more rights than society holds
them responsible for using. They have right to their earnings and property.
History shows that women who possess power without the responsibility of power
are a dangerous class. The idea of the subordination of woman which once made
her the drudge and slave of man now makes her the petted object of his labor
and care. She is his, not to work for him but rather to be worked for. The
establishment of woman as an equal and not a subordinate in the family will lay
upon her duties commensurate with those which society demands of man. For the
sake of society it is expedient to recognize equal authority and equal responsi-
bility of husband and wife.

It is the influence of Christianity that has tended to elevate the
position of women. The pagan ideal of life is essentially masculine; the
Christian ideal of life is in part feminine. Justice, energy, and strength are
preeminent qualities of the pagan ideal; mercy, love, gentleness and humility are
qualities of the Christian ideal.

In the realm of emotions, and especially of religious emotions, woman is superior to man. The influence of Christianity ennobles the position of woman. In the family woman's influence is more persuasive than in the church. For the conversion of their husbands and children they labor with constancy, if not always with wisdom, and often with success. It is clearly evident that the wife of Theodosius the Great was one of the most distinguished defenders of the faith. Augustine writes of the influence of his mother in the formation of his character. The mother of Constantine played an important part in the conversion of her royal son. Lord Macaulay has been called a cold-hearted man but he was never unmindful of the unique preciseness of a mother's love. John Quincy Adams wrote that his mother was an angel upon earth, the real personification of female virtue, of piety, of charity, of ever-active and never-intermitting benevolence. Napoleon Bonaparte, with all his self-reliance and personal independence of character, never ceased to look up to his mother with reverent affection and is said to have remarked that he owed all that he had, to her character and loving ministry. "Ah, what a woman! Where shall we look for her equal?" he said of her. It was she who "endured all, braved all. She had the energy of a man combined with the gentleness and delicacy of a woman."¹ The mother of Mencius educated her son to be the great sage in China and his books have been read by every student and his personality honored and esteemed most highly. In dignity and in useful influence, in social rights and family prestige, Christianity has tended to elevate the place of woman to a position of high honor. As wives they are loved and consulted by their husbands, as mothers they are respected and honored by their children. If the ideal family is to be built, one must, first of all, elevate the position of woman, who is the soul of the home. The ideal must transmute the kingdom of God, the kingdom of earth into the kingdom of heaven. Truth, 

¹ Trumbull, H.C. Hints on Child Training, p.273
purity, joy, peace, hope, and love are the notes in the song of the qualities of woman. These are elements of the ideal family. This places more emphasis upon the value of woman not because she is under man but because she is equal to man. These conceptions may or may not become embodied in commands. They may or may not assume the forms of large and progressive movements but in their origin and primary relation they are personal. The kingdom of heaven comes through the influence of woman as well as to woman. She bears a most significant position in the family, if the ideal family is to be created. It doubtless costs something to be a good woman but there is no reward which earth can give comparable with that influence which such a woman wins and holds from the sons of her love. The good mothers can never know how much they are doing for their children by their patient, long-suffering and gentle ways with them. There is no human love like that of a mother. There is no human tenderness which equals that of a mother. The Chinese word for wife which means equality with and not subordination to man is often wrongly interpreted. It coincides with the interpretation of Christianity regarding the relation between husband and wife. China stands in history as an agricultural country, as every high-school student knows. The derivation of the word wife was therefore interpreted in ancient times by a wife sowing half an acre of field, while the other half must go to her husband. Thus the wife was equal with her husband.

Some objection against the equality of man and woman is based upon the belief that in a family there must be one supreme and ultimate authority. A double authority is a monstrosity, they declare, as only one can decide anything and that one must be the man. To this it may well be answered that whether it be true or not, it by no means follows that the same one should decide all questions. The central idea of a true wedlock is the idea of mutual self-surrender. Duties, privileges and rights are reciprocal. Neither the husband nor the wife should demand more than the other can give, nor should either con-
sent constantly to give without receiving in return. Both should maintain their self-respect or self-honor even as both should avoid a tyrannical use of power.

In homes where the roots of custom have a fast hold superstition clings most tightly, and ignorance and poverty bind most firmly. If the women are set free from clinging to old ideas and customs and, furthermore, are educated, they become conscious of their rights, privileges, and duties, which are not inferior to those of men. Their place in the home as well as in society is elevated. It is the ignorant woman who has made China Buddhist and the educated woman who will make China Christian. It is, moreover, the Christian woman that makes for peace, comfort, and fullness of life; it is she who makes the home divine; it is she who shares responsibility with her husband and equality between husband and wife should be encouraged and promoted.

3. Relation of Parents and Children

a. Importance of Home Training

It is evident that the function of the family centers about the children. Not only to beget children but to bring them up is the prime business of parents. To care for them so that as members of the human race they may come into possession of their full heritage in its physical, mental, moral, social, and religious aspects, so that they may be qualified to undertake their share of the common enterprise and to labor for the good of mankind as well as for the kingdom of God, is the main purpose of family life. The training of children is no mere side-issue; it is the chief duty of those who are parents.

Many parents seem to take it for granted that their children are by nature very timid and retiring, or very bold and forward; very extravagant in speech and manner or quite disinclined to express even a dutiful sense of grati-
tude and trust; reckless in their generosity or pitifully selfish; disposed to overstudy or given wholly to play. It is quite inevitable that children should have these tendencies but it is not necessary that they should continue to exhibit them offensively. Children can be trained in almost any direction. Their natural tendencies may be so curbed and guided as no longer to show themselves in disagreeable prominence. It is the parents' privilege and duty to make their children be and do what they should be and do rather than what they themselves wish to be and to do.

The duty of one who works with children is to find out what the child especially lacks and to supply the need; to learn what traits are in excess and to curb them; to understand their needs and to train them accordingly. Every child is, in a sense, a partially developed, an imperfectly formed child. There are no absolutely perfect children in the world. All of them need to be restrained in some respect and stimulated in others. Every imperfect child can be helped towards a well-developed character by wise Christian training. Every home should be an institution for the treatment of imperfectly developed children. Every father and mother should be a skilled physician in charge of such an institution.

A child is an immeasurable being; he stands by himself in the world as an individual, with his own personality and character, with his own thoughts and feelings, his own hopes, fears, and possibilities, with his own relation to his fellow-beings and to God. He is not simply a bit of child material but a living organism, with all the possibilities of his highest manhood working within him toward their independent development. The child is therefore more than his parents; he is a man with characteristics and qualities such as his parents could never attain to and which the world has never before seen expressed. Many a child is superior to his parents on the basis and scope of character, in the attributes of genius, and in the instincts of high spiritual perception. But
even where the child is not superior, he is always the peer in individuality of those to whom he looks up to with reverence, as to his parents, and he is entitled to recognition by them in that peership. The child trained in the right way might become a man of nobility and without this training he might become a man inferior in character.

b. Physical Development

Many parents who truly love their children fail to have the joy and satisfaction of feeling that they are really successful with them. Sometimes they look enviously at their neighbor's children, who are healthy, obedient, and well-behaved. It is true that there is a difference in children to start with. Some parents may have bequeathed to their children a stronger body; some children because of the poor health of their parents have inherited a weak physique. As with everything else in the world, success in bringing up children depends upon knowing how, and this skill may be learned.

In any art or profession one has to understand at least two things,—the material one has to work with and what to do with it. The artist must know form and color, light and shade, crayons and oil or water colors; then he must learn how to put his colors on canvas in order to work out the dream of beauty he sees. The machinist must know iron and steel and how to use the right tools. Anyone who works with children must also know them,—their nature, capacities and the laws of growth and development,—and must know how to give them what they need for their bodily, mental, and spiritual growth. These are the great essentials for parents to know.

Parents must be made to understand that health brings happiness. It means more than absence of pain, lack of worry and power to resist fatigue. It gives vigor and zest to both work and play. It makes one more useful. He who would serve God or men owes it to them as well as to himself to bring to that service unjaded powers, sanity, and strength. It is health that promotes good-
ness. It is harder to resist a temptation, whatever it may be, when overwrought and in a nervous tension or when mind and will are dulled by illness or fatigue. A strong body, in its full vigor of health, is a moral safeguard as well as a physical resource.

The wise and efficient parent, therefore, seeks first of all to develop the health of his children and to help them build for themselves strong bodies. The way is very simple and plain. It is to follow the natural desires of children. They want to eat, to play, and to sleep, and they love to be out in the open air. These are the great elemental needs of their growing bodies.

In the ideal home, children are the growing factors. More emphasis should be placed upon the food which is to build the children up. Many children are not given either suitable or sufficient food. It is not a question of quantity, but quality. Malnutrition may result not simply from lack of food but from faulty digestion or from the wrong choice of food or from improper ways of cooking or preparing it. Parents, if they are to build an ideal home, should know more fully the possibilities of full growth and healthy development for every child. This is dependent to a large extent, upon proper feeding.

Play furnishes exercise, which is another essential of bodily welfare. The body grows through the assimilation of food but it is developed through exercise. Through use, healthy and muscular tissues are acquired. The impulse of children to play is nature's way of insuring their development. Every parent owes it to his children to give them as large an opportunity as possible for free muscular play. "When a child is at play he is in the holy of holies of his being. If the rules of the games will not hold him, if the high call of fair play will not inspire him, if the judgment and ostracism of his peers will not correct him, then indeed is he an incorrigible." Parents should urge school authorities to provide opportunities and apparatus for systematic exercise.

1 Sneath, Hodges & Tweedy; Religious Training in the Schools and Homes, p. 37
the proper kind and should encourage their children in the efficient use of it. Such a regime has not only wholesome physical value but also the order and discipline involved exert a moralizing influence. It is well for parents to develop this virtue in their children. In this way they not only render a valuable service to the body but also to the soul of the child. The value of learning to play together is often seen in the golden deeds of children.

Sleep is an important factor in the growth and development of children. They need more sleep than adults. Indeed, everyone's bodily and mental efficiency is largely dependent upon it. When children are awake their brains are constantly active. Even in their trivial employments it is still at work. It is continually expending its energy. Hence it becomes fatigued and needs rest. It is sleep that brings the rest necessary for saving and renewing its energy. When children go to sleep they cease to spend and destroy their energy, they save it. Parents have a duty to perform but many parents are ignorant of the vital importance of sleep for the total well-being of the child and, therefore, they constantly violate the laws of hygiene in this respect. Some children are weak and fatigued because they have not the necessary amount of sleep, often being kept out with their parents until the late hours of the night. Children cannot be properly brought up to manhood and womanhood if the right attention is not given them in this respect. "Sleep is not only growth of limb but also growth and development of brain, which occurs during the constructive period of sleep. To eat is only to take in but to sleep is to build."²

Children should have separate beds in which to sleep. The rooms must be open enough to insure proper ventilation and must not be too warm. Children should go to bed early enough to insure their getting the proper amount of sleep.

¹ Salesby; Wealth, Strength, and Happiness, p. 108
Improper diet, overwork, or too much evening study and various physical pains are disturbing factors that should be guarded against and eliminated in so far as it is possible. It is a great part of the discipline of life to obtain a mastery of the body. It seems almost incredible that only such slight physical defects can make such a difference between the true Christian home and the home of crime. The physical life affects the child's personality. Good health is a foundation for the ideal home. Parents should impress children not only with the importance but also with the dignity and the sacredness of the body. Their bodies are the temples of God, they are holy and should be protected. The beauty and grace of the home finds expression in the beauty and grace of the children.

c. Moral Development in the Home

A person is an intellectual being. The parents' duty is to develop the moral life of his children. A common saying in China is that every parent wants his boy to be a "dragon" which means he hopes his son will become an official of high rank, so that he may lend dignity to his family. Therefore, even the poor families wish to spend money for the education of their sons. "Knowledge is power—no matter from what standpoint we view it—power which makes in every way for the highest self-realization, both of the individual and of society, the more will he take a moral attitude toward its acquisition."¹ Knowledge is power but not to do as one pleases in every sense of the word. Children are not one-sided but many-sided and are to be developed not intellectually alone but especially morally. Too much knowledge without morality is dangerous. Therefore parents should develop their children morally.

A fundamental factor in the home is the obedience of children. In many cases troubles occur in the family because parents on one hand do not

¹Sneath, Hodges; *Moral Training in the School and Home*, p. 58
know how to train their children to obey and the children on the other hand disregard their parents' wishes. The parent's word should be law but when children disobey then lawlessness exists in the home. Training in obedience in the home also prepares the children for obedience in their contact with school, with society at large. It makes of them good citizens. Personality develops through obedience. History reveals the fact that great and noble men built their characters upon obedience. Abraham Lincoln said that all he was and all he hoped to be he owed to his mother. Parents are the makers of society. Teachers alone cannot make a man, they can only develop the potential man that the home sends. The business world cannot make a man without the aid of the home, it can only give him an opportunity to declare what manner of man he is. Neither can a church make a man without the aid of the home, it can only send Heaven's appeal to his heart. Therefore, every child is moulded in the home and should be early taught to obey, even before he enters society. They should be taught not by force but out of love for the parents.

Another fundamental factor is truthfulness. No family can exist upon the basis of a lie. Truth is necessary to hold humanity together in any kind of relation that is worth while. Truth in speech, truth in action, truth in the inward self, these must be developed in children. A child soon learns that it is wrong to lie. When he does it, it is because of his parents' carelessness and the habit of lying gradually develops. At first they lie to see if their parents are conscious of it and if it results in correction or punishment, they refrain from repeating the act. Children who have developed this bad habit should be encouraged to read stories of great and noble men and women who were too big to stoop to such a base thing as telling a lie. George Washington, a man of truthfulness, became the first President of the United States. In Chinese history the twenty-four men who were noted for their filial piety were distinguished for their truthfulness, and parents should call attention of their children to the truthfulness of these great leaders. The best way to do
this is through a heart-to-heart talk with them, such as John Wesley's mother had with him. Every mother has the same opportunity that Mrs. Wesley had. The father who would be wise enough to teach his child about truthfulness must himself be a man of truthfulness. The example of the parents is a great agency for moral and religious education. Character is built through the practice of truthfulness. Character in religion means the establishment of regularity in the religious life. When the child's religious life can be depended upon always, everywhere and under all circumstances, there character has developed. The child naturally tells the truth as a part of his basic suggestibility and every idea tends to utter itself in word of deed, so that what he has seen, heard, or experienced is impressed upon his mind and he very naturally puts that image into words. In childhood this tendency toward truthfulness is almost as fragile as the glassy surface of still water, upon which the slightest breath of air will stir a thousand ripples, distorting and effacing the clear image that was so recently mirrored in the pool. Parents should teach them besides stories of true men, the teachings of God's truth as well, and since all truth is God's truth, then religious education ought to bring children to God as the source of truth and itself becomes one of the indispensable agencies. Remembering the many thousands of Christian mothers, it is no wonder that children in a recent convention testified that their religious life began in the home under the influence of their mothers. It was not always, perhaps seldom, what the mother said, much more it was her daily life, her heart of love, her exhaustless patience under trial, her sunny spirit, her self-denying care for her loved ones, her truthfulness, her character. The impress of her Christian life upon the child was as distinct as was the stamp upon the new gold coin fresh from the mint. It is sometimes the father rather than the mother who makes the deeper impression upon the children. There may be sad defects in a mother's life even when she tries to be a Christian; she may be fretful, quick to anger, hasty in words, moody, and
complaining. Said one girl whose mother failed to keep her promise: "My mother lied to me. I will never believe her again!" Another said, "My father was the one I always looked up to as my ideal." Thus it is to be seen that either the mother or the father is before the eyes of the child, whether because of their good or evil influence. Truthful parents make truthful children.

Another fundamental virtue is courtesy. This, too, is very important. Courtesy is the external manifestation of a right spirit toward others. Courtesy is not merely a surface finish of manners, although courtesy is sure to show itself in beautiful manners. Good breeding, politeness, and fine manners are all included in the term "courtesy" but these are expressions of courtesy rather than its essence and inspiration. The courteous man is not lacking in self-respect although he may be lacking in self-assertion. His self-respect is shown in his sense of responsibility for the comfort and welfare of others and his unselfish interest in others causes him to lose all thought of himself in his effort to discharge his obligation toward others. His courtesy will be evidenced in what he is ready to do for others rather than in what he appears to be toward others.

In training children in courtesy, it is of little use to tell them to be forgetful of themselves but it is of value to teach them to be thoughtful of others. The more a person tries to forget himself, the more certain he will be to think of himself but when the children think of others, their thoughts go away from themselves and self-forgetfulness is a result rather than a cause of their action.

In order to be courteous, children must be careful to give due deference to others in their ordinary salutations and greetings and in their expression of thanks for everything in the way of kindness or attention shown to them. Most parents who give any thought to a matter like this are ready to go thus far. If children have not been trained to give others first place in their thoughts

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1 Folsom, J.D. Religious Education in the Home, page 35
and to give expression to their interest in them, they cannot be free and unembarrassed in conversation with all whom they meet. If, on the other hand, they have had wise and careful training in this direction, they are sure to be as pleasing as they are courteous to others and to receive as much enjoyment as they give in their intercourse with those whom they meet. The home is one of the many institutions for moulding children and its influence should be for courtesy. Without courtesy, children are not highly regarded but are severely criticised, and the parents are also criticised and judged to be as discourteous as are the children. "From the moral and religious life of the home the children pass into wider relationships carrying the same spirit; 'from kith to kin' is the nature way. It is not to be wondered at that the family has been regarded as an instrument", writes the English author in a treatise on moral education. "Nothing less than this is true of the service of the home to religious education, for the ideas and the deeds of the home mainly constitute our capacity for appreciating divine things." These things serve to show parents the unsearchable value of the home as a place to develop children. Courtesy makes the people and the home life sweeter. The beauty of the home will always be observed in the manners of its children. Moral and religious education should recognize this fact and should make provision for training the children in courtesy and gentleness in the home. To familiarize them with such a code requires more or less of direct instruction and practice in gentle manners. Christian parents should organize their homes in a Christian way. "This is not a way of weakness, of self-abnegation, of incompetent and servile virtues. It is the way of productive efficiency, of self-development, sound and wholesome because objective minded and socially motivated. It is the way of fairness and mutual good-will, of gratitude and self-respect, of loyalty and cooperation, of good workmanship, of democracy when democracy is at its best." 2

1 Horne, H.H. Psychological Principles of Education, p. 369
2 Weigle, Luther A., The Training of Children in the Christian Family.
Other attributes such as helpfulness, loyalty, honesty, gratitude, and love are fundamental factors needed in training children. One of the most important of these is love. In developing children in all the virtues of the home, parents are really developing their love. It is true that love is the crowning grace and virtue of the soul in all forms of social life and nowhere should it abound more than in the home. The parents' obligation is to love their children without exception. Children are under special obligation to love their parents and to love their brothers, sisters, and any other member of the family as well. "Love is the greatest thing in the world", says Henry Drummond. So also is it the greatest influence in the family. If there is present love, then there is present also willing obedience, truthfulness, honesty. If love exists in the family, sympathy and helpfulness are to be seen also. "Love seeketh not her own" it "suffereth long and is kind", it "beareth all things and endureth all things", it "never faileth". Where there is love in the family, there is unity, harmony and moral progress. Parents who want to help their children in this virtue ought to know how to tell stories of love to their children. There are many beautiful stories of home life which bring this virtue before children.

The home centers in the mother; as a rule she makes it what she herself is. All the finest sentiment of the heart centers about the mother. The light of love in the mother's face will make home bright and happy. Her cheerful, contented spirit, her calm way of meeting disappointments, her charitable way of judging others, her kind way of giving encouragement, help her children to see how to take life. She seems to have a spring of joy in her heart. The mother is a model one who can train her children in true love. In an atmosphere of purity, love, and good chere, the effect of evil suggestions are instantly checked and soon destroyed; on the other hand, the blessing of the home appears immediately. Thousands of boys and girls are entering each new day of life with such true thoughts and such high ideals as will result in making their
lives sublime.

Instruction is good, right parental government is good, but defects in the parent's character will baffle all instruction and training, resulting in parental anxiety, prayers, and tears. Why do so many children reject the religious faith in which they were brought up? Why is there not harmony in the home? The reason is generally not very hard to find. The parents are not faithful examples of the religion they profess. They talk about love but still they hate others, they speak of charity but they do not give help. This may be due to a false conception of true religion. A great and dominant element of the home environment is the personal element. It is the personal make-up of the home that gives it its charm and power. The beliefs, character, disposition, daily life and conversation of the father and mother tell in the forming life and character of the children more than do all other things combined.

"Dungeoned in a prison in the middle west was a young man chained to an iron bed, awaiting the day of execution. His mother, whom he had not seen in years, came to the prison to take leave of him. To the horror of the chaplain and even of the jailer, he refused to have any interview with her. She came to the door and pleaded with him to speak to her. So far as his shackles would allow, he turned his back upon her, exclaiming: 'Go away!' It was you who put the wine to my lips. It was you who taught me to gamble. It was drinking and gambling that brought me here." It cannot be said that his mother did not love. She loved him deeply but her blind love had failed to guide him aright. To love children in the right way is to guide them away from danger. This way must be the divine way. This way must be the way of religious education, which brings God into the home. The Apostle of Love declared "God is love. He that dwelleth in love dwelleth in God and He in him." The home, especially in its procreative function, concretes God's life in the world, it is a call to men to exercise a divine gift. Even when there is no room for God

1 Folsom, John D. Religious Education in the Home, p. 62
in the busy marts and the outer world, the home is still his dwelling place. Destroy the sanctity of the home, substitute the convenience or the pleasure of the world and the mortal chaos which ensues betokens the departure of God. It is interesting to observe that all the names most descriptive of the ideal relationships of religion are home names--God is the Father, we are brethren one with another and the whole race is one family. In such a home the kingdom of God begins to come on earth, that kingdom which will come fully when all men realize that they have one Father and are brothers. To such a home many of us can look back and we thank God that it imparted its spirit not merely by precept or instruction but by the uncounted, unintended, vital influences of love and of its atmosphere. "God is to become a living power in the consciousness and the conduct of children, parents must habitually speak of him as an actual, present reality in their own lives. Nothing can possibly take the place of free conversation with children about divine things. Religious conversation needs to be reinforced, of course, by specific religious expression activities in which children can take part." 

The immediate problem of the family is not one of criticism or apology or the devising of ways to escape from so antiquated a compulsion but, on the contrary, the problem of the utilization, simplification, and safe-guarding of that union. "The vitality of religion in the mature experience of citizens who must accept the stress and haste of American life is primarily dependent on the reality of that religion which they have acquired under the conditions of an uncorrupted, simple and happy home. The Kingdom of God, which is the aim of religious education, is nothing else than the realization of that social ideal whose germinal type is the normal family." 

1 Coe, G. A. Education in Religion and Morals, pp. 276-277
2 Peabody, F. G., The Religious Education of an American Citizen, p. 83
d. The Personal Ideal

The personal ideal distinguishes man from the lower creatures, and its perfection and power mark the high and full development of humanity. Children need training because they are to be developed so as to approach the ideal. The personal ideal is the foundation for self-respect, without which character cannot be formed. Self-respect depends not upon the means or the rank of position but upon the person himself, that is to say, upon his personality.

The personal ideal must have power over our lives, else it is not an ideal but merely an idea. The children not only dream of power, wisdom, strength, honor, and nobility but they must also have the desire to achieve and the vision to pursue. This vision is the personal ideal. Parents with vision can build their ideal homes; without an ideal the home is corrupted to some degree. Let us observe some of the ideals which the individuals of the family may have.

First is the body ideal, which has been mentioned already. The body is of great importance if we are going to build the ideal home. Every boy and every girl in the family should be as nearly perfect in their physical development as is possible for them to be. They should grow up with the ideal of a healthy, clean, and efficient body. They should be taught the intimate relation of the body and the soul, in that the soul is absolutely dependent upon the body for its knowledge of the universe through the senses. The true educational aim would be to give to every boy and girl something of the sense of responsibility for keeping his body in perfect condition. Such a responsibility would result not merely in a higher physical development but would radiate its good influence into all parts of life. Saint Paul says "Your bodies are the temples of the Holy Spirit." He means that we must take care of our bodies to keep them pure and holy for they belong not to us but to God, and that we should let no form of vice spoil or mar them. It is stated that certain American
institutions grant no degrees to students with physical weakness. If this is so, it shows the emphasis they place upon the physical life. A house built upon the rock stands permanently but built upon the sand it immediately falls and great is the fall thereof. So it is with the physical life.

Next is the intellectual ideal, from which comes the ideal of good thinking. Parents are responsible that children be taught early to comprehend clearly and definitely. Intelligent parents make intelligent children, dull parents make stupid children. The great need of individuals in the family is not to have a great amount of knowledge of the world but to have a common knowledge and to master its use for the mutual benefit of himself and family. Of course every parent is not a Kepler, a Newton, a Confucius, or a Mencius but the individual we need is the one who has an ideal and who induces everyone in the family to strive toward some ideal. The family success depends largely upon the development of each boy and girl to form a love for and the habit of clear thinking in order to take their part in solving the problems which arise.

In the third century before Christ there was a man by the name of Suching, who was in destitute circumstances. No one cared for him and none regarded him highly, not even his parents or his wife. He educated himself and finally became a Prime Minister. He was then highly honored, especially by his parents and his wife. His home was suddenly made beautiful and calls were made frequently by newly-found friends. If we train children to have an ideal and help them attain their vision and goal, we will lead them to the ideal person and to the ideal home eventually.

Another ideal is the ideal of honor, which is a pleasant one and one which is approved by everyone. What we are seeking is an ideal and an ideal, as we have already emphasized, is no mere notion or conception and above all never can be a repugnant or an unpleasant thing but must always have the power to charm and fascinate the one whose character it would influence.
The writer can recall that during his college days there was a student who had no regard for honor. Once he stole about two hundred dollars and thought he was fortunate because he was not seen by anyone. He then went to Shanghai and bought clothing and other articles. When he returned to school he was immediately suspected as the thief and put into prison. Another student who had an ideal of honor studied hard, received high promotion and eventually became the president of a college. One was promoted to be president and the other put into jail. One achieved his ideal and the other failed because he lacked honor and a high ideal. It is strange how many a man who would resent with a blow the epithet of thief or liar will lie and steal in secret apparently without a qualm of conscience. True honor demands reality and hates sham. The youth should be taught to abhor and reject in his own heart everything which he would resent in an accusation made by another. He should learn not to tolerate in his own inner consciousness what he would fear or blush to have known to his friends or his foes. This is the sense of personal honor that dominates and molds character and that endures the heaviest stress of life.\footnote{Sisson, E. O., The Essentials of Character, p. 121}

Parents must know their children as they know themselves. They must have a clear understanding with each other. Home is the place where children are trained for citizenship. True citizenship is the basis of social living in a democracy. The family is an agency for religious training in citizenship and children may be and ought to be trained as Christian citizens. The family is the first and most potent social group where the personal ideal is formed. Parents give children shelter, food, comfort and education but none of these things can minister to the real lives in the homes in the highest sense. None of these are of great value in the development of personality. The most important factor is that "fathers and sons become comrades in the pathway of a developing sharing of life."\footnote{Cope, H.F., The Parent and the Child, p. 127} Therefore the parents must be willing to give
themselves and to share their experiences, in order to help the children to become cultured and to realize their personal ideal.

Ideals are guides to action and effort, something to strive and sacrifice for. It was the force of a great ideal which led Paul to say, "This one thing I do" and to the attainment of that ideal he gave all his purpose and effort. To form a true ideal requires a trained sense of values. One must develop a power of spiritual perspective and be able to see things in their true proportions. This suggests that one of the responsibilities resting upon parents is to guide the children in the forming of their ideals. Parents must see that their children develop high standards of truth, honesty, obedience and the other moral virtues which lie at the foundation of all vital religion. Their ideal of success and achievement must include a large measure of service to their fellowmen. Parents must ground them in right personal ideals and standards of purity and clean living and bring them to accept the life of Jesus as the ideal and pattern for their own lives. It is not enough that children shall come to know the chief events in the story of the creation, they must also be brought to appreciate and admire the wonders and beauties of nature as an evidence of God's wisdom, power, and goodness. It is not enough that the children shall come to know the chief events in the life of Jesus and the outline of his teachings, they must also find themselves lost in admiration of the matchless qualities of His great personality.

Religious education brings men, women, and children all to the Great Teacher in order to learn how to increase their spiritual development. Religious education cultivates the moral life in order that we may have the image of God more perfectly. Religious education develops the personal ideal in order that we may become new creatures through the influence of the Holy Spirit.

In a word, religious education means the training of persons to live a religious life and to do their work as religious persons. It stands for
development of character, also for spiritual values. The true home gives to every life the power to choose the things of the world on the basis of their worth to personality. Through the family relations men may understand the highest relations of life. Ideal living in the home reaches beyond this life. It hopes to solve the world's ills not by external regulations but by bringing all men into a new family, to a birth into this new family life with God, thus securing a new personal environment, a new personality as the center and root of all social betterment. He who comes into this new social order must come into the divine family, must humble himself and become as a little child, must know his Father and love his brothers. This makes the family holy, sacred and religious in its very nature. This brings the children up to the measure of the stature of the fulness of Christ. It not only makes religion a part of the life of the home but makes a religious purpose the very reason for the existence of the Christian type of home.

B. Materials and Methods of Family Worship and Their Teachings

1. Importance of Family Worship

Parents need to realize the value of family worship. It is their duty to hold family worship. Parents who make sacrifices and take into consideration the influence of family worship upon children will be influential Christians, while the parents who do not will be a hindrance to Christianity. Here is the cause of a great part of the decline of character which we so often deplore. Here also is the cause of that strangely irreligious temper, that hatred and contempt of all religion that so often excites our wonder in children of nominally Christian families. No parent can hope to have God's blessing in the family worship, or indeed in anything else that concerns the religious welfare of their children, unless they are willing to take pains to make sacrifices and to let the light of their holy example shine through the influence of family worship. The family is, of course, the primary field and he who does not first
share his Christian life with the family circle takes the wrong course. Family worship is of great importance to the religious life and yet it is becoming almost obsolete in the busy, modern households of today.

a. Application of Family Worship to the Daily Life

One great purpose in family worship is to attach the stimulus and the appeal of religion to the common round of daily life and experience of the children, as well as the parents. Children are not mere pitchers to be filled up. The religious education they receive is the knowledge that is to be put into active service. Unused knowledge quickly vanishes away, leaving scarcely a more permanent impression on the life than is left on the waves when we plunge our hand into water and take it out again. In a similar way the interest, ideals, and emotions which are aroused and which afford a natural outlet for expression in deeds and conduct, soon fade away without having fulfilled the purpose for which they existed. The great purpose of family worship is to find immediate and natural outlet in expression to furnish a way for the children to use what they have learned and to give them an opportunity to express the lessons learned through observation. This is the only way that religious education can meet the requirements of the Christian religion in this day and age. When Jesus said, "By your fruits ye shall know them," he meant that their religion should be expressed through their actions and not merely through their words.

b. Participation in Church Work and in Social Service

Children are naturally social beings. From the earliest years the children should come to look upon their Sunday School, or their classes, as a responsibility in which they have a personal share. Their experience in connection with those organizations should be so interesting and satisfying that their attendance will not have to be compelled but their loyalty, affection and interest will naturally lead them to attend. When this is accomplished, attendance is assured and a foundation is laid for later participation in all forms
of church work.

Children can learn through family worship their relation to all mankind, that they are their brother's keeper. The instincts of childhood are naturally selfish and self-centered; the sense of responsibility for others must be trained and developed. A sense of responsibility for others must be stressed in family worship in order to prepare them for their place in the larger circle of the church. Through the development of the sense of a personal responsibility for his class, his church, he learns to take part in public prayer as a part of his religious duty. Each child realizes that as a member of the class, or school, he owes it to his organization to do his share. Whenever good deeds need to be done, wherever help needs to be rendered, wherever kindness and service are necessary, the children should be called upon to do their part. It is through family worship with each other and with their parents that such qualities as forbearance, good will and mutual service find most frequent and vital opportunity for application. All these things have a bearing upon the formation of character through family worship. In short, children are given the chance to apply in practice all the lessons learned in family worship and thus build them into their characters. Strong men become stronger, wives and mothers become wiser, purer and better because of their parents' encouraging word or prayer, such as only a loving parent can give. Children are "chips of the old block." Wherever there is a true religious motive and a permanent religious atmosphere, these will find definite expression in acts easily recognized as religious. Love is the motive of the true home but love blossoms into words and bears fruit in innumerable deeds. The life of love dies if reality is not realized in acts. All acts must be religious and acts of worship, thus uniting all acts in a spirit of loyalty and aspiration. Worship produces the ideal unity of family life. The members of the family must not only feel a religious emotion but they also must express it in some way. Just so the united
personality must give expression to its faith and aspiration, its motives and emotions in order that the inner life may be outwardly expressed. The social value of family worship is the strongest reason for this. It is the form which gathers the feelings into an act of worship and praise toward God, the Father of all families. There cannot be true worship in the family if the predominating qualities are not religious. The real spiritual life cannot be developed if too many secular things interfere. Family worship furnishes opportunity for religious education. Family worship lifts the whole level of family life. It is the one in which the family enters a holy place. They feel that God is real in family worship and no strife, bickerings, or baseness are to be found there. Parents must lay emphasis on this basis on which the "new man" can be built.

2. Materials of Family Worship

All religious instruction should be followed up by careful training along the lines laid down in the instruction, otherwise many religious impulses will go to waste. Parents instruct their children faithfully and then wonder why go wrong. It is because the children have had too much instruction and no training. A large number of children who have become expert in religious knowledge have remained irreverent, wicked, and godless. This is due not to lack of instruction but to lack of training. There is no better method of training than through family worship. Such doctrines as that of the atonement, the mystery of regeneration, the power of faith, and the doctrine of the Trinity should not be preached to children because they are concepts which children cannot grasp. The proper way is to use materials in the family worship which is for the good of the children and which they can understand. Such material is plentiful and easily obtained.

a. Story Material

Story-telling is an effective means of teaching children in family worship. Some children are interested not at all in dry facts given by parents
who conduct the service. If stories were given instead of dry facts, the children would always be interested. The wonderful ethical teachings of the Old Testament were written by men with hearts aglow and in picturesqueness and simplicity of thought. These teachings are to a great extent written in the form of a story, a legend, an allegory, or a myth, with vivid pictures or in unrhymed poetry. It is this quality which makes the material so suitable to children. If the story is properly told in family worship, children will accept the Bible as truth and not merely as a myth or a legend. The Bible stories possess an essential quality; they are saturated with God. This is an element wholly vital to the children's instruction in religion. "The child gets a clear and workable understanding of God as a loving Personality, who is as much wiser and greater than his parents as they are wiser and greater than he, and soon he begins to realize that he, with his parents, are all together children of the Heavenly Father and they like to thank and obey him."¹ This reveals God as the giver of the many good gifts in their lives. Children do not tire of stories; indeed, their love for a story increases as they come to know it well and they will demand to have the same story told over and over in preference to a new one. Parents must know how to tell stories in the family worship in order to develop a spirit of worship. "Make the story one of the chief instruments of instruction; see that it is charged with religious and moral value; make sure it is adapted to the age of the learner and that it is well told; for younger children use few stories frequently repeated until they are well known; do not insist that the child shall at first grasp the deeper meanings of the stories, make sure of interest and enjoyment and the meaning will come later."²

b. Material from Nature

It is well-known to everyone that it is easier to teach children with concrete rather than with abstract material. They have a spontaneous love of

¹Moxcey, Mary E., Parents and Their Children, p. 100
²Bette, George H. How to Teach Religion, pp. 121-122
nature and a ready response to the world of objects about them. These are good material for religious instruction in family worship. They should be told how God creates the beautiful flowers, carpets the earth with green, paints the autumn hillside with glowing colors, directs the coming and going of the seasons, causes the buds to swell and the leaves to unfold, directs the birds in their flight and the bees in their search, and sends the rain and makes the thunder roll. These truths are very attractive to children because they are things out of their own world of experience with which they are already familiar. From these the children can be guided to the higher things of life and so trained as to recognize that Divine power is much greater than that of any human being. The religion of the child is just as real as the religion of the adult for it includes all the instincts that have yet ripened. "Religion is not an instinct but an attitude toward values."¹ And so material from nature is of great value for developing of the true higher life of the child.

Before they are sent to school, the children in a Chinese family do not understand nature as well as the children of Western lands. They could be taught about nature in family worship before they are sent to school. From nature they come to know the Creator better. Paul says, "From the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made even his eternal power and deity; so that they are without excuse."²

c. Material from History and Biography

Children should be taught to recognize God not only in nature but also in the lives of great people of the world. The spirit of Jesus is revealed not alone in the earth but in his followers as well. Men who set the standard for manliness and women whose character and lives are true examples of

¹ Momcey, Mary E., Girlhood and Character, p. 143
² Romans 1:20
Womanliness are as much a revelation of God's work and power as is any constellation of stars or the bloom of a rose.

We may bring to the children the lives of men and women of other generations, such as missionaries' lives, those who have carried the light into the darkness, as Robert Morrison to China, William Carey to Burmah, David Livingstone to Africa. Children should become familiar with the sacrifices of such heroic men in the giving of their lives for foreign missions to save many lives for our Lord. Such deeds are honorable and should be respected by the children. They should be taught of others who, with the love of God in their hearts, have gone out as ministers, teachers, writers of books and as physicians to the sick, who in their field of toil and service have given a cup of cold water in the name of the Master.

Parents may also make use of the history of nations, showing them as a people growing in strength, power and happiness when they carry out God's plan of human justice, mercy, and kindness; and of other nations going down to destruction, with its once great name now forgotten, because it became arrogant, perverse, and haughty and forgot the ways of righteousness. Thus the use of history in family worship teaches children that with nations, as with children, there awaits reward for the faithful and punishment for the wrong doer.

d. Picture Material

Nothing can be much more useful in the instruction of children than pictures. Parents should select pictures that have a religious teaching and value in them. Biblical subjects, moral lessons, inspiring ideals painted by true artists, should be made a part of the religious curriculum for children in family worship. Copies of suitable masterpieces should be available for use in family worship. Such pictures may be hung upon the walls or held or passed about for each child to see. They should be pictures that are full of meaning for the child, and they will then learn religious truths as well as
gain artistic ideals from them. Such pictures as the Finding of Christ in the Temple, The Light of the World, the Good Samaritan, The Sower, Christ Among the Fishermen, and Christ Blessing Little Children are good for various ages of children. The pictures should be changed from time to time when hung upon the walls so that the freshness and novelty and the power of variety may be maintained.

e. Musical Material

No other form of expression can take the place of music in creating a spirit of reverence and devotion, or in inducing an attitude of worship and inspiring religious feeling and emotion. Children should be permitted to take an active part in the singing during the worship service. Although not all hymns are suitable for the use of children, yet there are many which are. These should be sung frequently so that they may become familiar to them. The hymns should be hymns that are worth while, interesting, devotional, whose words are within the children's understanding and interest and suitable in sentiment. The practice of starting the family devotion by singing a hymn of praise, in which all join, is certainly effective and inspirational. Equally so, is the practice of quietly listening to the music of the piano as it is played softly. It is music which inspires worship. There are many fascinating incidents connected with the writing of the hymns or with the lives of the authors which may be told to children.

f. Biblical Material

The child begins to comprehend God as the Creator of the earth and of man; he begins to comprehend God as Father and Friend, Jesus as a Brother and a Helper. He begins to comprehend the meaning of forgiveness, as well as kindness. The Biblical material taught should center upon such themes as prayer, praise, and thanksgiving.

To meet the needs of the growing nature of the child, many lessons should be used which contains suggestions and inspiration from high examples of
self-forgetfulness, sacrifice, and service, as found in such lives as Abraham, Jesus, and Paul. Abundant material may be found in the Bible to strengthen the learner's love and appreciation of the beautiful and the good in the physical world. Asbury began reading the Bible at the age of only six or seven years, Simpson was brought to Christ by his mother before he was four years old, McCabe was converted at eight years and many other during their early youth. How great is the opportunity of Christian parents, and not parents only but of all who share the home life or come in contact with them in teaching or any other way. There is no more potent force to cultivate in children high ideals than family worship. It is worship that makes the home peaceful, lovely, and helpful. If parents wish to cultivate in their children a deep and continuing interest in the Bible and for the things for which it stands, they will seek always to bring to them such material as will appeal to their interest, stir their imagination and quicken their sense of spiritual values. Since parents desire to influence the deeds of children and shape their conduct in their teaching in family worship, they should present to them those lessons from the Bible which are most naturally and inevitable related to daily life. First parents should determine what impression they wish to make, or what is the aim they hope to secure, and then they should wisely choose from the rich source such Bible material as will most surely accomplish this end.

3. Methods of Family Worship

Nothing is of much greater influence and importance than family worship. It centres the entire thought upon Divine things. Some persons, so far as family worship is concerned, are very religious and devotional. They have been trained that way. There are a few simple forms in the family worship which help to train children in this devotional spirit, which might be noted.
a. Grace at Meals

Grace at meals should be an invariable custom. Perhaps in most families it is true that the problem is not so impossible as it is difficult. Grace at meals expresses one's gratitude to the Father, the Giver and Maker of all things. It makes Him real and present in our daily thinking. The most effective grace is that which is simple and sincere. Long, elaborate, ornate phrases are to be avoided and one's innermost feelings expressed in simple words. This is helpful not alone to one's self but to the children as well.

There are various ways of including the whole family in this act of gratitude. Sometimes a verse with appropriate words is sung. Sometimes the father may ask the blessing at the meal and all the family join in the "Amen." Sometimes each member of the family takes his turn in saying the grace before the meal. Sometimes a silent grace is offered. Sometimes the family sings a stanza or two as a prayer, or thanksgiving. Whatever form is used it must be full of meaning and contain grateful praise and thanksgiving to God. The intelligent and religious parents offer grace at each meal, which guides the children into habits and practice of acknowledging God as the maker and giver of every gift.

b. Bedtime Prayer

The family is the sanctuary of God and He is always present with His children in the family. Parents and children should form the habit of offering prayer before retiring for the night. Some persons do not think that bedtime prayer is important. However, it should not be regarded merely as a custom but it should be considered a duty. When someone has given us a gift, or performed some acts of kindness for us, we should be very ungrateful if we failed to express to them our thanks. Such is the bedtime prayer at the end of each day, with its many blessings bestowed by a kind and loving Father and His
protection and care. Such prayer may be short but they should not be omitted altogether. Long and dry prayers are meaningless and tiresome to children. The best plan to encourage the children to pray is to set them a good example. They should themselves be encouraged to offer a bedtime prayer of their own, even though the parent is absent from them. Prayer should come not from a sense of obligation but rather from a desire to talk with God, to acknowledge His goodness, His greatness and His love, and to seek His direction and guidance for the future.

Stanley asserted that what converted him was not Livingstone's sermons but Livingstone. Parents who are interested in their children in teaching them to pray should remember that they must themselves be definite and concrete and living examples. They should pray not only in words but in their labors and in their lives and then will their children learn to pray aright. If they merely teach them to repeat a form of words, the result will be only one degree better than if they were taught to recite a poem or to memorize a psalm. If they learn to look upon the Bible with reverence and see that their parents allow it to control their lives, then the children will follow their example. A training in the habit of bedtime prayer will help toward a healthy growth in spiritual life.

c. Family Prayer

It is a lamentable fact that some families do not have family prayer. It is not that many are unwilling to have it but they think they are really too busy to find time for it in their daily life and work. Even though they may be quite busy, they should not permit themselves to become so busy as to neglect a practice which has so great an influence upon the Christian life. Family prayer is a matter of the greatest importance in regard to the successful training of children, who should be guided into ways and habits of prayer. Sometimes even Christian mothers who pray much for their children never lead them into the practice of prayer for themselves as they should do. Too often, the children are taught merely to say a prayer, or to repeat some verse in rhyme, suitable
or unsuitable to the age of the child. A much better method would be for the mother to word a prayer for them in a few simple sentences and have them repeat it after her. Very soon the child will begin to add a sentence that comes directly out of his own feeling and it will not be long before he will be able to form the entire prayer for himself, and will thus be unconsciously led into the habit of prayer. This insures a perfectly natural expression in prayer.

The hour for family prayer is not a fixed one. That is a matter to be arranged for the convenience of each family. It is sometimes the custom to hold it before breakfast; often it is held in the evening, at the close of the evening meal or before retiring. Its value lies not in the hour but in the spirit in which it is observed. It gives beauty and value to the knitting of home ties, it elevates the family spirit and it quickens religious ideals. We find time to eat because it is essential to our physical growth; we should find time for prayer because it is equally essential to our spiritual growth.

All should have a share in family prayer and every thought expressed should be within the intelligence of even the younger members of the family. Thus prayer should be simple, brief and centred in the family. "This should be done through no superlative fervor, or heats of piety and prayer, but by the sober, honest, practical arrangement of life and its plan." Prayer is one way in which we reach out to God. The family is exalted by it because there is such reality and all-diffusing harmony in the scope of it. Even the poorest laboring man may thank God at his table for the food he earned by the toil of yesterday, may sing each morning in his family hymn of the glorious rest at hand move toward a better home with his children offering prayer and praise as he journeys.

4. Teachings of Family Worship

Many families seem to find time enough for everything except family worship. They are so busy in keeping up with the rush of the world that they find no time for any religious duties. In contrast with such families, how
beautiful is the one in which God occupies the chief place, in which religion enters into every atom of life and fills all the atmosphere of the home and the family. Periodic family devotion, once or twice a day, is only a part of the religious life of such a family. "The great art of the parents is to instil into the child their own morality, religious spirit, and devotion to God. To do this they must be genuinely good themselves and be filled with intelligent earnestness so as to properly impress and mold the young life entrusted to them."\(^{1}\) The home is therefore the sole training agency during a very important and impressionable hour. Concerning its teachings, some items may be presented.

Through family worship, one learns first Jesus' way of living rather than the way of self-indulgence. To be a Christian in the family one must follow Him who came not to be ministered unto but to minister in the way of love, good-will and service. This way of living is sustained and strengthened by thinking about God, having an attitude toward God and experiencing the love and grace of God, which the followers of Jesus may share with Him who was their Master. Just as he lived his earthly life in the open and in constant fellowship with the God whom he conceived to be an ever-present, loving Father, we who follow him may so live. We also are the children of God and if we fail to keep in contact with our Father, we fail at a vital point. We may keep in contact with Him through family worship.

Another important step in family worship is in teaching children how to pray. The devotional training of children rightly begins with the mother's teaching them to lisp a sentence prayer, which should be begun as soon as they are able to speak well enough to address the Heavenly Father with even so tiny a prayer as "God bless us all. Amen," thus establishing early the habit of prayer. In the beginning, the mother tells

\(^{1}\)Koons, W. G. The Child's Religious Life, p 220
the children what to say, she furnishes them with a brief form of prayer. Throughout childhood, parents should continue this practice, giving their children desirable forms of prayer, which may serve both to express their present needs and to awaken them to new and higher aspirations, even as Jesus taught his disciples to pray. Children should also be taught the meaning of prayer. Their ideas concerning its meaning and value should not be left to be formed by practice alone but the parents should talk with them about it and help them to form right ideas of it.

Another teaching of value in family worship is the accustoming of the children to reading the Scriptures during the worship hour. Prayer is asking something of God but reading of the Scriptures is listening to the voice of God as he speaks to mankind through his Word. We attribute value to the words of the Bible as a record of His revelation of himself in the life of the Hebrew people on down to the life and teachings of Jesus Christ, his own Son, who revealed in Himself all the fullness of the Godhead. Parents should encourage children to read the Bible and find the passages which will be of most value to them in leading them to a fuller devotional life. Many of these beautiful passages should also be memorized by the children during the period of their mental growth which will be easiest for them to learn them and which will longer remain with them in after years.

Another value in family worship in its religious atmosphere. The children of Christian parents should grow up in a religious atmosphere. Just as air fills the lungs, so must the spirit of family worship fill his spiritual life. Children should breathe in a religious atmosphere every moment of every day. All home situations should be permeated by the sane and practical spirit of worship. The words spoken, deeds done, as well
as the prayers offered, hymns sung and Scriptures read must all be done in the right spirit. Worship in the family must be a new form of life. The sweet hour of prayer must become the sweet day of prayer, the formal hymn of praise must become the constant life of service, and the Scripture reading must be annotated with daily deeds. The keeping of old forms and customs may be of value but the building of the new life is imperative.

Another value in family worship is the religious example. Parents must be in all things lovely and of good report if they wish their children to become like them. The boy naturally does as his father does, not as his father says. It is the mother's practice, not her words, which in the end wins her daughter. Social heredity is as real an influence as is physical heredity. Imitation is the great law of the growing life. Children must find in the lives of their parents another incarnation of the truth of God. Professor Coe says that a child should grow up a Christian and never know himself as having been otherwise. Such was the aim of Jesus Christ to enthrone the little children in their rightful place as religious beings, when he spoke the words which emancipated childhood, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." ¹

Another value in family worship is the training of members for the church. Family worship is made constantly visible and audible to the children and God becomes a living power in the consciousness and conduct of children. Through the parents they are helped to find their right relation to the church in their attitude toward it as a family group. The function of the family is primarily not to minister to any individual tastes but that all may minister to the needs of others. The principal service which the family may render to the church is to foster the development

¹Mark 10:14
of the children's religious life because they are to be the future members of the church. This spirit can best be trained in family worship, the place where active, live members are developed. The success of the church depends not upon the large numbers in it but upon the strength of its spiritual life. The good children of the family will be the good members of the church. The training for church membership begins in the family worship. Still another value in family worship is the training in music. Children need to be led into the knowledge of religious music. They need this knowledge as a stimulus and a means of expression for their own spiritual life. This means that children should come to know the hymnology of the church for as future members of the church they need to be familiar with its music. Music creates a spirit of reverence and devotion and inspires religious feeling. Many singers in the church had the beginning of their training in family worship. The more one sings, the higher he is lifted spiritually and the purer becomes his life.

Again, there is the value of the building of personality. Personality is not born but made. A strong inspiring personality is not a gift of the gods but it is made under varying circumstances. Personality grows as man grows. It is shaped in the crush and stress of life's problems and its duties. It gains its quality from the character of the thoughts and acts that make up daily life. That which today we build into thought and action, tomorrow becomes character and personality. High thoughts must be cultivated and worthy deeds practiced. Hearts must be made pure before God and man. One must consciously listen to the still small voice as it speaks to the soul and then does the soul meet God. Worship that is held in the family is not intended for a nominal and ineffective ritual but it is to transform the members of it and develop their personality. A man without a personality cannot truly live. Personality is more valuable than secular and worldly possessions. It bears the mark
of whatever spiritual fellowship and communion one keeps with the Infinite.

A very important value in family worship is its ability to promote self-government. This is an ideal to be sought. He violates no law for the law is written within him. If all laws were repealed, he would go on his way doing right just the same. It is so in the ideal home. Such a state is attained not by force but through divine help. One of the great aims of parents is to make their children self-governing.

The law of the family is love,—love that reaches upward toward God and goes forth in kindliness to all God's creatures,—a love that reveals itself in the home in kindly rule and in glad obedience, in gentle manners and in thoughtful consideration for each other, in patience, care and in forgiveness. In such a home love rules and the children have been trained in self-government. The soil is good and the climate favorable for the cultivation of the plants of righteousness.

And finally, the greatest value derived from family worship is its presentation of an ideal life—Jesus Christ. The dignity and worth of such a life is expressed in his ideal life and work. He is the model teacher. We stand in unique relation to Him. We make His own business ours. He is our ideal not only in the general sense in which we share His example with all humanity but in the particular sense in which we may pattern our own individual lives after His. He is the only true and matchless ideal, the great and worthy pattern for every life in whatever station of life it may be found.

Ideals are to be seen and followed rather than talked about. What we need is not so much a description of Jesus' methods as a definite acquaintance with them. We must study them for ourselves, grasping not only the outward form but the inner spirit as well. There is no better training than to study His life in family worship. He was himself the embodiment of the
truths and ideals he offered others. He lived the lessons he desired his disciples to learn. He rendered concrete in himself the religion he would have his followers adopt. His life was an example which all might read, observe, and follow.

Family worship should develop man's capacity to sense the Divine. Its aim is not to fit us for future complete living but to make us live more completely now. The perfect life is not one that awaits us in the future, it is rather one to be improved with each passing moment. The perfect life has value in itself; it includes the ideals of health, truth, beauty, goodness, and finally - God. The practicing of the principles of religious education in the family worship wins for each one the promise of the gospels, "Ye shall be perfect."
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