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The Early Quaker Doctrine of Communion in the Light of the New Testament

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THE EARLY QUAKER DOCTRINE OF COMMUNION

IN THE LIGHT OF THE NEW TESTAMENT

by

Mahlon LeRoy Macy

A thesis submitted in partial fulfillment of the requirements for the degree of Bachelor of Divinity to the Western School of Evangelical Religion, Jennings Lodge, Oregon

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DEDICATED

To my wife, Hazel

who lovingly assisted, and

was a constant encouragement to the

author in the course of this investigation
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>A. Purpose of the Thesis</td>
<td>1</td>
</tr>
<tr>
<td>B. Definition of Terms</td>
<td>4</td>
</tr>
<tr>
<td>II. THE HISTORICAL SETTING AND THE DOCTRINE</td>
<td>8</td>
</tr>
<tr>
<td>A. The Church of the 17th Century</td>
<td>8</td>
</tr>
<tr>
<td>B. George Fox and the Quakers</td>
<td>14</td>
</tr>
<tr>
<td>C. The Early Quakers Doctrine of Communion</td>
<td>25</td>
</tr>
<tr>
<td>III. THE QUAKER DOCTRINE AND THE NEW TESTAMENT BASIS</td>
<td>37</td>
</tr>
<tr>
<td>A. The Scriptural Basis of the Doctrine</td>
<td>37</td>
</tr>
<tr>
<td>B. The Quaker Use of Scripture in the Light of Scripture</td>
<td>43</td>
</tr>
<tr>
<td>C. The Problem of Interpretation</td>
<td>50</td>
</tr>
<tr>
<td>D. The Evaluation of the Doctrine in the Light of Exegesis</td>
<td>60</td>
</tr>
<tr>
<td>IV. SUMMARY</td>
<td>62</td>
</tr>
</tbody>
</table>
Chapter I

INTRODUCTION

A. Purpose of the Thesis

Anyone offering something new in theology, new in philosophy, or new in science is leaving himself open to criticism. An organization which sets forth a point of view contrary to the traditional point of view may receive much condemnation. This was the situation with the early Quakers. Their Biblical interpretation of the doctrine of Communion was unlike that of the traditional views; therefore, it was questioned.

Our purpose in this presentation is threefold. In the first place, we will re-examine the early Quaker doctrine of Communion. It is not that anything new might be drawn out that has not been thought of before, but that the people of our day might consider the view of the early Quakers in regard to Communion. Our desire is to set forth as clearly as possible the position which was held by the early Quakers during the lifetime of George Fox.

In the second place, we will consider the reasons why the early Friends rejected the traditional
view and accepted the position they did concerning the Lord's Supper or Communion. There are certain reasons which should be considered; for, when the Quakers took the stand they did, there must have been reasons which they felt were valid.

In the third place, we will consider the validity of the reasons given in the light of the New Testament. An effort will be made to examine early Friends' use of the Scripture to see if their interpretations will stand up in the light of exegetical examination. Individual texts will be examined, and then the texts will be read in the light of the context to see if there is any misinterpretation in the use of proof texts.

There will be some Scripture that will never be fully explained and about which there will always be controversy. There is much Scripture which, according to the evangelical Protestant's interpretation, substantiates the Friends' view. There are other Scriptures that need careful study. Many people have taken a traditional interpretation of the Word of God without really making a close study of it for themselves. Many have criticized the Friends' view before they were properly informed. It is unfair to fully condemn or
criticize a group for their beliefs before the beliefs of that group have been carefully studied.

This does not mean that error should be tolerated. If such is found, it should be exposed and everything done to set forth that error. If this presentation should reveal instances when the early Friends misused the Scriptures, it will be pointed out. If certain traditions in the churches have issued from wrong interpretations and men have so fitted the Word of God to agree with preconceived notions, this, too, should be exposed and the truth be known.

Where there is truth, it ought to be admitted. If the early Friends had a true doctrine, let there be frankness to admit the truth of such doctrine.
B. Definition of Terms

In our English language, there is always some difficulty concerning the definition of words. Men are often grossly misunderstood because their terms were not correctly defined or because wrong meanings are read into terms by readers.

It must be remembered that, over a period of time, our English words change their meaning. For this reason, translators have found it necessary to set forth a new translation of the Scriptures. Many words have a different connotation than they did three or four hundred years ago. Since the early Quakers date back over three hundred years, it is likely we will be confused unless our terms are fully understood.

There are several terms that have, through the years, been used almost synonymously. The terms are communion, the Lord's Supper, the sacrament, and the eucharist. Whenever these terms are used, they are most generally used in connection with the ritual of the breaking of the bread and the drinking of the wine in the church. The words, however, carry more than just the meaning of an outward ceremony.

The words communion and eucharist carry the following meanings:
Communion:
1. act of sharing; community of condition or relation; participation
2. intercourse between persons; esp. intimate or spiritual intercourse; interchange of thoughts, purposes, etc.; fellowship; as, the communion of the saints
5. the sacrament of the Eucharist, the celebration of the Lord's Supper: act of partaking of the sacrament; as to go to communion; to partake of communion.

Eucharist:
1. The sacrament of the Lord's Supper; the solemn act or ceremony of the commemorating the death of Christ, in the use of bread and wine as the appointed emblems; the communion; also the consecrated elements, esp. the bread.
2. A vessel for consecrated bread; a pyx.
3. Act of giving thanks, a thanksgiving.

The definition that is given in International Standard Bible Encyclopedia for "eucharist" is as follows:

"The distinctive rite of Christian worship, instituted by Our Lord Jesus Christ upon the eve of His atoning death, being a religious partaking of bread and wine, which, having been presented before God the Father in thankful memorial of Christ's inexhaustible sacrifice, have become (through the sacramental blessing) the communion of the body and blood of Christ."
In most religious circles today, anyone using the term communion is thought of as speaking of the Sacrament. Though these two terms are often used synonymously in popular usage, yet there is a vast difference in the meaning. It will be noted that even Webster lists communion as the sacrament of the Eucharist as one of its meanings, the reason being that it is one of its popular usages.

In a more strict sense of the word, communion is not the outward ordinance of the Sacrament; but it is an inward relationship between one person and another. The communion or relationship between two persons is not dependent upon external circumstances, but it is dependent upon the attitude of the hearts of the communicants.

It might be well to note the use of the terms just mentioned as they are related to the Scriptures. The term sacrament is not used in the Scriptures. This was a fact early noted by George Fox. He felt that his doctrines should be based on Scriptures, and he desired to use Scriptural terms as much as possible.

The term communion is used only a few times in the Scriptures, and it is not used once in connection with the passages that are generally taken to substantiate the

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outward rite of the Sacrament of the Lord's Supper. The term Lord's Supper is used only once and that by Paul in writing to the Church at Corinth. The Sacrament of the Lord's Supper is often referred to as the Eucharist, but this word is not used as such in the Word. However, the Greek word "εὐχαριστία" or its derivatives is used in the Scripture approximately fifty-five times and carries the meaning of thankfulness, thanks, or that of thanksgiving. It is from this Greek word that the term eucharist has come.

Then, as to the terminology, it must be remembered that there is a difference in the meaning of communion from that of the Sacrament. The early Quakers set forth a doctrine of Communion which emphasized the spiritual partaking of the body and the blood of Christ, but they denied the need of the practice of the Sacrament.
Chapter II

THE HISTORICAL SETTING AND THE DOCTRINE

A. The Church of the 17th Century

In order to get a proper perspective of the early Quaker movement, it will be necessary to understand the condition of the prevailing church of that day. The state of the church contributed directly to the reform movement.

The Church of England was the main established church of that day. The Quakers were reformers, but there were other reform groups also. Many of these movements were evangelical, and they stood alongside the Quakers in many points of doctrine. However, none of them set forth the doctrine of Communion as did the Quakers.

The religious stir on the continent had moved across the channel, and by 1600 there was much religious unrest in England. The Puritans had begun their work under the leadership of Laurence Humphery and Thomas Cartwright. It was not their desire to start a new church, but it was their aim to bring about a purifying in the Church. Walker says that "Cartwright and his

fellow Puritans opposed all separation from the Church of England. 6

The desire of the Puritans to purify the Church is indicative of the fact that the Church was very corrupt in many ways. England had but one church and that had been the Roman Catholic Church until the days of Henry the VIII. Henry broke away from the Papal tie, not because he desired ecclesiastical reform, but for political and personal reasons. Though there was a break with the Papacy, the new Church of England kept most of the Roman Catholic ways. This made the need of reform as great in England as it had been in Germany, France, and other countries.

The Church of England was void of spiritual life and fervor. It had been controlled by the state, and, in order to be a good churchman, it was generally necessary for a man to be a good politician. The interests of the Church came last when the interests of the state were at stake. Many of the clergy were mere stool pigeons for the king or their ecclesiastical superiors.

6. Ibid., page 400.
When James I came to the throne in 1603, it was thought by many Puritans that he would do much in favor of the Puritan movement; but, as time elapsed, it was found that, due to his religious advisors, he did much to give the High Church a more firm basis. The Puritans had wanted to do away with much of the Roman Catholic forms in the English Church, but, because of the influence of William Laud and others, the Prayer Book and many other things were kept within the Church.

The hope of the Puritans never did materialize for they were not able to bring about the changes they had desired. Many of them migrated to America as soon as the colonies were opened.

The reform movements did not get the approval of the kings, and it will be noted that the Quakers received their worst treatment under Charles the Second.

It was not the intention of George Fox to write a secular history, but his Journal does give many insights into the times in which he lived. His picture of the Church of England and his description of the priesthood is most vivid, and it will need consideration.

The Church had little more than dead formality. It retained most of the Roman Catholic forms and
emphasized ritualism. The people had to pay their tithes and participate in the church ritual, and then most people believed they had fulfilled their obligation to God. The Church was getting wealthy, and, of course, the state was sharing in part in this wealth.

Since most institutions can be judged by their personnel, the Church of England can be better seen if a view of the priests is given. George Fox brings many charges against the priests. He makes this statement:

"But the black earthly spirit of the priests wounded my life: and when I heard the bell toll to call people together to the steeple house, it struck at my life; for it was like a market-bell to gather people together, that the priest might set forth his ware to sale. Oh! the vast sums of money that are got by that trade they make of selling the scriptures, and by their preaching, from the highest bishop to the lowest priest."

The Church put much stress upon the paying of tithes, and it was up to the priest to see that the people did pay such tithes. Because the Quakers refused to pay tithes to such a corrupt organization, they were severely abused by the priests. The priests stirred up the people; and the people in turn, because they were under the thumb of the Church, followed the suggestions of these church leaders.

The Church with which the Quakers came into conflict had little, if any, conviction about sin. The priests were accused of pleading for sin and imperfection. Such accusation seemed to be very valid in the eyes of the Quakers; for the people of the Church, for the most part, were living in sin and degradation. If the priesthood had been calling out against sin, there would have been a different attitude among the people.

There was a special dislike on the part of the priests for George Fox. Fox had been very bold to enter the steeple houses; and, even in their services, he would openly dispute with them. The Quakers testified to the fact that Fox was so filled with the power of God and helped of the Lord that he was able to put the priests to silence and to show them the error of their ways. Because Fox and others had exposed the true nature of the priesthood and of the established Church, many people turned to the Quakers. Because of this, there came a great hatred for the Quakers, and they were opposed at every turn. Many false accusations were raised against them, and everything was done by the Church that it could do to rid England of this reform group.

8. Ibid., pages 81, 85, 97.
The attitude of the Church toward the Quakers and other reform movements (for there were other movements that were persecuted also by the Church) indicates its true nature. The Church was satisfied with itself, and it opposed anyone who made an effort to bring a change either inside or outside of its organization.

Fox, in his outcry against the Church, was not doing this to make a name for himself. Neither was he taking the stand he did to raise up a new church. He believed the Church that existed was wrong in its teaching and practice. The whole matter struck deep at his heart, and he went forth to do everything within his power to expose error. This conviction was so deep with Fox that he was willing to suffer long imprisonments, many times he was stoned, and many times he was beaten; yet he felt that he must tell forth the good news and bring people to what he believed to be the true light.

In the next section, we will deal with the conversion and the events which led to his widespread ministry.
B. George Fox and the Quakers

George Fox is to the Quakers what Martin Luther is to the Lutherans and what John Wesley is to the Methodists. Fox is considered the founder of the Quaker movement. The rise of the Quakers is an outgrowth of George Fox's experience. According to his testimony, he came to know Christ apart from the existing church. Therefore, he felt constrained to follow the course he did.

The early life of Fox was not much different from that of the life of other boys in his community—the little town of Drayton-in-the-Clay, in Leicestershire, England. His parents were not poor folk, but they were humble people who worked with their hands. Christopher Fox, George's father, was a weaver and he was known as an honest and upright man. There is little doubt but that the home training that Fox received made a great impact upon him.

His training probably had greater effect because he was religiously inclined even in his early years. Fox says, "in my very young years I had gravity and stayedness of mind and spirit not usual in children." There was a soberness about his life that caused him to ponder some of the great problems of life.

9. Ibid., page 55.
One of these problems that greatly disturbed Fox in his early years was that of the conduct of the people who professed to be religious. In his late teens, Fox went with a group of supposedly religious friends to a fair. The hypocritical lives of these young men thoroughly distressed Fox, for these professors of religion went to excess in drinking and other things. This experience caused Fox to turn his back upon this type of life.\(^{10}\)

After that experience at the fair, he set out to find something that would satisfy the need he felt existed within his own heart. He even left home for a time to see if he could find someone who could give him some aid. He visited many priests and professors of religion, but without satisfactory result. As he made these many contacts, he received much advice. Some told him he should marry, others suggested that he join the soldiery, one priest urged him to use tobacco, and another even recommended the letting of blood.\(^{11}\)

Fox speaks of that period as being the darkest experience of his life. He was seeking help, but he only found the blind trying to lead the blind. The condition of the Church has already been noted, and it is

\(^{10}\) Ibid., page 56.
\(^{11}\) Ibid., page 58.
little wonder she offered no help for the needy soul.

These dark days were not idle days for George Fox, for he spent much time reading the Bible. He believed he was coming to the truth through his careful study of the Word.

For his actual conversion experience, it will be best to quote Fox himself.

"For I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly, to help me, nor could tell what to do; then, O then, I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition." When I heard it, my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give him all the glory. For all are concluded under sin, and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, who enlightens, and gives grace, faith, and power. Thus when God doth work, who shall let it? This I knew experimentally. My desires after the Lord grew stronger, and zeal in the pure knowledge of God, and of Christ alone, without the help of any man, book, or writing. For though I read the scriptures that spake of Christ and of God, yet I knew him not but by revelation, as he who hath the key did open, and as the Father of life drew me to his Son by his Spirit."

One of the most significant things to be noted in Fox's conversion is that it took place completely apart from priests and the established church. It was because

12. Ibid., page 60.
of this fact that he took his stand against the Church of England, for the Church had had very little part, if any, in his conversion.

Little did this young man from Drayton-in-the-Clay realize the influence his testimony was going to have in England and around the world. After the Lord had dealt in this special way with Fox, he went forth with a witness and a boldness such as England had not known.

In a short period of time, many were won to Christ through the testimony of Fox. His witness was clear and true, and Christ was so magnified in his life that it dispelled doubt about the reality of his experience with the Lord. Those who were won were soon winning others because they were bearing witness to the "true light...." which lighteth every man that cometh into the world.

As Fox bore witness to his Christian experience, there was no thought in his mind of starting another church. His early mission was that all might know the Christ whom he had come to know. He went everywhere telling people, and pointing out to them, through the Scriptures, the way of salvation; and, from the beginning, he cried out against the existing Church. He felt that the Church
was keeping the people in darkness and the only hope for them was to come out of the Church.

The first and most basic teaching of Fox was that of the "light within," the key Scripture being John 1:9: "There was the true light, even the light which lighteth every man, coming into the world." Fox made it very clear that this light was in us, but it was not of us and also that this light was the divine light of Christ. The early Quakers told men everywhere concerning the "light within" and many believed, entering into a vital experience with the Lord. Fox was among the first of the reformers of England to place a stress upon the work of the Holy Spirit. It was at this point of emphasis that he and his followers were so greatly opposed.

This experience of Fox through the Holy Spirit and his emphasis upon it brought opposition; for, this emphasis upon the Holy Spirit led Fox on to interpretations of Scripture which brought an avalanche of condemnation upon his head from the churchmen of England. He was immediately called fanatical, and soon steps were taken to get him out of the way.

Fox accepted many of the doctrines as held by the existing church groups, yet there were several points

13. Ibid., page 72.
of difference which should be mentioned. The first has already been mentioned—that of laying stress upon the immediate teaching and leading of the Holy Spirit. The doctrine has been misused and George Fox has been misinterpreted at this point, but it does not nullify the fact that he taught this basic truth which he felt was in harmony with the Scriptures.

Another point of difference came concerning the disuse of all types of outward ordinances. That indeed was a bold step and one which has brought controversy even unto this day. The existing Church had the ritual and the ordinances, and they had linked salvation with these things. When Fox met the Lord apart from such things, it is little wonder that he felt they were unnecessary to the Christian. Not only did he feel that they were unnecessary, but he found much Scripture which he believed substantiated his views. His view concerning the Lord's Supper will be set forth later.

Quakers were different as to their manner of worship and as to the appointment of their ministers. In the matter of their worship, they depended upon the immediate guidance of the Holy Spirit. They met together and, for a period, there was an outward silence while
they tarried for the Holy Spirit to speak to their hearts. After a period of waiting and as the Spirit moved different ones, they arose in the meeting and spoke according to "the moving of the Spirit." Oftentimes they would wait in silence for an hour or more, and then Fox or someone would preach for an hour or two. Their worship was informal, yet all things were in order and conducted as though they could see Jesus actually abiding in their midst.

Among the early Friends, they made an effort to make and keep all things plain and simple. Their places for worship, called meeting houses, were of the simplest type of structure, and in most cases, were small, square, frame buildings. The furniture in the meeting house, too, was very plain and simple. They had not elaborate fixtures such as were found in the other churches. Even musical instruments were not given a place among early Friends. Their desire was to be led of the Spirit, and they made an attempt to slough off everything they felt was unnecessary and superfluous.

The ministry was looked upon differently by the early Quakers than it had been viewed by the other churches of that day. Fox had observed that the ministers of the established Church were such simply because it was
a good profession. They were primarily interested in mone-
tary values. Consequently, the call of God had little
effect as an impelling force.

Fox felt that a man was not a minister unless he
was definitely called of God. He further felt that, if a
man was called of God to preach the Word, he would give
some evidence of that call of God and others would recog-
nize his call to the ministry. The early Friends did not
have a paid ministry, and they cried out against those
churches that did.

It was not difficult to spot a Quaker in those
early days, for he could be identified by his walk and his
talk. In his speech, he used the terms "thee" and "thou."
He refused to take off his hat to anyone. If in court, he
would not take the oath, and his dress was peculiar to
those of his faith. The fact that the Quakers were dif-
ferent and could be easily sought out brought them much
grief and persecution. Yet they were not hypocritical
about their worship or their life. They never apologized,
nor did they hide their practices. Some Presbyterians
were accused of covering up their assemblies for worship,
but Fox denounced them for their practice.14

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Something more should be said concerning the growth of the Quaker movement. As has been stated, Fox did not intend to start a new church, but went forth to proclaim the "truth" which had come to him. In the early years, there was not a concerted move on the part of anyone of the Quakers to form an organization whereby their new doctrine might be preached. There were numerous preachers who went forth, and, after much preaching and many converts, it became manifest that some type of simple church organization was needed.

At first, they did not call themselves a church, but were known as the Society of Friends. The name Quaker was a nickname given to them as a matter of ridicule, for there had been those that had actually quaked under the power of the Holy Spirit in their meetings. Fox had also bidden men to tremble at the Word of the Lord.

One of the outstanding features of the Quaker movement was the intense missionary zeal shown by those who were converted under the ministry of the Quakers. It was not long until all of England had been touched by travelling preachers. But this was not all. Some people went to Germany, to France, and to other European countries, and there were those who came to America. The

15. Ibid., page 85.
story of the Quakers in America is one all its own. Some Quakers went to Rome to see the Pope; others went to the rulers of the Turks and to the leaders of other nations.

Those early Quakers had come to know Christ in reality, and they were willing to spend and to be spent for the spreading of this "good news". Because of the close tie between the Church and the state, it was easy for the Church of England to influence the king in taking steps which would halt the growth of the Quaker movement. The steps were taken and the records give proof of the result.

"The severity and extent of their sufferings is shown by the fact that during the twenty-five years of Charles the Second's reign 13,562 Friends were imprisoned in various parts of England, 198 were transported as slaves beyond seas, 338 died in prison or of wounds received in violent assaults on their meetings."16

In spite of the terrible persecutions which came upon them, their numbers increased very rapidly, and, by the time of the death of George Fox, there were 75,000 Quakers.

There is much more that could be said concerning the rise of the Quakers, but it is not

necessarily pertinent to the subject at hand, so that which is given will have to suffice.
C. The Early Quaker Doctrine of Communion

It will be readily recognized that the early Quakers set forth a doctrine of Communion unlike that of the existing churches. Though they set forth a new doctrine, they did so from a positive standpoint. Before Fox began to preach as he did, he had searched the Scriptures and found therein the message which he proclaimed. He felt that he could be positive and dogmatic about the truths of God. This explains his frontal attack upon the traditions of the time and his positive approach concerning communion. In referring to the Church and the priests, Fox makes this statement:

"And they tell the people of a sacrament, for which they have no scripture,........but the Supper of the Lord we own: The Bread that we break is the communion of the Body of Christ, the Cup we drink is the Communion of the Blood of Christ, all made to drink into one Spirit."17

The early Quakers testified to the fact of a communion which they avowed to be the only true communion. Though they had charity with those that had linked communion to the ordinance, yet they made every effort to show forth the truth, as they believed it, that real communion, apart from any ordinance, was made possible by the Lord Jesus Christ.

17. Fox, Doctrinals, loc. cit.
Some have asked why it was the Quakers took the view they did. The question is not difficult if a person is familiar with the life of George Fox. This man had attended the various churches throughout England, and he had participated frequently in their rites and rituals. There is every reason to believe that Fox was baptized and had partaken of the rite of the Lord's Supper in the church of his father. In all this participation, Fox had not found the help for which his soul had cried out.

It was apart from the Church and ritual that Fox came to know peace in his heart. This peace had come to Fox when he was alone, and it came directly from the Lord Jesus Christ. Neither priest nor Sacrament played any part in this man's conversion. Fox came to know communion with God the same way he had known his conversion experience. His communion with God through Christ was spiritual, direct, and immediate. Why should a man submit himself to an ordinance or ritual to get something he felt he already had? Fox believed that he had gone beyond the remembrance stage, and had come to know Christ in his heart. He communed and supped with the Lord daily.

The experience which had come to Fox was not foreign to the teaching of the Scriptures. Chapters four
and six of John's Gospel confirmed Fox's emphasis upon the spiritual, inward communion. This position, taken by the early Quakers, is consistent with the rest of their doctrines which place stress upon the spiritual and the inward relationship with the Lord Jesus.

In order to get a concise statement from which to work, it will be well to quote the summary of Barclay's proposition concerning communion.

"The communion of the body and blood of Christ is inward and spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells. Of which things the breaking of bread by Christ with his disciples was a figure, which even they who had received the substance used in the church for a time, for the sake of the weak; even as abstaining from things strangled, and from blood, the washing one another's feet, and the anointing of the sick with oil: all which are commanded with no less authority and solemnity than the former; yet seeing they are but shadows of better things, they cease in such as have obtained the substance." 18

True communion is something of a mystery. It is not possible for the natural man in an unregenerated state to understand, to comprehend, nor to partake of the body and blood of Christ in real communion. It is possible for all to partake of an outward bread, but this in no way

signifies that they have had the real and true communion which can only be of and through the Spirit.

The fact that the early Quakers held to a spiritual communion is further borne out by a statement made by James Nayler as he was answering a group of false accusers.

"Concerning the Lord's Supper. The true supper of the Lord is the spiritual eating and drinking of the flesh and blood of Christ spiritually; which the spiritual man only eateth, and is thereby nourished up unto eternal life: without which eating there can be no life in the creature, profess what you will. And all who eat of this bread, and drink of this cup, have real communion in Christ the head, and also one with another, as members; and are of one heart, and one mind, a complete body in Christ."

As a Scriptural basis for their teaching, both Fox and Barclay quote the sixth chapter of John, where Jesus says, "Verily, verily, I say unto you, it was not Moses that gave you bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world." (John 6:32,33) Again in John 6:35 "Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth in me shall never thirst." Many other verses

in this chapter make it plain that our partaking of the
Lord Jesus Christ is strictly a spiritual matter. For in
John 6:63, Jesus, in his concluding remarks, said, "it is
the spirit that giveth life, the flesh profiteth nothing:
the words that I have spoken unto you are spirit, and are
life."

The Quakers pointed out the fact that there was no
actual relationship between the bread and the wine and the
actual body and blood of Christ. The outward elements
only went to the stomach and profited nothing, but it is
the relation of the Spirit that is vital. Unless there is
a spiritual contact, there is no communion. The bread and
blood of Christ are necessary for the Christian, but this
life-giving source cannot be passed around by men and
handed out at random. Men are saved through the Spirit,
they are sanctified through the Spirit, and they can only
know communion with Christ through the Spirit.

Barclay makes a summary of this matter of the
spiritual communion that it will be well to quote:

"First, That it is not Moses, but his
Father, that giveth the true bread from heaven,
vers. 32 and 48. Secondly, This bread he calls
himself, vers. 35, "I am the bread of life:" and
vers. 51, "I am the living bread, which came
down from heaven." Thirdly, He declares that
this bread is his flesh, vers. 51, "The bread
that I will give, is my flesh;" and vers. 55, "For my flesh is meat indeed, and my blood is drink indeed." Fourthly, The necessity of partaking thereof, vers. 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And lastly, The blessed fruits and necessary effects of this communion of the body and blood of Christ, vers. 33, "This bread giveth life to the world." Vers. 50, He that eateth thereof, dieth not. Vers. 58, "He that eateth of this bread shall live for ever." Vers. 54, Whoso eateth this flesh, and drinketh this blood, shall live for ever. Vers. 56, and he dwelleth in Christ, and Christ in him. Vers. 57, And shall live by Christ. From this large description of the origin, nature, and effects of this body, flesh and blood of Christ, it is apparent that it is spiritual, and to be understood of a spiritual body, and not of that body, or temple of Jesus Christ.20

While those early Quakers did admit that the early church practiced a type of the Lord's Supper, yet they affirm that there has come a new communion. The Lord set forth this new communion even as he set forth a new covenant. In the book of Hebrews and in Paul's epistles, especially Galatians, the thought of the new covenant and a day for a spiritual religion is borne out.

John gives insight to this matter in Revelation 3:20 where he tells of a call to a spiritual supper. Fox draws a parallel between what is known as the Last Supper and this supper referred to by John. He points out that

20. Barclay, op. cit., page 424. This Scripture quoted by Barclay is in John 6.
John was one of the disciples closest to Christ, and he probably knew the Lord Jesus as well as anyone on earth. John was at the Last Supper, but he does not in his gospel depict the supper as do the other three writers and Paul, nor does he in any way make the Last Supper observance obligatory. However, in his writing in the book of Revelation, he sets forth the conditions of the spiritual supper.

"And after that Christ was ascended, and sat at the right hand of God, and the churches were gathered, as yet they were not come off many outward elementary things. And did not Christ send John, after he was ascended, to call the church to another supper, and said, 'Behold, I stand at the door and knock: if any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me; he that hath an ear to hear, let him hear what the spirit saith unto the churches.'

"Now they that come to this inward and heavenly supper, and to sup with Christ, the heavenly and spiritual man, the second Adam, the Lord from heaven, since he is risen and ascended, they must have their spiritual ear to hear the spiritual voice of Christ, and his spiritual knocking at the door of their immortal souls and hearts, and with his spirit, the spiritual man, the second Adam, the Lord from heaven, the king of glory, that he may come into their hearts and souls, and then they to sup with him, and he to sup with them the spiritual and heavenly supper. And to this heavenly and spiritual supper did Christ send John, to call the church of Christ, after he was risen and ascended."21

This call to sup with the Master is indeed a universal call, an ample and adequate call. The method of communion as held by the early Quakers was that opening the door of the heart and letting Christ come in and have right of way. If Christ was truly within, then there would be real communion and no one could prevent it. In this true communion, only those will partake of it that are fully qualified to do so, and, if a person is qualified, no one can prevent it.

It was well remembered by the early Quakers that Christ brought with him a new way. He did away with the types and the shadows. He laid aside form and ritual. He put away the priesthood as such, and everyone came to be a priest in his own right, if abiding in the Lord Jesus Christ (Hebrews 7:26-28). The Passover feast which Christ ate with His disciples was a type or shadow of that great event which took place in Egypt. He displaced this type by shedding His blood, but, in displacing one shadow, did He produce an antitype and bring in another shadow?22

It does not seem consistent for Christ to produce another type or shadow when He came to do away with

such types and shadows. The question was asked: Why should we participate in a remembrance ceremony when it is possible right now to know the One whom we are remembering? Is it necessary to look at a loved one's picture when that loved one is in the room with you? Why then is it essential to have a remembrance ceremony when Christ is with us?

Not only did the early Quakers give a positive reply as to this matter of communion, but they also stood up against those that would make the Sacrament of the Lord's Supper obligatory.

"Another great objection they had, "That the Quaker's denied "the sacrament," as they called it, "of bread and wine, which," they said, "they were to take, and do in remembrance of Christ to the end of the world." A great deal of work we had with the priests and professors about this, and about the several modes of receiving it in Christendom, so called: for some of them take it kneeling, some sitting; but none of them all, that ever I could find, take it as the disciples took it. For they took it in a chamber after supper; but these generally take it before dinner; and some say, after the priest hath blessed it, it is "Christ's body." But as to the matter, Christ said, "Do this in remembrance of me." He did not tell them how oft they should do it, or how long; neither did he enjoin them to do it always as long as they lived, or that all believers in him should do it to the world's end. The apostle Paul, who was not converted till after Christ's death, tells the Corinthians, that he had received of the Lord that which he delivered unto them concerning this matter, and relates Christ's words concerning the cup thus; "This do ye," as oft as
ye drink it, "in remembrance of me:" and him­
self adds, "For (as often as) ye do eat this
bread, and drink this cup, ye do shew the Lord's
death till he come." So according to what the
apostle here delivers, neither Christ nor he
did enjoin people to do this always, but leaves
it to their liberty, ("as oft as ye drink it,"
&c.) The Jews did use to take a cup, and to
break bread and divide it among them in their
feasts; as may be seen in the Jewish Antiqui­
ties; so the breaking of bread and drinking of
wine were Jewish rites, which were not to last
always."23

The main church that Fox had to deal with was
the Church of England which had had a Catholic background.
Their view of the Lord's Supper was that of transubstan­
tiation. They held that, after the priest had blessed
the bread and wine, it became the actual blood and body
of Christ. This is the most extreme view of the Sacra­
ment, and, of course, the early Quakers felt absolutely
impelled to cry out against such an error as this.

Another thing should be said as to the Friends' 
position of the Lord's Supper. They felt that they did
practice the Lord's Supper and that they had a great 
bulk of Scripture to fully substantiate their spiritual 
interpretation of it. They set forth more Scripture to 
substantiate their view than did the ones practicing the 
outward rite. Three of the gospel writers give an

account of the Lord's Supper, but only one of them in any sense makes a statement as to its continued observance. Paul deals with the matter in his letter to the Corinthians, and tells them that, if they are going to practice such a thing in the church, it should be done in a way pleasing to the Lord.

If this rite was to be continued, would not there have been more explicit instructions as to the method? There is nothing said as to how often this should be done, how it should be taken, or just who was to administer the Communion cup. There are many things that could be asked, but the question remains—are there Scriptural grounds for keeping the Sacrament of the Lord's Supper and not doing many of the other things commanded in Scripture?

Barclay makes much of the command Jesus gave to His disciples to wash one another's feet. Jesus did give very plain instructions concerning feet washing, and yet it was little practiced in Fox's day nor is it practiced widely today. Why do people keep one outward ordinance and not keep another?

As a final statement, it will be well to let George Fox speak for himself.
"The things that are seen are temporal, but the things that are not seen are eternal."

"So here are many states and conditions to be gone through before people come to see that, and partake of that which "cometh down from above." For first, there was "a taking of the outward bread and wine in remembrance of Christ's death." This was temporary, and not of necessity; but at their liberty, "As oft as ye do it," &c. Secondly, there must be "a coming into his death, a suffering with Christ;" and this is of necessity to salvation; and not temporary, but continual: there must be "a dying daily." Thirdly, "a being buried with Christ." Fourthly, "a rising with Christ." Fifthly, After they are risen with Christ, then "a seeking those things which are above, a seeking the bread that comes down from heaven," and a "feeding on that and having fellowship in that." For outward bread, wine, and water are from below, and are visible and temporal; but, saith the apostle, "We look not at things that are seen, for the things that are seen are temporal, but the things that are not seen are eternal." So the fellowship that stands in the use of bread, wine, water, circumcision, outward temple, and things seen will have an end: but the fellowship which stands in the gospel, the power of God, which was before the devil was, and which brings life and immortality to light, by which people may see over the devil that has darkened them, this fellowship is eternal, and will stand. And all that are in it seek that which is heavenly and eternal, which comes down from above, and are settled in the eternal mystery of the fellowship of the gospel, which is hid from all eyes that look only at visible things. The apostle told the Corinthians, who were in disorder about water, bread and wine, that he "desired to know nothing amongst them, but Jesus Christ, and him crucified."24

Chapter III
THE QUAKER DOCTRINE AND THE NEW TESTAMENT BASIS

A. The Scriptural Basis of the Doctrine

It has been said that a person can find Scripture to corroborate most any view that he wishes to hold. This can be clearly seen when the great number of religious bodies are taken into consideration. Most all of them claim to be Biblical to some extent at least. Many of these have abused and misused Scripture to fit their own petty doctrine. Therefore, when the Quakers claimed to have full Scriptural authority for their doctrine, they made the same claim that all other reform groups had made.

It is possible, however, to have a true Scriptural basis for a doctrine, but it takes more than one text to properly substantiate a doctrine, and all texts used for proof must be in accord with other related passages of Scripture. The Word of God does not contradict itself if each Scripture is viewed in the light of the rest of Scripture. This doctrine of Scripture is that which is held in orthodox Protestant circles.

Our purpose is to examine the Scriptures the early Quakers used in the presentation of their doctrine and to study these in the light of exegetical principles.
The Quakers proclaimed the fact that the Lord's Supper was to be taken in a spiritual way. This was a positive approach to the matter and they spoke of the substance that was to be partaken of, its origin, nature, and effect, and also they set forth the method by which this communion was to be taken.

The substance to be partaken of is the Lord Jesus Christ. This is the true bread of which all must partake if they come to know true communion. This bread does not originate with man but with God. "It was not Moses that gave you bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world" (John 6:32b, 33). Jesus made it clear when He said, "I am the bread of life" (John 6:48). He was the One of whom all men were to partake, but this was impossible in a physical sense and these words can only be taken in a spiritual way.

The nature of this bread is set forth in John's Gospel, chapter 6 and verses 35, 51, 53, and 55. Since Christ is the bread, it will follow that the nature of the bread would be the nature of Christ. The Lord said that the bread which He would give was His own flesh. The very
nature of this bread makes it essential. As stated in verse 53, "I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves." It is therefore an essential and that which must be partaken of by all who desire to be with the Lord.

In John 6:33, 50, 54, 56-58, the effects of this partaking of Christ will be noted. The Quakers affirmed this to be the true communion. This bread gives life to the world and everyone eating of it shall not die. To those who partake of this spiritual communion will come the joy of having Christ abiding in them and they in Christ. Those that ate bread in the wilderness died and so did those that ate of the Passover, but Jesus said that those eating of the bread that He gave would live forever and ever. Those that offer the outward ordinance cannot say as much for the Sacrament of the Lord's Supper. They partake of elements that are earthy and soon disappear and have no necessary relation to the true blood and the true body of Christ.

In the church that practices the Sacrament, there is much discussion about the method which should be employed in administering the Sacrament. They do it at different times, they serve different elements, and they
strive over who is to serve the elements. The Scripture is very plain as to the method of spiritual communion.

In the first place, it is offered to any and all (John 1:9, 12; 6:35, 51, 56). Through the Light that shines into the hearts of all men, there comes a call to communion. It is fully stated that any man coming could partake and he would receive all the benefits that Christ had made provision for in this communion. Another passage that was a favorite of the early Quakers was Revelation 3:20: "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." They saw in this a call to the true communion, not of the outward bread and wine, but an inward relation to Christ. This communion was the most vital, for it brought the one who opened his heart's door into direct contact with Christ.

The men of God of the Old Testament times partook of this spiritual communion. "And did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of the same spiritual rock that followed them: and the rock was Christ" (I Cor. 10:3, 4). Men of all times have partaken of the true spiritual communion, and it has been this that has saved them and given them a fellowship with Christ.
Paul, in writing the first letter to the Corinthians, chapter ten, verses 15 and 16, speaks of this spiritual communion. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread." This passage makes plain that there is a spiritual breaking of bread, the one Bread which is Christ Jesus.25

Both Barclay26 and later Quakers27 make reference to the Lord's prayer as found in Matthew 6:11 and Luke 11:3. They both favored the interpretation that would make this bread prayed for "a spiritual bread." The term used by Barclay is the "super-substantial bread." The later Quakers were not as strong in their use of the term even though they do make reference to the Greek at this point. A spiritual interpretation of that passage would not render hurt to it, but it may not be the best rendering. This matter will be discussed a little later in connection with problem passages.

25. Other passages referred to by the Quakers not quoted in this section are II Cor. 6:14, I Cor. 6:17 and I Cor. 10:21.
27. Sewell, op. cit., page 304.
The Quakers struck deeply at the heart of those that held to transubstantiation. The ones holding this view believed that every time they took the cup that had been blessed by the priest they actually partook of the body and the blood of Christ. There are many arguments against transubstantiation and even consubstantiation, and a careful exegetical study of the Scriptures will reveal the errors of these two interpretations.

As has been set forth, the body and the blood of Christ can only be known through the Spirit. Our physical bodies need an earthy food, but our soul requires that which is spiritual. The Scriptures used by the early Quakers are very clear, and there is reason to believe they will bear up under exegetical scrutiny. If the early Quakers misused or misinterpreted any Scripture, any error which can be found will be pointed out.
B. The Quaker Use of Scripture in the Light of Scripture

The most difficult part of this presentation is now to be considered. The material that is to be dealt with has been traversed many times. Books have been written about this, and yet today the matter is not at all settled.

The early Quakers not only set forth the doctrine of a spiritual Communion, but they also pointed out that the Lord's Supper, as an outward sacrament, was not obligatory. Most all evangelical bodies would agree to the Quaker interpretation concerning spiritual communion, but, when it comes to the matter of the Sacrament, there is confusion. When I Corinthians 11 is considered along with John 6, a problem immediately arises. It will be best to consider the related Scriptures used by the Quakers and then check to see if they erred in interpretation.

Because of the nature of the spiritual communion made clear by Jesus, the Quakers felt this fully displaced any continuing ordinance. They first dealt with the Scripture directly related to the subject as found in Matthew 26, Mark 14, Luke 22, and I Corinthians 11. Neither Matthew nor Mark, in relating the Last Supper experience, attach any command. They simply point out the fact that Jesus
took bread and broke it, etc. In Luke and Corinthians, there would appear to be more of a command. Luke states it thus, "this do in remembrance of me", and Paul said, "this do, as often as ye drink it, in remembrance of me."

In regard to this, Barclay makes the following statement:

"Now this act was no singular thing, neither any solemn institution of a gospel ordinance; because it was a constant custom among the Jews, as Paulus Riccius observes at length in his Celestial Agriculture, that when they did eat the passover, the master of the family did take bread, and bless it, and breaking it, gave of it to the rest; and likewise taking wine, did the same; so that there can nothing further appear in this, than that Jesus Christ, who fulfilled all righteousness, and also observed the Jewish feasts and customs, used this also among his disciples only, that as in most other things he laboured to draw their minds to a further thing, so in the use of this he takes occasion to put them in mind of his death and sufferings, which were shortly to be; which he did the oftener inculcate unto them, for that they were averse from believing it. And as for that expression of Luke, "Do this in remembrance of me," it will amount to no more than this, that being the last time that Christ did eat with his disciples, he desired them, that in their eating and drinking they might have regard to him, and by the remembering of that opportunity, be the more stirred up to follow him diligently through sufferings and death."

As concerning the passage found in I Corinthians 11, the Quakers took the following attitude: the Quakers admitted that the early church, in many sectors, participated in a type of communion supper. This was true at Corinth,

23. Barclay, op. cit., pages 441, 442.
but the condition had been very much corrupted, and the whole church was divided. Paul wrote to the church to put them somewhat straight. He told them that their "coming together into one place, is not to eat the Lord's Supper." Barclay felt the reason for this statement was that Paul realized the true Supper of the Lord was spiritual and a mystery. Paul thoroughly reprimands the church and further points out to them that all things that are done in the church must be done as unto the Lord. In dealing with this church at Corinth, Paul narrates again the story of the Last Supper. This is not a command, but a narration. It may be a command to the degree that Paul was insistent that everything which was brought into the circle of the church's activity be done as unto the Lord. Paul goes a step farther than Luke in saying, "this do, as often as ye drink it,.......for as often as ye eat this bread." These statements carry no command and indicate that, if this ceremony is to be done at any future time, it is to be done as unto the Lord and in decent order. But, according to the early Quakers, to make this supper, in which the Corinthians were indulging, obligatory was to read something into the Scripture that was not intended. This will be considered to some degree later when the problem passages are under consideration.
This church at Corinth had made itself liable and in line for judgment by using and misusing this ceremony in the church. There is little doubt that, in the beginning, they had some type of a fellowship supper together; and, in this, they made special remembrance of the Lord Jesus Christ. Now their supper had come to be a very offensive thing to anyone that was spiritual. There were divisions—some were gluttonous, others went hungry, and there were those who were drunk in the church.

The Quakers believed that Paul was setting the people straight as to their conduct in the church more than he was trying to perpetuate an ordinance. They felt that all things should be done in order whether it be singing of hymns, saying of prayers, or the preaching of God's Word. If any one of these things was done in disorder, the ones that were guilty would be bringing judgment upon themselves and would be guilty of the body and blood of Christ.

One of the traits of humanity is inconsistency. The Quakers found it most difficult to see how people could hold so tenaciously to some of the commands and dismiss so glibly some of the other very explicit commands. It was observed by the Quakers in John 13:4-5, 6, 12, 14-15 that some very definite things are
commanded by Jesus. This passage sets forth the scene in which Jesus washes the feet of his disciples. There are three things to be noted about this scene. It was done at the same supper as was the matter under consideration. It was done with more solemnity, and it was prescribed far more punctually. Yet how many observe today this command to wash one another's feet? It is true that there are a few, but only a few. Barclay does not ask that this be made a command to be continued, for he believed that it was done to teach a spiritual lesson; however, he makes the same claim for the Lord's Supper. When Jesus took bread, He did not begin a new order, for He was but teaching a spiritual lesson. This was not foreign to the method of Jesus. He taught spiritual lessons by drawing upon the common things of life. Many times Christ was misunderstood because people could not see beyond the material to the truly spiritual nature of that which Christ was trying to present.

Two other commands are mentioned by Barclay, one found in Acts 15:28-29: "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled,........." The other passage is found
in James 5:14 where it is definitely commanded that the sick be anointed with oil in the name of the Lord. Neither of these commands were being kept in Barclay's day, and he could see no reason why his adversaries persecuted him when they did not keep all the law themselves. His view was that these commands were just as obligatory as those claimed for the Sacrament of the Lord's Supper; and, if communion should be kept in an outward ordinance, then these should be also. He advocated that these things were allowed and practiced for a time, but there was nothing about them that made them a continuing ordinance. 29

The Quakers further presented Scripture to show that the day of types, shadows, and ordinances was removed by Christ. This does not include those things that refer to the future, especially mentioned by John in the book of Revelation. The Church of Fox's time held the view that circumcision gave way to water baptism and the paschal lamb gave way to the bread and the wine. One of the first passages referred to was Romans 14:17: "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." The kingdom of God then stands not in meats and drinks, for these pass with

29. Ibid., page 454.
the passing day; but the kingdom of God for men of this
world is spiritual, and men can know the kingdom of God
in their hearts only through the Spirit.

Colossians 2:16-23 is called on to bear witness
to the fact that our relation to the Lord is spiritual and
that ordinances pass away with the using. The whole of
this second chapter to the Colossians deals with traditions,
rudiments of this world, and the matter of ordinances.
Verse 20 is very pointed in stating, "If ye died with
Christ from the rudiments of the world, why, as though
living in the world, do ye subject yourselves to ordi-
nances." Paul recognized that the Christian was dependent
upon a spiritual relationship to Christ and ordinances
would have no continuing value. Hebrews 9:10 also makes
reference to the fact that carnal ordinances were allowed;
but, when Jesus came, He put away those things and ren-
dered them no longer necessary. It must be remembered
that the early church carried for a time many of the old
Jewish rites, and they even incorporated some of the local
customs into their ceremonies. These were allowed for
awhile, but they were not obligatory and were not intended
to be carried down through the centuries.
C. The Problem of Interpretation

One of the reasons for so many church divisions today lies in the field of interpretation. Many religious groups have given an interpretation to Scripture contrary to the context in which it is found. They also have been inconsistent in their use of Scripture. Some passages they take very literally, and others they wish to make symbolical. It is true that there are passages which are symbolical and some which are literal, but to claim that a passage is symbolic or literal to fit one's own private doctrine is doing an injustice to the Word of God.

In the first place, Scripture used by the early Quakers will be noted which might have had a better interpretation than that given by the Quakers.

The first reference is made to the Lord's prayer. Both Barclay and Fox chose the view that the reference to bread, "give us this day our daily bread" (Matt. 6:11), meant spiritual bread. The Greek word "Ἐννυστω" is the word that is usually translated "daily." The word means more than daily. It means "the bread of our necessity" or "the bread for sustenance, which serves to sustain life."\(^{30}\) As has been pointed out, the physical body is

not the only one which needs sustaining. The spiritual body, too, must be fed. I feel that the early Quakers were not wrong in giving this passage a spiritual meaning, but, in the light of that meaning, they should have recognized that this "daily bread" included both physical bread and spiritual bread.

The interpretation given Colossians 2:20 might be called into question. The passage reads thus: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances." The Quakers pointed out that Paul was speaking of the Sacrament of the Lord's Supper and other ordinances when he spoke thus. It may be that Paul did have such in mind, but, in view of the meaning of the word "rudiments", it means more than the rites of the Lord's Supper and baptism. The word "rudiments" refers more to the heathen rite which had been brought into the church. It also refers to traditions that the Jews had held, which were no longer to be carried on in the church. While Paul might have been referring to the Sacraments, he meant much more than the limited interpretation of the early Quakers.

Robert Barclay could not see that I Corinthians 10:16-17 had reference to the ceremony of the Lord's
Supper. He pointed out that the whole of the chapter dealt with spiritual matters, and there is no mention of the ceremony in this chapter. He further made the observation that the one bread which is partaken of could only be inward and spiritual. Since it was one bread and is partaken of by all the saints, it would necessarily follow that it was a spiritual partaking. The cup of communion of the blood of Jesus Christ can only be taken in a spiritual manner. If verse 16 is referring to the ceremony, then it will necessarily follow that the view of either transubstantiation or consubstantiation will have to be held. This passage is a difficult one to fully understand, but it is made even more difficult when given a materialistic interpretation.

The statement, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper......," found in I Corinthians 11:20 was taken very literally by the Quakers. They said that the true Supper of the Lord was spiritual; and, when men came together, it was not to eat the Lord's Supper. In the light of the context, this interpretation is not the best one. These Corinthians had come to such an abominable state of affairs that it was not possible for them to carry on their worship in a way pleasing to the Lord. They had formerly been having a love feast and a time of
an example, that ye also should do as I have done to you" (John 13:14, 15). Barclay was of the opinion that there was more commanded in this passage than could be found in the one that is claimed for the Lord's Supper.

Many have been careful to point out the fact that foot washing was something of a very common nature and Jesus was only wanting to teach a lesson of humility by His act. They say that it was not a continuing command, but was only done by the Lord to teach a spiritual lesson. The same people that take such a stand concerning foot washing would never think of allowing the same view for the Lord's Supper. This appears to many to be the height of inconsistency. Should one be accepted as spiritual and not continued and the other accepted as a physical ordinance to be fostered by the church?

It should be noted that both of these incidents took place the same night. The Passover that was being eaten together was a usual exercise with the Jews. It was customary for the Jews to break bread, and there was nothing new about it. The Jews even at times had a special blessing offered during the meal. Therefore, it is difficult to see how Jesus truly instituted a new thing.
In the light of Scripture, it appears that the washing of feet is as much commanded as the continuance of the bread and the wine. The washing of feet is referred to again in I Timothy 5:10, and it is in connection with the church. It is a fact that the washing of feet was carried on in many areas of the New Testament church. It never gained any great acceptance, and the reason may have been the inconvenience and the seeming uselessness of it. They saw how they could be humble and have a servant's spirit without the ceremony. The ceremony of the bread and the wine might have continued because it could be administered much more easily than the washing of feet. It does seem highly inconsistent in the light of the Scripture to cry for the one ceremony and neglect the other.

Is the keeping of the Lord's Supper obligatory? This question has been a problem for almost every generation. In considering the Scripture itself, the whole problem centers around a few Scriptures, namely, Luke 22:19 and I Corinthians 11:24–26. In these passages, the words τὸ τοῦτο ποιεῖτε (31) are the words translated "this do." Many have taken this as being a direct command to do now and

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forever. Some have examined the Greek and discovered that 
\( \pi 
\) can be translated in the imperative mood and have
published the fact as though this were the only mood in
which it could be taken.

This, however, is not true. The term \( \pi \) can and is also used as present active indicative. When
used as such, it does not necessarily carry a continuing
command.

Just what was Jesus referring to when he said,
"this do in remembrance of me"? The disciples were to
partake with Jesus in mind. This was the last supper they
were going to be together before Jesus was offered up, and
soon Jesus' body was to be broken in a real way. His
blood was going to be literally shed for them. He was to
become the Lamb that was slain, and, instead of thinking
in terms of the Passover lamb, Jesus wanted His disciples
to anticipate Him as the Lamb to be slain. Jesus was
ready to issue in the new covenant, and He wanted His
own disciples to follow through in the transition.

Paul makes it very clear about the necessity of
the Lord's Supper in writing to the Corinthians. The two
statements are plain, "as often as" and "for as often as."
These statements remove any sense of obligation as to the
continuing of the ordinance. The Greek word for "as often as" is "δολοφόνος." It originates from the word "δολοφόνος." which means in one sense "as long as." The verb in the phrase, "as often as ye drink it," is subjunctive and has the thought of being conditional. The conditional particle "εἰς" is also used. So to give this phrase a literal rendering, it would read thus, "as long as if ye drink." Paul told the Corinthians and Christ told His disciples that, if they should carry on a type of the Passover, they should do it in remembrance of Him. The "if" clause removes and, in a very real sense, nullifies any thought of this ordinance being obligatory. Even though a remembrance ceremony was carried on in the New Testament church, in the light of Scripture it cannot be proven that Jesus instituted such a ceremony, nor can it be proven that He commanded that such a ceremony was to be continued until His coming in the rapture.

If this ceremony were obligatory, it would be reasonable to suppose that Jesus would have given more specific commands as to its keeping. The Passover had specific instructions regulating it. The time, the elements, and the ones to administer the Passover were very clear. If the

Sacrament of the Lord's Supper was to be continually perpetuated by the Church, it would not be anticipating too much to expect to find more explicit instructions given by Jesus concerning this matter.
D. The Evaluation of the Doctrine in the
Light of Exegesis

To evaluate is to give an appraisal. It is to show forth the worth of a thing. It is the desire in this brief section to see what remains or to see what was destroyed of the early Quaker doctrine by the exegetical consideration.

As has been noted, only a few Scriptures were misinterpreted by the Quakers in relation to their doctrine of Communion. Where there was error, an effort was made to point out the error and to give the correct interpretation of the Scripture. The Scriptures that I have been critical of, even if they were left out of the picture, would not change the doctrine and its firm Scriptural basis.

In looking at the doctrine as a whole in the light of Scripture, it is sound. The Quaker emphasis concerning communion was proper, and anyone placing any different emphasis today will not know true spiritual communion.

Exegesis substantiated the fact that communion is essential to salvation, and all who are looking forward to abiding with Christ must partake of His body and His blood. Furthermore, this communion is not in any
sense dependent upon the Sacrament of the Lord's Supper. Often the Sacrament of the Lord's Supper is far more pernicious than it is helpful. The Corinthian church is an example of this, for they were not having communion with the Lord. Their use of the ceremony had caused them to venture into gross sin, and it brought shame upon the Church. The Catholic Church today is an example of the excesses to which these things can be carried, if allowed.

The fact that the spiritual communion is the communion and the ceremony is not obligatory was further borne out in the exegetical examination. At this point, many have criticized the Quakers, but it has been before they fully understood the Quaker doctrine and its Scriptural basis.

The early Quaker doctrine of Communion has a firm basis and will stand up under the test which should be given any doctrine. There is little wonder that the early Quakers were so zealous to get forth this new message—this true message—and new note which had not been sounded as it ought for many, many centuries.
Chapter IV

SUMMARY

In this summary, I should like to do two things: first, to state that which has been substantiated, and, second, to state some of the problems that are unanswered.

It will be unnecessary to cover the ground again that has already been considered to some length. Therefore, I will proceed to set forth that which was upheld.

I. Concerning the Ceremony:

A. The ceremony is not obligatory.

B. If the ceremony was instituted, it was not to be a continuing ordinance.

C. The bread and the wine of the Sacrament have no necessary relation to the body and the blood of Christ.

II. Concerning True Spiritual Communion:

A. It is spiritual and can only be known through the Spirit.

B. It is necessary to salvation.

C. It is a mystery to all but the saints.

D. It is made possible through the blood of Christ.

E. It is possible for us to have if we will but open our hearts unto the Lord.

F. It will lead to that eternal life in heaven with Christ Jesus.
Communion, as taught by the early Quakers, was that which was vital and vibrant. It was an essential, and their concept of it lifted it to a height such as has blessed the world ever since. Quaker communion was not practiced once a quarter, but it was practiced daily, and this made the Quaker what he was.

I believe the matter of communion has been considered to the extent that it will be possible for those who desire, to see, to understand, and to know the validity of the Quaker doctrine of Communion.
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inclusion of missions within the teaching program of the Sunday school teacher was decidedly endorsed by Dorothy Stevens, who wrote the following statement:

When a church believes that its message and program are essential to the growth of its members, and when it also believes that missions is at the heart of that message and therefore builds missions into the center of its program, missionary education becomes an essential part of the Sunday church school life.¹

I. ENLISTING LEADERSHIP PERSONNEL

Even as the leadership personnel of the local church needs direction as to their several responsibilities in regard to the establishment of missionary education in the general program of the church, it was esteemed essential to the outworking of this program to enlarge upon the importance of adequate, well-qualified leadership personnel in the Sunday school. The context of this section, therefore, deals more specifically with the relationship of certain Sunday school leaders to the missionary education program.

The Superintendent

Serving as the elected member of the administrative staff of the Sunday school,² the superintendent, in cooperation with the pastor and the director of Christian education, has important responsibilities in the total scope of the Sunday school's operation and outreach. Within this individual may be invested the greatest hope for leadership, direction, and stimulus for the inclusion of missions in the Sunday

¹Stevens, op. cit., pp. 64-65.

²The Discipline of the Evangelical United Brethren Church, op. cit., p. 228, par. 1069.
school. The efforts made by other leaders of the Sunday school can be strengthened, and most effectively channeled by a zealous superintendent. The superintendent's task in furthering the program of missionary education in the Sunday school may, according to this writer, be most successfully accomplished by:

1. Working in cooperation with the pastor and the director of Christian education.

2. Enlisting the cooperation of every department superintendent.

3. Seeking every avenue and means that exists in the Sunday school to promulgate missionary education.

4. Learning what Sunday school superintendents of other churches in one's own denomination and other denominations are doing.

5. Enlisting every Sunday school teacher's cooperation.

6. Seeking ways of training each teacher how to include missionary education into his or her teaching plans.

7. Serving as a member of the church missionary committee if such a committee has been formed.

The Department Superintendent

Every department superintendent is elected by the Board of Christian Education upon the nomination of a committee consisting of the pastor, the Sunday school superintendent, the assistant Sunday school superintendent, and whatever age group directors the church may have.¹ This leader has been charged with the responsibilities delegated, and especially relative, to departmental supervision. Because the general superintendent should obtain his department superintendent's cooperation in all matters of Sunday school endeavor, he should enlist his aid and cooperation in promulgating missionary education into every department and every class within each department.

¹Ibid., p. 228, par. 1070.
Every department head should hold teacher's meetings regularly, during which time there could be discussion, formulation of plans, and enlargement of the plans made regarding each class's place in the total missionary education program. Because missionary education should not be regarded as an entirely separate element of the Sunday school curriculum, but rather, one that should be vitally integrated into the curriculum, it would be most profitable for the superintendent to refer to the reasons why missionary education is needed.¹

The Teacher

The superintendent and department superintendents should work closely with every teacher appointed to the Sunday school staff.² The cooperative efforts of superintendents and teachers working together should enhance the work of all concerned. The important and challenging role of the teacher was expressed so adequately by the author of the Epistle to the Hebrews, when he said, "When by reason of the time ye ought to be teachers..."³ Campbell added his conception to these words by saying:

Ye "ought" ye owe it, to be teachers. Having been themselves taught, these people owed it to teach others. Having learned, they were under obligation to teach.⁴

¹Cf. ante., p. 33.
²The Discipline of the Evangelical United Brethren Church, op. cit., p. 228, par. 1071.
³Hebrews 5:12.
The teacher may rightfully be included in the Great Commission, for he is preparing those who may either go to a foreign mission field someday, or who may come to have within themselves the desire to actually support, either by their prayers and finances, or both, those who will go and those who are out on the mission field at the present time. What a teacher teaches, therefore, and the manner in which he teaches, often has a profound effect upon every pupil concerned. Even a teacher's enthusiasm or lack of enthusiasm for missions may definitely effect the attitude and outlook his pupils may have or come to have in later years.

As a teacher surveys his relationship to the total church program of missionary education, he may wonder what he can do to incorporate missions into his teaching program. Such items as the following have been formulated by this writer to aid the teacher in gaining some knowledge of what can be done:

1. Pray until a true vision of the vast possibilities and outcomes of missionary emphasis becomes a reality.

2. Cooperate with the superintendent and fellow teachers in stimulating missionary emphasis.

3. Check the materials of each quarter's lessons and decide how some phase of missions may be included.

4. Read missionary biographies, magazines, and Bible references for background information on missions.

5. Become thoroughly familiar with the history of missions.

6. Become thoroughly familiar with the missionaries sent out by one's own conference, other conferences in one's own denomination, and by other mission boards.

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1 Benson, *op. cit.*, pp. 61-62.
7. Encourage and aid a pupil who has felt the call to full time service, whenever and wherever possible.

8. Encourage each pupil to read missionary biographies and other missionary books or magazines.

9. Encourage each pupil to acquaint himself with a missionary or several missionaries through the mediums of prayer and actual correspondence.

It may be concluded, therefore, that no teacher should disregard that phase of the total outreach of the church which should aid in stimulating every pupil to the highest and noblest and worthiest of callings, that of being a missionary on the job, in the home, in the classroom, and anywhere and everywhere he may go.

As one reviews the importance of adequate missionary leadership in the Sunday school, one cannot help but realize that the possibilities inherent in each phase of their several responsibilities are altogether unlimited in scope and outreach.

II. ELEMENTS REPRESENTATIVE OF GOOD TEACHING

A teacher may be well aware of his place in the work of the church, the challenge and opportunity of it, and the importance of incorporating missionary emphasis into the very core of the lessons taught; but, all the while not fully realizing or knowing how to share his enthusiasm for certain things that may be close to his heart; such as missions, or even the very hope that is within him,1 because he may have never been taught the essentials that comprise what this writer has chosen to term as "good teaching" elements.

1The Discipline of the Evangelical United Brethren Church, op. cit., p. 27, par. 33.
Knowledge of the subject. The first element that should be considered by the teacher is that which pertains to a knowledge of the subject. The actual knowledge possessed by the teacher in various areas, is or can be readily ascertained by almost every pupil in attendance. What the teacher knows on a certain subject, such as "the missionary journeys of Paul," cannot be dealt with adequately unless the teacher himself is missionary minded;¹ is personally acquainted with the One who spoke to Paul that day on the Damascus road, was willing to forgive Paul of his sins, and lead him eventually into one the greatest missionary endeavors of all time;² and has an earnest desire that every one of his pupils catch a missionary vision similar to what Paul had, and what every Christian can have.

The Master Teacher emphasized this need for knowledge in His dealing with the Chief Teacher of Israel, when He said, "We speak that which we do know and bear witness of that which we have seen, and ye receive not our witness."³

Further information⁴ pertaining to this important element of teaching would be most beneficial to the teacher who desires to be fully equipped to teach missions.

²Acts 9:3-6.
³John 3:11, A. S. V.
⁴See Appendix, p. 85.
Attainment of pupil interest. A well-prepared lesson will be literally inculcated into the very life of the pupil in attendance, or it may be absolutely nil, depending on whether the pupil's interest is incited and retained throughout the presentation of the lesson.

It has been stated by Gregory that, "each sense-organ is a gateway to the mind of the pupil." Although the interest elements definitely "vary with the ages of the learners, with the advancing stages of growth and intelligence," there are certain basic factors which must be taken into consideration as regarding every age group. Gregory said that, "the known must precede the unknown," because it was his contention that:

Ideas can be communicated only by inducing in the receiving mind processes corresponding to those by which these ideas were first conceived. Ideas must be rethought, experience must be re-experienced.

In order to enhance the possibility of ideas being communicated to the learner, it would be well for a teacher to refer to certain means by which such could be accomplished.

It should be noted that this matter of interest and attention was considered to be of paramount importance in Jesus' teaching methods. Wherever Jesus went He accomplished the seemingly impossible, that of drawing men of all occupations and nationalities unto Himself and the


2Ibid., p. 19.

3Ibid., p. 20.

4See Appendix, p. 86.
message He was sent to preach and teach. One has only to read about
the calling of the fishers\(^1\) and the menders of the nets,\(^2\) and to note
how great multitudes, some of whom would stay with Him for several
days,\(^3\) to realize His tremendous capacity for commanding interest. One
may conceive, therefore, that He possessed that which was marked enough
in His teaching, that it commanded the interest and sustained attention
of individuals, as well as vast multitudes for as long a time as He
deemed the situation warranted it.

Therefore, it might be said that receiving and holding the pupil's
interest is most essential for the very positive inclusion of the sub-
ject into the very life of the pupil.

**Language usage.** Every teacher realizes, or is soon brought to
realize, the importance attached to what has been termed "the vehi-
cle of thought which is able to convey knowledge, the instrument of
thought in which ideas attain realness in words, and the storehouse
of our knowledge,"\(^4\) namely, language. There are many facets of under-
standing concerning the correct use of language in relation to teach-
ing pupils both here and abroad.\(^5\) Every missionary who labors on a
foreign field, is continually faced with this matter of language.

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5. See Appendix, p. 80.
Gregory deemed this element to be of such importance that he wrote:

Two persons, who have material bodies which are limiting prisons, are to be brought into intellectual intercourse—the fine commerce of thought and feeling. There are no known spiritual connections between individuals in this world. Here the organs of sense are parts of material bodies, and can be touched and impressed only by matter and material phenomena. Out of these phenomena persons must construct symbols and signs by which they can signal to one another the ideas which they wish to communicate. A system of such symbols or signs is a language. It may consist of the picture-writing of the savage races, the alphabet-systems of civilized peoples, the manual signs of the deaf mutes, the oral speech of the hearing; but, whatever its form, it is language—a medium of communication between minds, a necessary instrument of teaching and having, like all other factors in the teaching art, its own law.¹

The expression of thought differs at various age levels.² If a person were given the opportunity to substitute for teachers at different age levels, he would soon realize that the way he would express himself before a beginner's class would be altogether different than the way he would express himself before an intermediate group.

It may be said, therefore, that the right use of language, made alive and pertinent to whatever age group is involved, is necessary for effective teaching to take place.

Lesson requirements. The teacher who is anxious that the pupil may actually learn the lesson that is to be taught, should strive to

¹Gregory, op. cit., p. 41.
²Benson, op. cit., p. 212.
ascertain what is actually required in the composition of a lesson.\(^1\) The following statement by Milton Gregory enumerates the essentials of a lesson:

All teaching must begin at some point of the subject or lesson. If the subject is wholly new, then a known point must be sought by showing some likeness of the new to something known and familiar. Even among grown persons, the skilful narrator struggles to find some comparison with familiar experiences, seeking some likeness of the unknown to something known before proceeding with his story. Until this starting-point is found, he knows that it will be useless to go on. To do so would be like telling someone to follow you over a winding path in the darkness without first letting him know where you are or starting him on the path. Naturally, if adults must have this aid, children can scarcely be expected to do without it. Often pupils in the schools explain their inability to understand the lesson by the simple statement: "I do not know what the teacher was talking about." The fault lies distinctly with the teacher in such a case.\(^2\)

It has been ascertained that the pupil's present knowledge and experience concerning certain information may be the basis for a comparison of some new information that the teacher wishes to impart. Therefore, one may conclude that any "truth to be taught must be learned through truth already known."\(^3\)

The teaching process. It should be a most important facet of every teacher's lesson planning to devise methods and means to "excite and direct the self-activities of the pupil." Real planning is needed, the type of planning that is geared to meet the maximum attainments of whatever age group is being taught. The teacher would find it profitable to place himself in the position of a pupil, so that he might be

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1See Appendix, p. 81.
2Gregory, op. cit., p. 58.
3Ibid.
able to visualize the scope of the lesson as the pupil would visualize it.¹ The needs of the individual pupil must be taken into consideration before a true adaptation of the lesson can be determined to meet these needs.² The lesson subject itself must reach into the life of each pupil and find its point of contact therein before teaching becomes effective.³ All activities planned should be such as to contain the elements of interest, freshness, and vitality, rather than those which have become routine after several week's usage.

It can be remembered that Jesus Himself never lacked for messages that were directly related to His hearer's environment and needs. He knew the heart of each one of His pupils so thoroughly, that He was able to apply or guide that individual to a full understanding of what his needs were, and how they could be met. One has only to note the case of the "rich young ruler,"⁴ or the "prodigal son,"⁵ to realize that Jesus knew how to deal with men, and could give examples that would directly relate to the needs of those in His hearing.

Therefore, one may conclude that the teacher who plans each lesson with pupil needs, pupil interests, and possible pupil participation in mind, may be assured that the pupils will respond to what is being taught.

¹See Appendix, p. 86.
²Dobbins, op. cit., p. 70.
³Benson, op. cit., p. 110.
⁴Mark 10:17-22.
The learning process. One of the most important aspects of the total learning process is to stimulate the pupil towards original thinking.\(^1\) When he has perceived a clear idea of what is to be accomplished, he should be guided, rather than be told, as he attempts to discover the answer to a problem. The reasoning of one author stated it this way, "Aim to make the pupil an independent investigator—a student of nature and a seeker after truth. Cultivate in him the habit of research."\(^2\)

It should be realized at this time, that there are limitations to the idea of personal research in the Sunday school, due, in some measure, to a lack of time in the class sessions, and the amount of time required to accomplish the homework requirements given out by the public school to those pupils who attend. However, a Sunday school teacher should not be discouraged over the lack of time available to meet and solve various problems that do arise, because a week-by-week study accompanied by a limited amount of study during the week could, on the part of the pupil who is guided aright, be made most profitable to him if he is sufficiently challenged to the need for this study, and, thereby, begins to "reproduce in his own mind, the truth to be learned."\(^3\)

It may be noted that Jesus, who was carrying on a constant teaching program, always allowed for the possibility of a learner reaching

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\(^1\)See Appendix, p. 81.

\(^2\)Gregory, op. cit., p. 104.

\(^3\)Ibid., p. 97.
his own conclusions as he was faced with a problem. Rather then telling
him directly what to do or what to expect, He would present the essence
of the matter in the form of a parable or some other indirect method.¹

Therefore, it may be said that one of the most important aspects
of the learning process is to stimulate the pupil to think for himself
as he approaches the solution of a problem.

Review and application. The factors that are presented in this
portion logically follow the elements of the learning process, for they
very definitely serve to aid the teacher who is limited for time, and
to guide his pupils towards actual learning.² Review should be a regu­
lar part of every lesson, because there are many opportunities during
the course of a lesson that a teacher may refer to something which had
been stressed in some earlier lesson. Such could be the case, that a
pupil would not even realize that he was actually reviewing, but rather,
would be stimulated to contribute something that was familiar to him.
When a pupil can be encouraged to actively contribute to the discussion
at hand, he may receive a feeling of pleasure, and a renewed confidence
in himself.

One has only to recount the times that Moses reviewed the past
history of the Jews, and made proper application of such happenings
revealed therein to their present situation.³ Such methods may also

¹Matthew 13:3.
²See Appendix, p. 84.
³Deuteronomy 1:13.
be noted in Isaiah's writings. One of the characteristics of his writings was to review circumstances of the past in relation to the present, and point out how they could effect the future as well. Jesus Himself would often recount the words of Old Testament writers, and relate and make direct application to the situation at hand.

It may be said, therefore, that every factor, presented in the various elements characteristic of good teaching, is necessary for the teacher to observe who desires above all else to aid the pupil in receiving the Word to the extent that it becomes a part of his life. The following words written by Benson, offer real challenge to every teacher:

The sowing of the patient, plodding teacher will eventually take root and reappear with the promise of a harvest. It takes time and patience to press beyond the mind and reach the soul and spirit of the individual. Only as the teacher thus approaches his task is there any assurance that the good seed will not only get down into the soil, but also will have a resurrection in a transformed and fruitful life.

II. ELEMENTS OF A LESSON PLAN

Even as a teacher has gained an understanding of those elements representative of good teaching, he should endeavor to put these elements into practice. Such an accomplishment may well be attained by formulating some definite manner of organization. This organization may take the form of a lesson plan. The possibilities of a lesson plan are endless. The question may well be asked, what is a lesson plan? Although the various elements of a lesson plan will be presented

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1 Isaiah 1:1-23.
2 Mark 10:3-9.
3 Benson, op. cit., p. 7.
herein, there should be some type of definition provided for the benefit of anyone who may not be directly acquainted with this phase of teaching. A lesson plan may, therefore, be defined as a guide that has been built by a teacher, to satisfactorily aid in incorporating a certain subject or truth into the life of a pupil, taking into account the need for the pupil's cooperation and participation.

**Aims.** A definite aim or set of aims should precede every lesson presentation, aims that will encompass pupil interests and needs. The teacher who thinks through his lesson with a definite purpose in view, and leads his pupils to do the same when a new study is to be undertaken, does, in both his own activity and the resultant activity of his pupils, show that he is teaching with an aim in mind. It has been said that "a teacher without an aim is like a ship floundering in the ocean without a compass and without direction."¹ Aimlessness in one's teaching may, therefore, show a marked effect upon the pupils in such ways as little or no response to the lesson being taught, indifference, or misbehavior.

A teacher may profitably refer to the Master Teacher's aims for His disciples. The writer has chosen three aims designated by Clarence Benson as being those held by the Master Teacher.² Such aims have been enlarged by this writer for the purpose of revealing how they could be incorporated by every teacher:

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¹Benson, *op. cit.*, p. 77.
²Ibid., pp. 82-83.
1. To reveal God's gracious and glorious plan for His disciples. When He told them, "I am come that you might have life, and that you might have it more abundantly,"¹ and, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom,"² He left no doubt as to what His purpose was for their lives.

2. To win them to Himself—as Saviour and King. He desired that His disciples should know who sent Him. Such a desire is revealed in the verse, "For I came down from heaven...and this is the Father's will which hath sent me...that everyone which seeth the Son, and believeth on him, may have everlasting life..."³ The reason for His being sent is so aptly spoken in John's Gospel where it reads, "For God so loved the world...that the world through him might be saved."⁴ The manner that God provided "how" man could be saved is found in the words, "That whosoever believeth in him should not perish, but have everlasting life."⁵ The very fact that He was not only to be their Saviour, but their King as well, is revealed in Luke's Gospel, the Gospel that described how He rode into Jerusalem and a multitude of His disciples rejoiced saying, "Blessed be the King that cometh in the name of the Lord..."⁶

3. To prepare and train His disciples to be His witnesses. From

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¹John 10:10.
⁴John 3:16-17.
⁵Ibid.
the very first call Jesus made for disciples, one may see what their purpose was to be, namely, "fishers of men."\(^1\) Even in His final instructions to the disciples we read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."\(^2\) Following His resurrection He said to them, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me...unto the uttermost part of the earth."\(^3\) Therein has been revealed that every provision had been made for them to be His witnesses, for they were truly endued with that power which, only, can make for effective witnessing.

It may rightly be stated, therefore, that every teacher is a true missionary, for his very aim for this wonderful mission that he is to accomplish is to reveal God's plan and purpose for each pupil's life, win each life to Him who alone is their Saviour and King, and prepare and train each one week-by-week to be His witnesses, thereby allowing God's purpose for each life to be fulfilled in full measure.

Essentially, therefore, well-chosen aims "give" direction and destination," "determine progress," and "provide courage and confidence;"\(^4\) all aims that every teacher may have.

**Approach.** Once the teacher's aim or aims have been established, attention should be focused on the choice of an approach that will

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\(^1\)Matthew 4:19.

\(^2\)Matthew 28:19.

\(^3\)Acts 1:8.

\(^4\)Benson, _op. cit._, pp. 78-79.
properly introduce the lesson. Such an introduction serves to establish a definite contact, a contact that needs to be made with the pupil at the beginning of the lesson, so that any new material or concepts to be taught may relate to what is already known to the pupil and with what he himself has already experienced.¹

The approach to a lesson need not be something dry and dull. The message which needs to be brought to the mind and heart of the pupil should begin, rather, with a certain freshness and newness, characterized by an enthusiasm for what is to be taught. If the teacher's approach to a new lesson is characterized by a dismal sameness of quality and type, there will most likely be a like response reflected in the attitude of those being taught. Variety in the teacher's method of approach should aid in obtaining the pupil's attention.² When the pupil is challenged to listen and take part in something that may not be altogether new to him as far as acquaintance with the subject is concerned, the new truths that are introduced should stimulate interest and actual learning because, as one author wrote, "the truth to be taught must be learned through truth already known."³

It should be noted that Jesus, the Master Teacher, made it a point in His teaching to establish some point of contact with His disciples, all followers, and prospective followers. Some of those instances

¹Ibid., p. 110.
²Ibid., p. 114.
³Gregory, op. cit.
have been incorporated by the writer to prove this. Those instances may be found in His teaching of:

1. The woman of Samaria. In this instance He asked for a drink of water, then proceeded to tell her about the "living water." 

2. The feeding of the 5000. In this instance He took the loaves and the fishes, blessed and brake them and gave them to all that were present. Later, he mentioned that he was "the bread of life." 

3. The good shepherd. In this instance He uses the illustration of a shepherd of sheep with Himself as the "good shepherd."

One may readily note that each instance just mentioned, can or could very easily be related to missionary outreach. They serve to substantiate the fact that the Bible is a true and living missionary book, whose contents are filled with messages that are relative to everyday living.

**Presentation.** The preliminary factors considered in the lesson, namely, the formulation of necessary aims and an adequate approach, lead directly into the actual presentation of the lesson. It is in the presentation of the lesson itself that the full measure of a teacher's storytelling techniques, relating of factual materials, reading of poems, introduction of songs, and introducing some type of visual or audio-visual aid, comes to the fore. It should be remembered that no

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1John 4:7, 14.
2John 6:11, 35.
3John 10:2, 11, 14.
two teachers will tell a story or read a poem in the same manner. Although certain elements of good storytelling must be adhered to, it should be presented in a manner altogether illustrative of the person telling the story. The writer is not necessarily recommending storytelling as the only method of presenting a lesson, but has included it to serve as an example.

Conclusion. Every good lesson comes to the point where a summary of important phases of the lesson should be given. In order to aid the pupil to grasp the essence of that which he has just heard or discussed during the presentation of the lesson, this final summation is deemed necessary.

Application. In order for a teacher to insure actual pupil learning, he should apply the subject studied in such a way as to meet possible pupil response. This may be possible if his teaching has been vitally related to the lives of the pupils. Therefore, the teacher should know as much as possible about pupil problems and needs, so an adequate knowledge of how to relate the application of the lesson to meet these problems and needs may be assured.

Parental aid and cooperation should be sought by the teacher in helping the pupil to apply the lesson learned in Sunday school to his everyday life. Benson substantiated this fact when he said, "By

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Benson, op. cit., p. 195.
keeping parents informed as to what the work of the Sunday school is trying to do," the teacher should "enlist their cooperation in providing opportunities for real application of the Sunday school lesson."

It should be noted, however, that "no lesson will really be helpful to the class if it has not been helpful to the teacher. Its application must be backward toward the teacher before it will go forward toward the class."

After surveying each step, relative to the formulation of the lesson plan, one may conclude that this definite statement of organization, as embodied in the lesson plan is, on the part of every teacher, necessary to insure good teaching.

IV. EXAMINATION OF SUNDAY SCHOOL MATERIALS

A teacher who is acquainted with the basic duties and responsibilities relative to the teaching position, has an understanding of basic elements representative of good teaching, and has incorporated a systematic method of presenting a lesson, should be fully qualified to make an intelligent examination of the teaching materials of the Sunday school.

The purpose, or purposes of the procedure that may be followed by the teacher who desires to examine his particular Sunday school materials may be readily ascertained as he examines the questionnaire.

1 Benson, op. cit., pp. 195-196.
2 Ibid., p. 200.
3 See Appendix, p. 94.
He should note that the main purpose, or purposes, of this method of evaluation is to aid each teacher in gaining an overall impression of content and methods of teaching that good materials should contain, and eventually lead into a manner or uses that the teacher may employ, regarding the use of the materials he now possesses, to the best advantage of every pupil concerned.

Because the years preceding high school are often considered to be the most responsible for shaping the lives of pupils who, when reaching high school age have need of more definite training for life-time responsibilities, only the age groups preceding high school have been considered in this questionnaire.

It is a most important feature of every use made of the questionnaire to correctly total and present the results in the form of an evaluation or general summary. Such a plan should stimulate the teacher to improve his own teaching methods.

V. POSSIBLE OUTCOMES OF MISSIONARY EDUCATION

IN THE SUNDAY SCHOOL

It may be implied that various outcomes should have accrued and will continue to be made plain through the incorporation of missionary education in the Sunday school. The following items have been listed by the writer as a sample of possible outcomes.

1. There should be an increased interest in missions.

2. There should be an awakened desire for missions in the heart of the pupil.

3. There should be a challenge and desire to serve instilled within the heart and life of each pupil.
4. There should be a desire to follow the leading of the Lord, just as Paul and other missionaries did.

5. There should be new missionary interest taken into the pupils' home.

6. There should be a desire to give.

7. There should be a closer attunement with Christ in the pupils' daily life.

8. This study should acquaint the pupil with missionary history and knowledge.

9. The pupil should gain a knowledge of the elements of good leadership.

10. There should be some pupils who will feel the call to missionary service.

11. There should be a better trained Sunday school pupil personnel for missionary service.

VI. CONCLUSIONS

The general program of missionary education in the local church should be greatly enhanced by a well-organized Sunday school teaching program.

The church missionary committee's plans may be channeled most effectively through the efforts of well-qualified leadership personnel.

The teacher has been esteemed a position of major importance in the Sunday school, because it is through the trained efforts of the teacher, that enlistment of pupil participation and learning takes place.

The teacher should be more fully equipped to include missionary education within the very structure of his teaching program through an acquaintance with, and an adequate use made of the elements of good
teaching, namely, a thorough knowledge of the subject; the attainment of pupil interest; the correct use of the language; a basic understanding of the requirements of a lesson; a correct understanding of the teaching process; a thorough understanding of the learning process; and a recognition of the need for review and application.

The teacher should incorporate a definite manner of organizing his teaching materials for most effective use. Such an organization of teaching materials and the method of using those materials may be known as a lesson plan.

A teacher should become thoroughly familiar with his teaching materials in order to guarantee their most effective use.

A functioning missionary education program should aid the teacher in stimulating every pupil to the highest and noblest and worthiest of callings, that of being a missionary on the job, in the home, in the classroom, and anywhere and everywhere he may go.
CHAPTER V

SUMMARY AND CONCLUSIONS

I. SUMMARY

In summarizing this study it can be said that: (1) the early missionary education endeavors instigated through the Young People's Missionary Movement greatly influenced the formulation of a missionary education curriculum among many denominations, and the Evangelical United Brethren Church in particular; (2) the mission's program employed by the youth of the Evangelical United Brethren Church today, is only a slightly modified form of the original early day program, thus showing the need inherent among many denominations today, namely, the publication of up-to-date materials geared to meet the needs of the pupils, especially in the area of missionary education; (3) the inclusion of missionary education in a local church took place because there was a felt need for such an endeavor; (4) the leadership personnel comprising the Board of Christian Education were enlisted to investigate, evaluate, and differentiate between different procedures planned to centralize this program in the church; (5) the Board of Christian Education selected the procedure that showed promise of being adequate to meet the situation; (6) the newly appointed central missionary committee laid careful plans so as to introduce and coordinate every organization into the missionary program of the church; (7) the chief educational agency of the church, namely, the Sunday school, demonstrated its relationship to the total church program of missionary education; and (8) the leadership personnel of the Sunday
school, and more especially the teacher was introduced to those elements that comprise good teaching and insure organized teaching plans, and became personally acquainted with the content and possibilities of teaching materials in regard to missionary education.

II. GENERAL CONCLUSIONS

Since the leadership personnel of the church is already engaged in leading church endeavors, and have, thereby, acquired some knowledge of the techniques of organization, they are the logical ones to instigate plans for missionary education in the local church.

Since missionary education shows promise of being incorporated into every phase of the church program, some type of central organization is needed.

Since missionary education embodies the very essence of education, well-trained teacher personnel are both necessary and important.

Since missionary education is actually an inseparable part of the total church program, every member of the church should be enlisted in some type of missionary education activity.

III. SPECIFIC CONCLUSION

Since nothing was discovered by this writer regarding the manner in which a total church may be employed in a missionary education program, a definite enumeration of beginning procedures was deemed necessary in acquainting a local church with methods it may employ in beginning a well-integrated missionary education program.
RECOMMENDATIONS FOR FURTHER STUDY

Several areas worthy of further study have become evident from this immediate study.

It is believed by this writer that some important strides are being made in a few churches in regard to missionary education. Although they may be quite limited in scope, such efforts could serve as follow-up procedures for a central missionary committee's beginning plans.

There is a definite relationship between the home and the local church in regard to missionary education. Parental responsibility towards their child shows promise for further study as it relates to missions in the total missionary education program.

This study has pinpointed the need of formulating an actual curriculum of missionary education for the total membership of the local church. Such a curriculum would need to be geared to the needs of a certain local church situation, but it could serve to act as a guide for other local churches endeavoring to carry on a missionary education program suitable for meeting the needs of every church member.

This study has revealed a real need to determine the effect of the short length of time allocated for Sunday school teaching in comparison to the longer length of time allowed for public school teaching. This research could aid in determining why the role of Sunday school teachers is made even more important, especially in view of the short time pupils have to learn basic truths necessary for successful Christian living.

A most worthwhile study could be made for the purpose of ascertaining what gains are actually accomplished through employing various methods of developing missionary education leaders; methods chosen by several specified local churches.
not only to text-book knowledge but to all information that they may possess, however acquired.

2. Make the most of the pupil's knowledge and experience. Let them feel its extent and value, as a means to further knowledge.

3. Encourage your pupils to clear up and freshen their knowledge by a clear statement of it.

4. Begin with facts or ideas that lie near your pupils, and that can be reached by a single step from what is already familiar; thus, geography naturally begins with the home town, history with the pupils' own memories, morals with their own conscience.

5. Relate every lesson as much as possible to former lessons, and with the pupils' knowledge and experience.

6. Arrange your presentation so that each step of the lesson shall lead easily and naturally to the next.

7. Proportion the steps of the lessons to the ages and attainments of your pupils. Do not discourage your children with lessons or exercises that are too long, or fail to rise to the expectations of older pupils by giving them lessons that are too easy.

8. Find illustrations in the commonest and most familiar objects suitable for the purpose.

9. Lead the pupils themselves to find illustrations from their own experience.

10. Make every new fact or principle familiar to your pupils; try to establish and intrench it firmly, that it will be available for use in explaining new material to come.

11. Urge the pupils to make use of their own knowledge and attainments in every way that is practicable, to find or explain other knowledge. Teach them that knowledge is power by showing them how knowledge really helps to solve problems.

12. Make every advance clear and familiar, so that the progress to the next succeeding step shall in every case be on known ground.

13. As far as possible, choose the problems which you give to your pupils from their own activities, and thus increase the chances that they will be real and not artificial problems.
14. Remember that your pupils are learning to think, and that to think properly they must learn to face intelligently and reflectively the problems that arise in connection with their school work, and in connection with their life outside of school.¹

The Law of the Pupil

1. Never begin a class exercise until the attention of the class has been secured. Study for a moment the faces of the pupils to see if all are mentally, as well as bodily, present.

2. Pause whenever the attention is interrupted or lost, and wait until it is completely regained.

3. Never wholly exhaust the attention of your pupils. Stop as soon as signs of fatigue appear.

4. Adapt the length of the class exercise to the ages of the pupils; and younger the pupils, the briefer the lesson.

5. Arouse the attention when necessary be variety in your presentation, but be careful to avoid distractions; keep the real lesson in view.

6. Kindle and maintain the highest possible interest in the subject. Interest and attention react upon each other.

7. Present those aspects of the lesson, and use such illustrations as will correspond to the ages and attainments of the pupils.

8. Appeal whenever possible to the interests of your pupils.

9. The favorite stories, songs, and subjects of the pupils are often keys to their interest and attention. Find out what these are, and make use of them.

10. Look for sources of distraction, such as unusual noises, inside the classroom and out, and reduce them to a minimum.

11. Prepare beforehand thought-provoking questions. Be sure that these are not beyond the age and attainments of your pupils.

¹Ibid., p. 68.
12. Make your presentations as attractive as possible, using illustrations and all legitimate devices. Do not, however, let these devices be so prominent as themselves to become sources of distraction.

13. Maintain and exhibit in yourself the closest attention to and most genuine interest in the lesson. True attention is contagious.

14. Study the best use of the eye and hand. Your pupils will respond to your earnest gaze and your lifted hand.¹

The Law of Review and Application

1. Consider reviews as always in order.

2. Have set times for review. At the beginning of each period review briefly the preceding lesson.

3. At the close of each lesson, glance backward at the ground which has been covered.

4. After five or six lessons, or at the close of a topic, take a review from the beginning.

5. Whenever a reference to former lessons can profitably be made, the opportunity thus afforded to bring old knowledge into fresh light should be seized.

6. All new lessons should be made to bring into review and application the material of former lessons.

7. Make the first review as soon as practicable after the lesson is first learned.

8. In order to make reviews easily and rapidly, the teacher should hold in mind the material that has been learned, in large units or blocks, ready for instant use.

9. New questions on old lessons, new illustrations for old texts, new proof for old statements, new applications of old truths, will often send the pupil back with fresh interest to his old material, thus affording a profitable review.

¹Ibid., p. 37.
10. The final review, which should never be omitted, should be searching, comprehensive, and masterful, grouping the different topics of the subject as on a map.

11. Find as many applications as possible.

12. Do not forget the value of hand-work in review.

13. Encourage the pupils to ask questions on the material of previous lessons.

The Law of the Teacher

1. Prepare each lesson by fresh study. Last year's knowledge has necessarily faded somewhat. Only fresh conceptions inspire us to our best efforts.

2. Find in the lesson its analogies to more familiar facts and principles. In these lie the illustrations by which it may be taught to others.

3. Study the lesson until it takes shape in familiar language. The final product of clear thought is clear speech.

4. Find the natural order of the several steps of the lesson. In every science there is a natural path from the simplest notions to the broadest views; so, too in every lesson.

5. Find the relation of the lesson to the lives of the learners. Its practical value lies in these relations.

6. Use freely all legitimate aids, but never rest until the real understanding is clearly before you.

7. Bear in mind that complete mastery of a few things is better than an effective smattering of many.

8. Have a definite time for the study of each lesson, in advance of teaching. All things help the duty done on time. One keeps on learning the lesson studies in advance, and gathers fresh interest and illustrations.

9. Have a plan of study, but do not hesitate, when necessary, to study beyond the plan. The best device is to ask and answer these questions about the lesson: What? How? Why?

1\textit{Ibid.}, p. 117.
10. Do not deny yourself the help of good books on the subject of your lessons. Buy, borrow, or beg, if necessary, but obtain somehow the help of the best thinkers, enough at least to stimulate your own thought; but do not read without thinking. If possible, talk the lesson over with an intelligent friend; collision often brings light. In the absence of these aids, write your own views; expressing your thoughts in writing may clear them of obscurities.\[1

The Law of the Teaching Process

1. Adapt lessons and assignments to the ages and attainments of the pupils. Very young children will be interested more in whatever appeals to the senses, and especially in activities.

2. Select lessons which relate to the environment and needs of the pupils.

3. Consider carefully the subject and the lesson to be taught, and find its point of contact within the lives of your pupils.

4. Excite the pupil's interest in the lesson when it is assigned by some question or by some statement which will awaken inquiry.

5. Place yourself frequently in the position of a pupil among your pupils, and join in the search for some fact or principle.

6. Repress your impatience which cannot wait for the pupil to explain himself, and which tends to take his words out of his mouth.

7. In all class exercises aim to excite constantly fresh interest and activity.

8. Observe each pupil to see that his mind is not wandering so as to forbid its activities being bent to the lesson in hand.

9. Count it your chief duty to awaken the minds of your pupils, and do not rest until each child shows his mental activity by asking questions.

\[1\text{Ibid.}, \text{p. 20.}\]
10. Repress the desire to tell all you know or think upon the lesson or subject.

11. Give the pupil time to think, after you are sure that his mind is actively at work, and encourage him to ask questions when puzzled.

12. Do not answer too promptly the questions asked, but restate them, to give them greater force and breadth, and often answer with new questions to secure deeper thought.

13. Teach pupils to ask What? Why? and How?—the nature, cause, and method of every fact or principle taught them; also Where? When? By Whom? and What of It?—the place, time, actors, and consequences of events.

14. Recitations should not exhaust a subject, but leave additional work to stimulate the thought and the efforts of the pupils.1

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1Ibid., p. 91.
I write to several missionaries regularly.
I possess a picture of this missionary or several missionaries.
I pray for a certain missionary.
I pray for several missionaries.
I read books on missions regularly.
I would read more if I had more time.
I subscribe to a missionary magazine of my church.
I subscribe to a missionary magazine of an interdenomina-
tional missionary society.
I read the whole missionary magazine regularly.
I read only certain portions of the missionary magazine.
I have invited a foreign student or students to my home at
some time or other.
I would like to invite a foreign student to my home if I
had the opportunity.
I would be willing to have my son or my daughter go to the
mission field if he or she should feel the call.
I would rather not see my son or daughter go to the
mission field.
I would like to have the pastor preach more sermons on
missions, the challenge of missions, etc.
I hear enough sermons and talks on missions already.
I enjoy singing missionary hymns.
I would like to have more missionary hymns included in our
song services.
I feel that we are singing enough missionary hymns.
I would like to hear more and study more about missions
in my Sunday-school class.
I would not care to study about missions in my Sunday
school class.
I feel that the Lord would have me be a foreign missionary.
I feel that the Lord would have me be a missionary in my
own home.

Criteria for the Observation Technique

1. Do we seem to be using all the available avenues of mission-
ary education in our church?

2. Do we seem to be giving balanced attention to all phases of
the missionary enterprise? National and international? Evan-
gelistic, educational, medical, and agricultural?

3. Do we seem to be reaching all ages equally well? Are we
attracting young people as well as adults? Children as well
as young people? Are there any neglected age-groups in the
church, such as young adults?
4. Do we seem to be reaching both sexes equally well? Men as well as women? Boys as well as girls?

5. Do we seem to be reaching an ever increasing proportion of our constituency? If one-half of the women were reached last year, has the proportion grown to two-thirds now? If we reached one-third of the young men last year, are we now reaching at least one-half now?

6. Does there seem to be a real enthusiasm for missionary speakers?

7. Does there appear to be an adequate amount of money taken up for missionary purposes?

8. Does there seem to be a response of the young people to missionary service?

Testing for Knowledge of General Missionary Information

(Underline the statement in each case that best completes the sentence)

1. The Great Commission is found in—the book of Acts, the closing chapter of Matthew, the opening section of John.

2. The great apostle to the Gentiles was—Paul, Peter, John.

3. The founder of modern missions was—Francis Xavier, St. Augustine, William Carey.

4. David Livingstone was—a Scot, an Irishman, an American.

5. Francis Xavier lived in—the 13th. century, the 16th. century, the 19th. century.

6. Shinto is the native faith of—India, China, Japan.

7. Mohammedanism (Islam) worships—one god, three gods, many gods.

8. Christianity first reached China—before the time of Columbus, around the time of Columbus, within the past hundred years.

9. The Bible is now published in about—100 different languages and dialects, 500, 1,000.

10. John G. Paton was a missionary to—the South Sea Islands, India, Africa.
11. One of the outstanding missionaries of the first half of this century was—Robert Morrison, Mahatma Gandhi, Albert Schweitzer.

12. The religion that in its original form provided for the worship of no god at all was—Confucianism, Buddhism, Zoroastrianism.

13. The chief task of national (home) missions has been—to start new churches where there were none, to raise money for missionary work abroad, to carry on missionary education in the home church.


15. In the first century after the Reformation the Protestants were—very active in foreign missionary work, much interested in missions, but unable to do much, not greatly interested in missions.

16. Missionary work has been hardest among—Confucianists, Moslems, Hindus.

17. The people of South America are principally—Protestants, Roman Catholics, Adherents of no faith.

18. The chief obstacle to missionary work in recent years has been—a shortage of trained missionaries, the rising tide of non-religious systems of thought, the inability of denominations to work together.

19. The most severe persecution of Christians has taken place in—South Africa, Australia, Japan.

The answers to the questions are listed as follows:

1. —2nd.
2. —1st.
3. —3rd.
4. —1st.
5. —2nd.
6. —3rd.
7. —1st.
8. —1st.
9. —3rd.
10. —1st.

11. —3rd.
12. —2nd.
13. —1st.
14. —2nd.
15. —3rd.
16. —2nd.
17. —2nd.
18. —2nd.
19. —3rd.
20. —2nd.

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Ibid., p. 165-166.
Testing for Knowledge of the Missionary Program of a Denomination

1. The foreign lands in which our church is doing work are

2. In this country some of the places at which our board of national (home) missions has work are

3. I think my own congregation gives about $\_

4. Some of the names of our missionaries of which I can think at present are

5. As nearly as I recall, we have mission schools at

6. As nearly as I recall, we have mission hospitals at

7. Our denomination has been doing missionary work since about

8. Some of the greatest difficulties that our denomination faces in its missionary work at present are

9. The most interesting missionary incident I have ever heard is

10. The missionary books and magazines that I have read during the past year include

1\footnote{Ibid., p. 167.}
11. Are there extra resource or visual materials listed? Yes ___ No ___.
   If so, check types you have used or are using:

   Bible Atlas _________  Bulletin Board _________
   Bible Dictionary _________  Object Lesson _________
   Bible Storybook _________  Flannel Materials _________
   Bible Commentary _________  Specimens & Models _________
   Blackboard _________  Maps _________
   Filmstrips _________  Posters _________
   Motion pictures _________  Field Trips _________
   Slides _________  Charts & Diagrams _________
   Pictures & Photographs _________  Others _________

12. Do the materials definitely interest you as a teacher? Yes ___ No ___.

13. Do the materials seem to interest your pupils? Yes ___ No ___.

14. Are there any elements included pertaining to missions? Yes ___ No ___. If so, check those you have noted in your materials:

   ___ A home mission field
   ___ A foreign mission field
   ___ Training for prospective missionaries:

   ___ Importance of physical fitness (temperance, etc.)
   ___ Social relation imperatives (getting along with others, etc.)
   ___ Importance of feeling responsibility for education (a Christian's study habits, etc.)
   ___ Presentation and challenge of certain service opportunities (missionary doctors, nurses, teachers)
   ___ Spiritual preparedness (relationship with God):

   ___ Prayer
   ___ Bible reading
   ___ Salvation
   ___ Sanctification

   ___ Stewardship:

   ___ of time
   ___ of money

   ___ Most phases of missions are only implied?
   ___ Some phase of missions could easily be incorporated into the lesson.
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BIBLIOGRAPHY

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B. PAMPHLETS


C. PERSONAL CORRESPONDENCE

APPENDIX
APPENDIX I

RULES FOR TEACHERS

The Law of the Language

1. Study constantly and carefully the language of the pupils, to learn what words they use and what meanings they give to these words.

2. Secure from them as full a statement as possible of their knowledge of the subject, to learn both their ideas and their modes of expressing them, and to help them to correct their knowledge.

3. Express yourself as far as possible in the language of your pupils, carefully correcting any errors in the meaning they read into your words.

4. Use the simplest and the fewest words that will express your meaning. Unnecessary words add to the child's work, and increase the possibilities for misunderstanding.

5. Use short sentences, of the simplest construction. Long sentences are difficult to attend to and are frequently confusing to the children.

6. If the pupil obviously fails to understand you, repeat your thought in other language, if possible with greater simplicity.

7. Help the meaning of the words by illustrations; natural objects and pictures are to be preferred for young children. Take illustrations from the children's own experiences whenever possible.

8. When it is necessary to teach a new word, give the idea before the word. This can be done best by simple illustrations closely related to the children's own experience.

9. Try to increase the number of the pupil's words, and at the same time improve the clearness of meaning. Real enlargement of a child's vocabulary means an increase of his knowledge and power.

10. As the acquisition of language is one of the important aims in the process of education, do not be content to have your pupils listen in silence very long at a time, no matter how attentive they are. Encourage them to talk freely.
11. Here, as everywhere in teaching the young, make haste slowly. Each word should be learned thoroughly before others are added.

12. Test frequently the pupil's understanding of the words that he uses, to make sure that he attaches no incorrect meaning and that he sees the true meaning as vividly as possible.¹

The Law of the Learning Process

1. Help the pupil to form a clear idea of the work to be done.

2. Warn him that the words of his lesson have been carefully chosen.

3. Show him that usually more things are implied than are told.

4. Ask him to express, in his own words, the meaning of the lesson as he understands it, and to persist until he has the whole thought.

5. Let the reason why be perpetually asked till the pupil is brought to feel that he is expected to give a reason for his opinions.

6. Aim to make the pupil an independent investigator—a student of nature and a seeker after truth. Cultivate in him the habit of research.

7. Help him to test his conceptions to see that they reproduce the truth taught, as far as his powers permit.

8. Seek constantly to develop in pupils a profound regard for truth as something noble and enduring.

9. Teach the pupils to hate shams and sophistries and to shun them.²

The Law of the Lesson

1. Find out what your pupils know of the subject you wish to teach to them; this is your starting point. This refers


²Ibid., p. 103-104.
APPENDIX II

METHODS OF A MISSIONARY EDUCATION SURVEY

Criteria of a Questionnaire

1. Name types of service participated in. (check types)
   - city mission
   - jail
   - juvenile home
   - home for aged
   - hospital
   - others

2. Name type of service or services rendered. (check or name type)
   - sang (bass, tenor, alto, soprano)
   - played the piano
   - played some other instrument
   - gave your testimony
   - prayed
   - preached
   - others

3. Stewardship of money for missions. (check only those applying to you)
   - I include missions in my regular giving week by week.
   - I include missions in my giving once a month.
   - I give a certain amount to the men for missions project regularly.
   - I give a certain amount to the men for missions project only at certain times.
   - I pay my dues to the women's missionary group regularly.
   - I don't pay any dues to the women's missionary group, although I do attend.
   - I help support a women's missionary project regularly.
   - I help support a women's missionary project only spontaneously.
   - I help support a missionary affiliated with an interdenominational board.
   - I help support a certain project of an interdenominational board.

4. Personal response toward the total missionary enterprise.
   (check only those applying to you)
   - I write to a certain missionary regularly.
APPENDIX III

ADDITIONAL PROJECTS FOR MISSIONARY EDUCATION

Missionary conference. The conference has involved various preparations essential to the success of the whole endeavor. Round-the-clock prayer for missions has been featured one month before the conference began. Sunday school teachers have made up a chart where students can sign, indicating they will pray during a specific hour. All displays, curios, scale models of mission villages, bulletin boards, and other exhibits have been prepared ahead of time. When it is time for the conference to begin, all members of the Sunday school and visitors are on hand the first day. The conference may last for one week, and meet for an hour each day after school. Missionaries are on hand to present a different field of work each day. On Sunday morning, missionaries visit the different departments of the Sunday school, and are assigned to the age group most suited to their personality and message.

Mission festival. This could come about as the climax to the reading of missionary books and mission study classes. The purpose of it is to arouse interest and awaken renewed response toward mission work. Preparation for such a program would involve:

1. Learning customs, costumes, and songs sung in countries studied.
2. Learning the games played, type of food eaten, and various characteristics of each nation.
3. Prepare an evening program:

Specialize on the food and folkways popular in the country chosen. Sing the various native songs. Have a series of games. The host and hostess are dressed in the costumes of that country.¹

¹Stevens, op. cit., p. 161.
APPENDIX IV

A SAMPLE QUESTIONNAIRE FOR SUNDAY SCHOOL TEACHERS

1. What age group do you teach? (check one)
   ___Nursery   ___Junior
   ___Beginners  ___Intermediate
   ___Primary

   (check either yes or no following each question)

2. Are your materials attractive in appearance? Yes__No__.

3. Are the pictures representative of your age group? Yes__No__.

4. Are the illustrations presented, typical of your age group? Yes__No__.

5. Does the language of the context seem to be written for the level of understanding of your age group? Yes__No__.

6. Is there a variety of interest elements presented throughout the quarter? Yes__No__.

7. Is the story content true to the Bible context if a Bible background is used? Yes__No__.

8. Are the various needs and interests of your pupils cared for throughout the quarter? Yes__No__.

9. Are opportunities for pupil participation or activities suggested? If so, check types suggested:
   ___Songs
   ___Making up stories
   ___Dramatization
   ___Prayer
   ___Bible reading
   ___Drawing pictures
   ___Cutting activities
   ___Coloring
   ___Discussion
   ___Scripture memorization

10. Are there definite helps provided for teacher inspiration? Yes__No__.