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An Evaluation of the Missionary Education Problem of Oregon Yearly Meeting

Linnea Chapman Stahlnecker

APPROVED BY

Major Professor:

Gerald W. Dillon

Cooperative Reader:

Nobel V. Sack

AN EVALUATION OF THE MISSIONARY EDUCATION PROGRAM
OF OREGON YEARLY MEETING

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the Faculty of
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Master of Religious Education

by
Linnea Chapman Stahlnecker

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CHAPTER I
INTRODUCTION

CHAPTER I

INTRODUCTION

How does one account for the fact that one church of middle income families has an annual missionary budget of \$100,000, while another church of comparable membership can barely reach the \$10,000 mark?

Why is it that several young people from one church may volunteer for missionary service, and none from another church?

Answers to these questions probably can be found by looking at the emphasis on missions given in the total church program.

Churches whose members have a vital concern for missions have carefully considered Christ's command: "Go then and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe everything that I have commanded you and lo, I am with you all the days-perpetually, uniformly and on every occasion-to the very close and consummation of the age (Matthew 28:18,20 Amplified Version).

Those churches are concerned with making disciples and sending those disciples out to make other disciples. Nothing less than a year-around program will produce such results.¹

In the rapidly changing world of today, missions and its relationship to the church is playing an every increasing role in the total outlook of different denominations. All over the world the plea is continually heard for more missionaries and yet there are few who answer this plea. This shortage of missionaries can be traced to a lack of missionary education within the local churches. Missionary education needs to be the

¹Alma Gilleo, How to Teach Missions, (Elgin: David C. Cook Publishing Co., 1964), p. 3.

very heart of the churches in America today, or the churches of tomorrow will see an even greater shortage of missionaries.

I. THE PROBLEM

Statement of the problem. The problem of this study was to evaluate the missionary education program of Oregon Yearly Meeting. The major problem was 1) arriving at a basis or standard of evaluation. A comparison of the missionary education programs of the various denominations considered revealed many similarities which were united to form this standard. 2) Using the above standard of evaluation, a study and evaluation were made of the current missionary education program of Oregon Yearly Meeting of Friends.

Justification of the Study. In order to justify a study such as this, one must consider the general aims and objectives of Christian Education in order to establish whether or not missionary education in particular is considered an important aim of Christian Education.

In 1930, in connection with the impact of general education upon religious education, Paul Vieth developed seven objectives of religious education. These were as follows:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. To lead growing persons into an understanding and an appreciation of the personality, life, and teachings of Jesus Christ.
3. To foster in growing persons a progressive and continuous development of Christlike character.

4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideals of the fatherhood of God and the brotherhood of man.
5. To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.
6. To develop in growing persons the ability and disposition to participate in the organized society of Christians-the church.
7. To effect in growing persons the assimilation of the best religious experience of the race as effective guidance to present experience.²

It is immediately seen that in these objectives, there is no direct inclusion of missionary education as an aim of Christian Education. However:

In 1952 the Commission on General Christian Education of the National Council appointed a special committee to study objectives. After working five years this committee submitted its report in the form of a study document, recommending that this be made the basis for continuing work on objectives.

In its statement of objectives the committee gives as the supreme purpose of Christian Education the bringing of individuals to awareness of and response in faith to the love of God. For achieving this purpose it sets forth five aims: to assist persons to realize their highest potentialities as beings created by God and to become mature Christians; to help individuals in their social relationships, leading them to recognize that all human beings are loved by God; to aid persons to gain a good understanding and awareness of the natural world, the creation of God, and to use it in the service of God and of man; to lead persons to an increasing knowledge of the Bible, inculcating obedience thereto, and to help them use well other elements in the heritage of Christianity; to enable persons to see and to fill helpful roles in home and foreign missionary activity of the church.³

²Peter P. Person, An Introduction to Christian Education, (Grand Rapids: Baker Book House, 1958), p. 68-69.

³J. Edward Hakes, An Introduction to Evangelical Christian Education, (Chicago: Moody Press, 1964), p. 59.

At this time, missionary education took its important place as an accepted major aim of Christian Education. As such this should also be included in the aims and objectives of each denomination.

A second step must be taken into the justification of this study.

One of the most well-known commands of Jesus is found in Matthew 28:19-20:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Here is found one of the main bases for missionary education.

Implicit in His command are three aims: to teach that men may be brought into fellowship with God; to teach that those brought into such fellowship may be built up in God; to teach that those thus brought into fellowship and thus built up may become teachers of others.⁴

It shows here that men are to be taught to teach others. This teaching includes teaching them what others are doing and how to witness themselves.

In Acts is found the account that after Paul had made a missionary journey, he would return to Jerusalem to report what had been done. These were some of the first missionary conventions. Whenever Paul went to a new church, he would report to them of what he had done in the last city. Paul seemed to feel that the instruction concerning other churches was essential to the growth and education of the church where he was ministering.

⁴Ibid., p. 57.

In view of the importance of missionary education in the total educational program of the church, and of the seemingly great lack of persons answering the call of Christ to missions today, the writer became concerned about the missionary education taking place in the local churches. The apathy and disinterest found in many persons within the church may be traced wholly or in part to a lack of knowledge concerning missions. Christian people usually become interested and give of themselves when they understand the need of the world around them. Most of the instruction people receive concerning the work of the church in the home and foreign fields comes through the church. For this reason the author saw the need of evaluating the missionary education program of the Friends Church in Oregon Yearly Meeting.

II. LIMITATIONS OF THE STUDY

In this study there was no attempt made to make a survey of the knowledge of the church people concerning missions, either home or foreign. This study was confined to an evaluation of the missionary education program of Oregon Yearly Meeting and did not include any of the other Friends Yearly Meetings or the Evangelical Friends Alliance.⁵

The basis for choosing the various denominations was on the missionary programs of these churches. It is realized, however, that there

⁵The Evangelical Friends Alliance is the combining of the Yearly Meetings of Kansas, Ohio, Oregon, and Rocky Mountain together in an Alliance with the purpose of drawing the evangelical Friends churches more closely together.

may be other denominations with missionary programs which are just as good. Also this was and could not be an evaluation of the entirety of evangelical churches nor were all denominations included in the drawing up of a standard of evaluation.

III. DEFINITION OF TERMS

Missionary Education.

Missionary education is the faithful presentation of the truths concerning sin, salvation and the lost with the purpose of leading individuals into a spiritual experience which acknowledges the lost condition of men without Christ, and assumes a personal responsibility for making that remedy known to lost mankind.⁶

Missionary education represents that program which instructs and challenges every church member concerning the taking of the Gospel to the unconverted both at home and abroad. Therefore, the words, missionary and education, have been used together as an inseparable unit in order to demonstrate missions' essential relationship to the teaching-learning processes.⁷

Missionary education entails the instruction of the people concerning Christ's command to "go into all the world". It is instruction concerning their responsibility to bring men the Gospel in their communities as well as sending missionaries to foreign shores.

It also includes instruction in a number of areas of missionary endeavor. In these areas of importance would be a study of the history of Christian missions; of missionary principles and practices or the

⁶ Missionary Education in the Christian Education Program, (Wheaton: Scripture Press Publications, Inc., [n.d.]), p. 1.

⁷ Katherine A. Melick, "The Relation of Missionary Education to the Local Church" (unpublished Master's thesis, Western Evangelical Seminary, Portland, 1957), p. 5.

purpose of missions; or a broadening knowledge of issues in world missions today; also included would be an adequate knowledge of one's own denomination, with all its programs, problems and missionaries.

Oregon Yearly Meeting of Friends. This refers to the denomination of evangelical holiness Friends located in the states of Oregon, Washington, and Idaho, with headquarters in Newberg, Oregon.

IV. METHOD OF PROCEDURE

Chapter two was a summary of the research done in the various denominations. Here were cited the missionary education programs of these various denominations and their procedure of instruction.

Chapter three was a compilation of these educational programs into a standard whereby an evaluation of Oregon Yearly Meeting could be made.

Chapter four was to show what Oregon Yearly Meeting is presently doing in their missionary education program. In this section the results of a survey taken of the pastors in the Friends churches is shown. This survey was to determine what was done presently in these churches to keep their people informed concerning missions. An interview was also held with the President of the Board of Missions; with a past president of the Board of Christian Education; with Jack Willcuts, General Superintendent of Oregon Yearly Meeting; and with Mr. Paul Cammack, professor in the department of Language Arts at George Fox College in Newberg, Oregon. Also included was the final evaluation of the missionary education program of Oregon Yearly Meeting and the drawing into focus all that Oregon Yearly Meeting could be doing in the light of the evaluation standard drawn from chapter three.

Chapter five included a summary of all of the other chapters and the conclusions which were drawn from them. Chapter five also included various recommendations for further study.

CHAPTER II

SURVEY OF MISSIONARY EDUCATION IN CONTEMPORARY DENOMINATIONS AND INDEPENDENT GROUPS

The rising importance of missionary education in the local church has brought a surge of material to light which would have otherwise been unnoticed. Various denominations across the United States have developed programs which are well worth studying and from them one may glean information which would lead to a well rounded program in any denomination.

Throughout the United States a number of denominations are known for their missionary program and endeavor. From a study of these has come evidence that these churches have a well established missionary education program in the local churches as well as in the main structure of the denomination.

The purpose of this chapter was to outline what these denominations are presently doing in their educational programs. Also included here were independent publishing companies and books which have been written in this area by people who felt that missionary education is an important area of the church curriculum.

I. DENOMINATIONS

The Christian and Missionary Alliance Church.

Missionary education doesn't just happen. It must be

planned. It must be more than singing a song, taking an offering, telling a story, reading a letter or listening to prayer requests.

Missionary education is that continual learning process through which the individual is developed mentally, spiritually and morally in his response to the great commission of His Lord.

Missionary education is an essential part of Christian education without which the latter would be incomplete.¹

Missionary education has taken an important place in the curriculum of the Christian and Missionary Alliance church. It is integrated into each area of their church program. A look into the Christian Education objectives of this denomination reveals a number of areas of emphasis. One area includes an individual's responsibility to others and listed in this section is the following aim: "Acquaint them with the world-wide missionary enterprise and challenge him to a desire to work for the carrying out of God's program at home and abroad."² Missionary education is also found as an objective of the program of each individual department and organization of the church.

Each church planning a well-rounded missionary education program must have a definite organizational pattern. The Christian and Missionary Alliance has developed some goals with great importance in the missionary education program. These are to foster in each individual:

1. A sense of responsibility and burden for each individual he contacts who does not know Christ.

¹ Christian Education Guide, (New York: The Christian and Missionary Alliance, The Christian Education Office of the Home Department, [n.d.]), p. V-13.

² Ibid., p. I-5

2. Conviction concerning the Bible basis of missions.
3. Interest in the thrilling story of the spread of the gospel in the past.
4. Familiarity and concern for the present work of God in Alliance fields abroad.
5. Prayer participation, sacrificial giving and life dedication.
6. A growing experience of total participation no matter what the secular occupation might be. ³

They also have a place and plan for missionary education. First is a World Missions Folio which is a quarterly packet containing study material with information of mission fields today and programs for children and youth. This plan includes material produced on a three-year cycle covering all Alliance mission fields and other special emphases.

In the organization, their first suggestion is to appoint a committee with a representative from the women's groups, youth groups, and Christian Education committee.

The work of the committee is to:

- 1) To study the three-year missionary cycle so they can plan on the visuals, books and materials they will need to order in advance.
- 2) To investigate and draw up a report of all existing missionary education carried on in the church as well as missionary materials now available.
- 3) To set up a plan for securing missionary stories, information from missionaries, in your church, pictures, curios, costumes, etc.
- 4) To organize and file materials according to country.
- 5) To study the proposed schedule in the FOLIO and then to develop a suggested schedule for the use of the materials throughout the church. A plan for correlation is essential if a church is to make full use of the material in the FOLIO. ⁴

³Ibid., p. V-13.

⁴Ibid., p. V-14.

As seen, the missionary education program is developed into every area of the church. Another program which has been developed is a leadership training program which has been written by Ione Anderson in her thesis for the master's degree.⁵ This leadership training course has been incorporated into a book written by Dick Pearson entitled Missionary Education Helps for the Local Church.

In the next paragraphs, this training course has been summarized to show how missionary education is emphasized in this course and its importance in the total program of the denomination.

Session 1 - "Launching session". In this opening session each leader is made to realize that his own need is the greatest need. A self inventory test is taken to help each leader understand better his own feelings toward God and the church. Such questions as the following should be included in an intensive inventory of this nature:

1. When was the last time you prayed in real agony of soul over someone (not a relative) who is unsaved? Recall how often this happens in your experience.
2. Recall how often lately you have interceded for a missionary problem with real burden and yet real faith.
3. When did you last become so overwhelmed with the PRESENCE of Jesus that everything around you faded out and you worshipped HIM in the Holy of Holies?
4. When was the last time you witnessed freely to some unsaved person concerning how much Jesus actually means to you personally? You were not telling him what he ought to do-you were sharing with this individual the wonder of knowing Christ.⁶

⁵Miss Anderson is the Director of the Department of Christian Education at Canadian Bible College of the Christian and Missionary Alliance, Regina, Saskatchewan.

⁶Dick Pearson, Missionary Education Helps for the Local Church, (Palo Alto: Overseas Crusades, Inc., 1966), p. 40.

Session 2 - "What is Missionary Education?". In this session a discussion is held on the meaning of missionary education to those leaders assembled. The definitions given are placed on a blackboard and then from these is developed a criterion for periodic evaluation of each teacher's ministry.

Session 3 - "Missionary Education is Expressional". This session could begin with a skit showing the difference between a person who goes out belligerently to tell others that they are lost and the one who witnesses to people out of love and speaks simply of what Christ has done for him. Following these skits, discussion could be held on types of witnessing. The following questions are ideas of discussion topics:

1. What are the two avenues of witnessing? (Personal and vicarious through a representative - as a missionary).
2. Why must each person who is a Christian have a personal sense of responsibility for the missionary enterprise?
3. Since missions in every sense is an expression of what is in the heart, how expressional are we making our missions emphasis?
4. For the last ten minutes of the hour divide the class into buzz groups based on the age with which they work. They will consider all of the matters for praise which are understandable to their age group.⁷

Session 4 - "Missionary Education is Group Centered". Since every session should have an aim, the one for this session could deal with developing skills in making Missionary education creative through group

⁷Ibid., p. 42.

participation. Skits showing the difference between a well-planned and an unprepared lesson would bring out this point. Discussion could then be held concerning how to work all departments of the Sunday School into presentations; how much time to be spent on preparations; and how much time an integrated Sunday School program with various projects to be emphasized would require.

Session 5 - "The Heart of Missionary Education is Prayer". Here should be allowed time for discussion of the importance of prayer in the lives of those at the meeting. The following suggestions are good ideas to be considered:

1. Since prayer is impossible without worship, every session within the church should have a point at which people worship God. It may be brief and informal, but must be real. It need not be at any set part of any program and very likely will not be at the very beginning when thoughts are scattered.
2. Teach the kinds of prayer: praise, thanksgiving, petition, intercession, penitence, meditation.
3. Abhor the whole deadening effect of the evident generalized "Lord bless the missionaries."⁸

Session 6 - "Missionary Education Begins at Home".

Since Missionary Education is a climate, not facts memorized, the home has the dominant influence on all the younger section of the church family. If parents have a selfless, expendable attitude toward life and expect the same of their children, the groundwork for a world outlook has been laid. However, sometimes the church does not say very much directly to the home concerning its part in Missionary Education.⁹

The main portion of the session should be spent in discussion

⁸ Ibid., p. 44.

⁹ Ibid., p. 45.

methods which could be implemented to encourage the people to have missions as an important part of their home (missionary bulletin boards, magazines, letter-writing, special prayer for specific missionary needs).

Session 7 - "Why the Christian and Missionary Alliance?" (Why your church missionary organization and why are you in it?) Any denomination could be used.

This session could be spent in studying the purpose of a particular church or denomination and the reasons for being set up in the fashion that is found.

Session 8 - "Our Missionary Heritage". Here comes an ideal time to study the history of one's denominational mission field. A presentation could be given using maps, pictures, and various items from different fields. Perhaps even a brief history of the national people could be given.

Sessions 9 and 10 - "Preparing Our Next Six Month's Missionary Education Program".

In these two sessions the principles just learned must be put into practice. All of the curricula for all agencies must have been reviewed by the key leaders of each agency to spot all existing missionary material and personal witnessing themes.

The whole course in Missionary Education must lay a firm ground-work, but must also put the whole lay staff into motion so that no extra meeting or uneven preparation slows down the total work. It offers enormous possibilities for the development of laymen as Spirit-anointed leaders, who will provide that personal touch upon the lives of young people which will mold them into the vibrant witnesses God desires them to be.¹⁰

¹⁰Ibid., p. 47.

Further details for each session may be found in Chapter Three of Missionary Education Helps for the Local Church by Dick Pearson. These however, are merely suggestions and could be changed as needed.

Conservative Baptist Foreign Missionary Society.

The Conservative Baptist Church feels that missionary education is so important that they have formed a Foreign Missionary Society which has its own press. However, much of their material is sold to a major interdenominational publishing house and is sold through them. The missionary education program of the Conservative Baptist Church is very extensive however, and is designed to be used by denominations other than their own. The countries featured in their program are their own fields and the information presented concerning these countries is extensive. In this area their material is useful to any denomination interested.

This denomination has published a pamphlet of Practical aids that Work, and from this pamphlet will be taken samplings of the various areas which are featured in their program.^{10A}

There are pamphlets and booklets giving program and project ideas, information concerning the missionaries, histories of the various fields, national information, and other useful helps to be used in different presentations. There is also a magazine called Impact published by the Conservative Baptists, giving mission policy, practice, news, features and pictures of the work across their fields.

^{10A} Practical Aids that Work, (Wheaton: Conservative Baptist Foreign Mission Society, 1967). All the material in the following section has been taken from this pamphlet.

Another area of publication are tracts and brochures with such titles as: "After Dedication", "A Missionary Carries a Heavy Load", "A Missionary is an Extraordinary Person", "Facts and Figures of World Needs" and "What is a Missionary Call?"

For a number of general helps they have published Missionary Page Banks which encourages collection of funds for most important literature projects. The figure representing literature is called "Mr. Page" and there are a number of ways of presenting the literature needs. There are maps with pockets containing prayer requests of missionaries in different fields. Pictures of all of the missionaries with biographies of each family may be purchased. Also available are dime cards, placemats with maps of different mission fields, flags of the countries where the Conservative Baptist Foreign Missionary Society works, which are loaned out to any group who wish to use them. There are also missionary conference kits and missionary idea kits with specialities for fellowships, various programs, foreign foods, banquets, projects, fund raising and others. One special idea presented is a box with special prayer cards to be used each day in the homes.

Materials printed for children include coloring books containing 12 stories and the pictures to go with the stories, a hard-cover book of exciting adventures in other lands, field folders to be taken home and studied with quizzes which are based on these take-home papers to be used in the following Sunday School class. There are five different flash card stories featuring Taiwan, Indonesia, India, Italy and Pakistan. There are also a number of missionary stories in flannelgraph.

Filmstrips with a missionary emphasis include another area touched in this pamphlet of materials which are available to those who wish to use them. Films featured in their missionary department show the work being done in the countries of Africa, Italy, Jordan, Portugal, Argentina, Brazil, India, Indonesia, Japan, Philippines, Taiwan, and Pakistan. These all show the work of the Conservative Baptist church across the world.

The Conservative Baptist church has no Sunday School material of its own but uses material printed by interdenominational publishing houses. The material which they publish is to be used as helps in presenting missions in the church. They also feature missionaries in the churches as speakers.

The Lutheran Church - Missouri Synod - - Concordia Publishing House.

"The Lutheran Church - Missouri Synod's mission education program emphasizes a major world area each year . . . Some years both 'home' and overseas areas receive emphasis."¹¹

The Concordia Publishing House produces all types of material for the missionary education program of the Lutheran Church. Included in this are "file Folios of illustrated 8½ X 11 folders".

These file folios of illustrated 8½ X 11 folders are for group study or general reading. All other materials in the brochure are supplementary to these basic studies. The subject matter is broken up into subtopics for groups having only short time periods. Discussion questions are suggested in each folder. Colorful file folio includes cover artwork (actually a visual aid for teaching) and bulletin paragraphs printed inside and back.¹²

¹¹Mission Education, (St. Louis: Concordia Publishing Company, [n.d.]), p. 1.

¹²Ibid., p. 2.

The supplementary materials include such things as accessory maps with flags which correspond to the area of the world being studied. Also there were maps obtainable for every area of the world where the Lutheran Church - Missouri Synod has work.

Decorations are produced to be used in missionary conferences or luncheons, festivals, or various other purposes.

Several plays and good pageants have been published as discussion starters or to present problems in certain countries around the world.

Also included in the supplementary materials are filmstrips and recordings of authentic sounds from the mission fields.

Books containing stories from all parts of the world comprise the main section of missionary emphasis. These are stories from the continent of Africa to Argentina-Brazil, New Guinea, United States and Canada, and the Philippines.

Although these are mostly audio-visuals which are supplied for the Lutheran Church, all of these are or can be integrated into each area of the church to emphasize and instruct the congregations concerning different mission fields.

Ohio Yearly Meeting of Friends.

. . . the most significant thing we are doing in missionary education for children is through the children's church material being prepared by our Board of Christian Education . . . Our superintendents give a lot of emphasis to the Missions Program as they travel to Quarterly Meetings and other such gatherings. They generally have a very thorough chart of missionary giving and of other areas of our work. ¹³

¹³ Personal correspondence of Almon D. White, Damascus, Ohio to the author, October 25, 1967.

In checking their children's church material it is found that they contain one missionary lesson each month. These lessons are designed to teach the pupils concerning their mission fields as well as memorizing important missionary Bible verses.

II. PUBLISHING HOUSES

David C. Cook Publishing Company.

How does one account for the fact that one church of middle income families has an annual missionary budget of \$100,000, while another church of comparable membership can barely reach the \$10,000 mark?

Why is it that several young people from one church may volunteer for missionary service, and none from another church?

Answers to these questions probably can be found by looking at the emphasis on missions given in the total church program.

Churches whose members have a vital concern for missions have carefully considered Christ's command: "Go then and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe everything that I have commanded you and lo, I am with you all the days-perpetually, uniformly and on every occasion-to the very close and consummation of the age (Matt. 28:18,20 Amplified Version.)¹⁴

The material given in the following section has been taken from the pamphlet How to Teach Missions by Alma Gilleo, published by the David C. Cook Publishing Co. This has been put out to aid churches in establishing a well-rounded missionary education program and is a summary of their suggested program.

How to Begin. Everyone must be alert for opportunities to emphasize

¹⁴Alma Gilleo, How to Teach Missions, (Elgin: David C. Cook Publishing Co., 1964), p. 3.

missions. The pastor can begin by giving missionary sermons or use missionary illustrations in sermons. The congregation may become acquainted with missionaries through news on the bulletin board or church bulletin, by meeting and entertaining them when they can come and speak in the church. "Missions must become a regular part of the church presentation and program if members are to become vitally concerned about this phase of God's work." 15

Missionary Projects. 1) Study a field - by styles and customs of the people, religions of certain countries and by collecting items from the country. Thus students become more interested in mission work going on there. 2) Assign student reports on current news concerning countries which are of interest to the people. Information may also be obtained from missionaries, letters, magazines, books and leaflets. 3) Plan exhibits of curios, displays of items of interest and items made by the students. 4) Use drama to show a real-life missionary incident or a play could be used during a missionary convention. 5) Construct table-top projects such as villages or a single house, model airplanes like those used on mission fields, or samples of the clothes worn by the people. 6) Children or adult groups could send greeting cards to the different missionaries. 7) "An exciting way to communicate with missionaries is by tape recordings." 16 Individuals, families or Sunday School departments may use this method to become better acquainted with those abroad. Other project ideas are com-

¹⁵ Ibid., p. 4.

¹⁶ Ibid., p. 9.

munication via short-wave radio; listening to recordings of sounds of far away lands; support of missionaries financially thus drawing the ties closer; raising money to give for special needs on fields; pen pals; mission clubs and by using the youth impersonating missionaries in skits or in other presentations and projects. Another idea is the entertaining of foreign students in the home.

Teaching with Visuals. There are many different kinds of visuals which could be used, some of which are pictures of foreign lands and people; planned drawings or familiar flannelboard stories, films and filmstrips, maps both black and white and in color, hand puppets, or collections of all types.

Annual Events. "In addition to regular emphasis on missions, a few annual projects give greater insight into missionary work and add new interest." ¹⁷

One of these is the missionary conference. During this time many ideas could be put into practice such as displays showing the strength and wide variety in missionary work, exhibits, films, banquets, and missionary speakers.

Another idea is a Christmas party in July where the money or gifts gathered are sent to missionaries and their children. Try a contest with some missionary emphasis. Reading broadens people's horizons and helps them understand better what the missionary faces.

¹⁷Ibid., p. 17.

A month-long emphasis on families reading missionary books helps the entire family become interested in missions.

In the total program often included in the church, one main fact must be realized and that is that:

There is no easy way to teach missions. It is a year-around task. But is a rewarding one . . . The missionary outreach - telling others the Good News - is therefore vital to the spiritual growth of every Christian. Give your members opportunities to serve in this program of reaching others.¹⁸

In connection with David C. Cook Publishing Co. is the David C. Cook Foundation which has been organized to supply literature to all parts of the world. The Foundation is "a non-profit corporation, as a sacred trust dedicated to the advancement of Christian education internationally."¹⁹

The Foundation publishes a magazine called Interlit which is sent to all those who help support the Foundation, telling what is being done in the various countries of the world.

"The David C. Cook curriculum materials place a strong emphasis on missions and regularly feature missionary stories."²⁰ They also publish all types of missionary stories, audio-visual helps, decoration ideas, and other helps to be used by churches in their missionary education program.

¹⁸ Ibid., p. 19.

¹⁹ Breaching Walls of Separation, (Elgin: David C. Cook Foundation, [n.d.], p. 8.

²⁰ Personal correspondence of Robert B. Reekie, Elgin, Illinois to the author, November 3, 1967.

Scripture Press Publication Inc.

The principles of Scripture Press concerning missionary education have been set forth in a paper entitled "Missionary Education in the Christian Education Program". The material in the following paragraphs has been taken from this paper.

Preparing people for missionary education. 1) It is important to destroy the negative thinking relative to heathen lost, missionaries as recipients, and missionar presentations. 2) People must be motivated to care for and win others and to be interested in prayer. 3) There should be an understanding between all nationalities of people. 4) People should know the missionaries of their church and their needs.

Presenting missions to the people. 1) Missions is Scriptural, therefore people should know about several mission fields as well as their own. 2) There should be a graded presentation to Beginners, Primary and Junior, Junior Highschool, High School and Young Adults, and Adults. 3) There are several areas of presentation such as: films, visual aids, talks by missionaries, specialized vocations in missions, or regular correspondence.

Planning for the promotion of missions. 1) Agencies: Sunday School, Vacation Bible School, Fellowship and Youth Groups should all be used. 2) Those responsible are the Board of Christian Education, Missionary Committee, Sunday School officers, and every Christian in the church. 3) Areas of promotion include: Books, maps, magazines, bulletin boards, pictures, calendars, church bulletins, parties and so forth.

Participation in missions. 1) Field trips into certain areas of a given city give contacts with people of other races, nationalities, social strata and churches. 2) People of the church learn much through correspondence with missionary families. 3) "Invite people, of same age, to come to church, thereby showing love of Christ to others."²¹ 4) Missionary conferences and skits increase knowledge. By participating in 5) projects and 6) financial giving, the congregation feels that they are even more deeply involved in missions.

Producing results for missions. If a well-developed missionary education program is carried forth, certain results will be evident.

"1) Young people prepared for missionary service. 2) Church, by faith, takes on the support of each missionary. 3) The heathen are converted and God's promises are fulfilled."²²

From the enclosed notes [the material given above], made available by our Christian Education Extension Department, you will get a good idea of our point of view on missionary education. The principles there set forth are incorporated into our lesson material-²³ Sunday School quarterlies, take-home papers, camp, and VBS courses."

In addition to their Sunday School material, Scripture Press offers a variety of missionary visual aids to be used by all churches. Available are Missiongraphs or flannelgraphs and hand puppets of all types. Then filmstrips are obtainable with a number of missionary stories. Missionary adventure stories for children, missionary biographies and historical

²¹ Missionary Education in the Christian Education Program, (Wheaton: Scripture Press, [n.d.]), p. 2.

²² Ibid., p. 3.

²³ Personal correspondence of E. Clara Sander, Wheaton, Illinois, to the author, November 21, 1967.

events in the lives of missionaries make up another section. Also available are all types of true-to-life missionary stories in flashcards.

III. PUBLISHED MATERIALS

Missionary Principles and Practices by Harold Lindsell.

The pastor is an important key to the missionary problem in the local church. This individual holds within his hand powers which, when properly used, will make possible the missionary advance and ultimately the completion of the commission that the church of Christ has been looking for these many centuries.²⁴

In reviewing this book there are points of importance which come to light. The most important part in beginning or helping educational efforts is for both the pastor and the congregation to understand the need for missionary education. "No church can engage in a task of which it has no understanding."²⁵

Secondly when missions become a fundamental part of the church program, the entire congregation grows spiritually. The pastor should continually impart information, for it is on this basis that concerned and concrete results occur.

. . . giving is related to knowledge, and the supply of the financial need for the work of missions is difficult unless someone makes the people conscious of the precise needs and challenges them to meet them.²⁶

The more education a church receives in the area of mission work, the greater the chance of the disappearance of indifference, selfishness,

²⁴Harold Lindsell, Missionary Principles and Practices, (Westwood: Fleming H. Revell Company, 1955), p. 333.

²⁵Ibid., p. 338.

²⁶Ibid., p. 339-340.

and a nearsighted spiritual condition.

There are several ways in which missionary education may be carried forth. 1) Through the pastor regularly sharing news items from the pulpit or in the church bulletin is one way. 2) Missionary meetings are another means of education. 3) In the Sunday School pupils can learn of past and present missionaries and the principles of missionary work. 4) The church library should be filled with good missionary books. 5) Often a missions class proves to be a good developing method and this program could be especially aimed at the laymen of the church. 6) Most important is that the pastor himself should always keep posted on happenings around the world related to missions. 7) Every church should annually hold a missionary convention.

So the work of the pastor in missions is a big one. He is indeed the key to missionary interest and passion. He must lead his people into these green pastures for their own gain. And he must creatively work for missions until the church reflects his vision. After all, the average church is frequently a fair reflection of what the undershepherd of the sheep is like. ²⁷

Emphasizing Missions in the Local Church by Dr. Bob Pierce.

Dr. Bob Pierce has stepped from his area of mission work in World Vision into the area of Christian Education and has written this book which has been of such great help to those who have read it. It is so filled with excellent ideas that the author of this paper cannot do it justice. A fairly brief summary will be made, lifting out Dr. Pierce's main points only.

²⁷Ibid., p. 354.

Preach the Word. "A minister who preaches the Bible from cover to cover preaches missions because the Bible is a book about missionaries and missions."²⁸

In planning missionary education, the pastor should always be on the lookout for news: newspaper articles, visits to a mission field, and taking part in the missionary program of the church. He should be a missions praying pastor.

Emphasis by a Missionary Conference. In preparation, a theme should be selected and news releases sent out; feature speakers who can be brought in and have films shown. There should be display booths with give-away items. The finances should be carefully planned and the objective for the conference laid out.

Emphasis by Prayer. "Where prayer focuses, power falls".²⁹ Each missionary has the same problems that the church congregation has. When people begin to realize this, their praying becomes more meaningful.

Emphasis by Visual Aids. There should be interesting and attractive bulletin boards for the people to see. People are more interested in a country if they can see something from that country. Letters from missionaries kindle interest and make missionaries seem more like personal acquaintances. Records are available in foreign languages to

²⁸Bob Pierce, Emphasizing Missions in the Local Church, (Grand Rapids: Zondervan Publishing House, 1964), p. 9.

²⁹Ibid., p. 29.

interest students. Any audio-visual aids possible make missions more living and vital.

Emphasis by Writing Letters. Missionaries greatly enjoy receiving letters, so people should take a personal interest in writing. A vivid imagination helps in the variety of the letters. Always be prepared to write at a moment's notice. Letters of the greatest interest are those concerning the daily activities of the writer. This makes the missionaries feel as though they are getting part of those writing. Remembering special occasions with cards means very much to those who are away from home. The rewards of taking time to write are numerous in just getting acquainted with missionaries personally.

Emphasis by Special Occasions. There are other times to emphasize missions such as by a prayer meeting session, or during participation in women's, youth, junior and men's groups.

Emphasis in the Home. Missionary emphasis in the home can come to mean very much. By keeping missions before the members of the family, they take an even greater interest when at church.

SUMMARY

This chapter was devoted to relating what a number of denominations and publishing houses are doing in the line of missionary education in their local churches. A look was also taken into two books which have been written on the subject. There are other books also written on this area which have proven helpful to those who have used them. One is Dick

Pearson's book Missionary Education Helps in the Local Church. Another pamphlet put out by Scripture Press Foundation called Christian Education Monographs, (Pastor's Series no. 22, "The Pastor and Missionary Education"), is also filled with valuable helps.

In noting the importance of missionary education, a look has been taken at the Christian and Missionary Alliance leadership training course which would be profitable for use by any denomination. The Conservative Baptist Foreign Missionary Society has felt the area of missionary education so important they they have organized a publishing company to produce their materials. The Lutheran Church - Missouri Synod has a vast supply of resources to draw from while the Ohio Friends Yearly Meeting has developed this educational program into their children's church.

Both David C. Cook and Scripture Press have a variety of materials upon which to draw and every library has some books filled with helps for the church that is concerned enough to encourage an effective missionary education program.

CHAPTER III

MISSIONARY EDUCATION IN THE CHRISTIAN EDUCATION PROGRAM OF THE CHURCH

Missionary education is Christian education in the area of missions. It is important to realize that all areas of the church should work together to bring about a total missionary education program. Any church can and should benefit from a study of the work of other churches. The church should continually seek to strengthen its educational program, and missions should be a main point of emphasis in the total program.

The church is responsible to present world missions as God's priority in every area of church life, so that those who should be foreign missionaries will be exposed, challenged and encouraged to go overseas, and those God calls to stay home will have a correct view of the foreign mission field and the significance of their participation from the homeland.¹

Although Chapter II presented the missionary education programs of contemporary denominations, there were similarities in each program viewed. The purpose of this chapter was to compile all of the material introduced in Chapter II. This can then be used as a pattern of evaluation for the missionary education program in any local church.

The material presented in this chapter was similar in content to the previous chapter, the difference being that the material here was arranged according to topical headings. This was gathered as information

¹Dick Pearson, Missionary Education Helps for the Local Church, (Palo Alto: Overseas Crusades, Inc., 1966), p. 2.

which would be helpful in the establishment or evaluation of a missionary education program of any given church. There were limitations, of course, in an attempt such as this, for books have been written on the material which was covered in this one chapter.

I. ORGANIZATION OF MISSIONARY EDUCATION PROGRAM

One of the first main questions which must be answered in organizing a missionary education program pertains to the committee responsible for missionary education. Is it the sole responsibility of the missionary committee, should the Christian Education committee be involved, or should it be only the Christian Education committee's responsibility?

In chapter one the fact was pointed out that missionary education is considered an important aim or objective of Christian Education. As such, missionary education should also become an important part of the Christian Education program of any church.

In making a study such as this, it is soon realized that the main purpose of the Missionary committee or Board is largely for promotion. The material which they present helps people learn information concerning specific denominational fields. Their main purpose is to gain financial and personnel support and to keep fresh information before the people.

The Christian Education committee or Board is responsible for the educational programs of the church. They are responsible for producing or supplying material for Sunday School and youth meetings. They make certain that the students are receiving sufficient material for their age level. Their's is a study of the entire curriculum toward the winning of souls.

Often in a church program there is no inclusion of teaching concerning missions in general such as: history of missions; principles and practices of missions; or the requirements of a Mission Board. Since this is not promotional material, the Mission committee often over-looks it, and the Christian Education committee neglects to teach it for it concerns missions.

From this fact, one comes to realize that the missionary committee and the Christian Education committee must work jointly. A member of the missionary committee (preferably the chairman) should be on the Christian Education committee. These two committees should be organizing and working together to produce a program which will not only promote the work of a specific denominations, but will also train people educationally concerning missions in a broader understanding of the entire task.

In reference to the working together of the two committees, the following quote is given:

The missionary education chairman should report to the Christian Education committee and work with the committee in basic correlation of the missionary education program with the total program.²

II. OFFICIAL POLICY STATEMENT

The goals being striven for are a very important part of any committee. Every committee and especially the Christian Education committee must evaluate its purpose and program and establish some official policy statement concerning this purpose.

²Christian Education Guide, (New York: The Christian and Missionary Alliance, The Christian Education office of the Home Department, [n.d.]), p. V-14.

In evaluating its goals, the Christian Education committee needs to consider whether it feels that missionary education is a legitimate aim of Christian education, and if they feel it is then they should include it as such in a policy statement.

An official policy statement should include all areas of importance and points of emphasis in the Christian education program. It needs to make provision for missionary education and plan a program in cooperation with the missionary committee by which it is carried out. Every educational agency of the church must be included in this program.

III. CHRISTIAN EDUCATION AGENCIES

Missionary Education in the Sunday School.

"Through the Sunday School, approaches to the pupils can be made . . ."³

An important way to being developing a missionary minded church would be to begin a program in the Sunday School. By reaching those in the Sunday School, this program would then continue on into other areas of the church.

General Ideas. Each church should have at least one missionary Sunday a month. This could be held during the opening session and is a good time to use missionaries on furlough from different church mission fields as speakers. When people realize that missionaries have the same problems as they do, the praying becomes more personal and the missionaries seem more human. Specific prayer requests are a must, for

³Harold Lindsell, Missionary Principles and Practices, (Westwood: Fleming H. Revell Company, 1965), p. 341

this tends to draw the congregation or the students in the opening period closer to those on the mission field.

An excellent idea is to have a contest, such as a missionary quiz, placing one class in competition with another one. The contest could concern a special mission field with the students learning the history, back-ground, culture and work of both the missionaries and the nationals. Or a church could hold a Scripture memorization contest using missionary texts.

Pupils should give reports in areas of missionary interest using news articles, letters, pamphlets, or books. Projects of one type or another make missions come alive and students also feel a part of the missionary endeavor. By writing to missionaries, ideas may be suggested by them for projects in which the children could participate. Some ideas for projects other than those advised by missionary personnel may be: 1) planning exhibits. This could be something which the children make themselves or something which they have collected (such as curios) which would be of interest to all the people in the church. 2) The children could try role playing, helping them grasp some of the problems which missionaries face or 3) they may want to dramatize real-life missionary situations. 4) There is also the possibility of doing some tape recording to exchange with children on the mission fields.

There are always local needs in which the congregation can personally become involved. In this way they too become missionaries. Children may be encouraged to help people who are sick or helpless by doing some of their work for them. They can also always invite others to church or

Sunday School. Adults should be encouraged to visit those in the hospital or elderly people in rest homes. Families wishing to become more involved could entertain foreign students in their homes, in this way bringing the opportunity to learn about another country and its children and customs and helping another person at the same time. These students appreciate any interest taken in them because they become very lonesome living here away from their families. This suggestion pertains mostly to churches located near a college or university where foreign students may be attending.

Missionary plays, skits, filmstrips, films, pictures, maps, curios, records, books and regular correspondence are all areas which could be used to present missions in the Sunday School.

Visual aids are one of the most important areas to be emphasized in preparing a missionary education program.

Sight is mankind's most vivid sense. One says "I see" when he means, "I understand." To see is to believe. To see is to learn. Scripture says, "The hearing ear, and the seeing eye, the Lord hath made even both of them (Proverbs 20:12)."⁴

Teachers must be continually on the lookout for some better methods in which to present missions to those around them. Each Sunday School department should have at least two bulletin boards where students may look and read news about their missionaries or where they may post articles or letters which they have received. This gives them a responsibility in keeping missions before their friends and helps them learn how to arrange a bulletin board. There should always be some means

⁴ Bob Pierce, Emphasizing Missions in the Local Church, (Grand Rapids: Zondervan Publishing House, 1964), p. 39.

whereby the students may feel that they can share what they have received, and a meeting should never be too full to allow them time.

If Sunday School material is being used which has missions woven into it, this is good. However, it is possible to emphasize missions wonderfully without having it within a quarterly. Teachers and officers in the Sunday School should be on the look-out continually for new material and new ways of presenting that material to those in their classes.

Ideas for Different Age Groups. In working with the different ages, it is most important for the teacher to know how to present missions to each group. He must continually strive to communicate to the group with which he is working at the time.

Preschool. In presenting missions to these young children, there are several areas which should be stressed. Some ideas of this are: 1) God loves every child no matter what color he is; 2) Talk about sharing things with others and tell how missionaries share in their work abroad; 3) God sends missionaries to teach His Word to others; 4) "Teach to work and play with others, to be kind and helpful";⁵ 5) A teacher should remember to use visual aids when possible, for this greatly increases the child's learning power.

Primary and Junior.

Missionary interest often begins at Junior age. They become interested in more remote places. Lasting impressions are made which influence for life work, so missions should have a key place. The teacher's example is most important.⁶

⁵Pearson, op. cit., p. 9.

⁶Ibid., p. 10.

These children should first know Christ as their personal Savior and should then be led into realizing the needs of others for Christ. By learning to pray for missionaries and their children, they become personally acquainted with different families. It is important to make them aware of any answers to prayers which they have entered into, for they will then be made to realize that prayer and missions are vitally alive. Whenever correspondence with missionaries is carried on by the members of the class, they should be allowed to read the answers to their letters in class. This correspondence could be carried on with the missionaries' children, thus making it more on their level age-wise.

Another important area includes teaching the children about the people of the different countries and how Christ changes their lives. Children also enjoy hearing missionary speakers who come and speak especially to their own class, telling about the lands which they represent. Younger children often become lost when they are included in an opening presentation where the missionaries tend to talk to the adults present.

Teachers must emphasize the fact that every Christian needs to be a missionary by telling others about Christ. They should discuss what they can do personally to help get the Gospel to every creature. Perhaps a Scripture memorization contest would aid in this area, for this would show them what the Bible says concerning the importance of missions.

At this age the children enjoy making models of homes or villages and a good way to study mission areas would be to schedule the missionary study with the area in geography which is being studied in school. This would open to them an opportunity to tell their school class about something which they had learned in Sunday School.

It is important to have some project for children of this age to do. They need to have something to do, for doing aids learning. Some suggestions for projects have been given above, and another special one could be for the class to sponsor an orphan, thus giving them a sense of responsibility in giving their money for something which they may feel very important. Perhaps an opportunity would arise to visit some missionary work in their area, such as work in the migrant camps where Sunday School classes are being held.

Junior High and High School. As the students become older, missions can be presented on a wider scale showing world need. They must continually realize the need of being missionaries now. Also they should be led to understand their own responsibility to God concerning others. This sense of responsibility can be brought to them by having missionaries speak to their particular classes.

At this age, missionary projects can also be of great interest and benefit. Also of interest and help would be the reading and reporting on biographies read or the studying of present types of missionary opportunities. A training class held showing the requirements for missionary training and also the cost physically and spiritually as well as financially, increases knowledge. The teacher should keep before them their present responsibility to others. They need to be encouraged to participate in practical missionary work such as visiting sick friends, helping in city mission services (the high school age young people could do this), and sharing financially in the world need and the work of the

church. They must begin learning to become involved, for by doing something they may become interested in the total program of the church.

A study of the book of Acts becomes a basis for an exclusive missions series. The Bible should be presented as a foundation of missions and world needs.

For a field trip, the students could tour a missionary headquarters to find out first hand what is being done here at home for those in lands abroad, or they could also tour the work being done in migrant camps as suggested in the previous section. The older young people could perhaps raise enough money in connection with the youth group meetings to visit some mission work in another part of the United States or Mexico.

College and Adults. One means of learning more about missionary endeavor is through study groups which discuss other lands- socially, educationally and spiritually. An evaluation of the missionary education program of the church, held with a discussion of what would be better, aids both the church program and the church members.

Adults should be made ever aware of the place of ministry for them on the foreign field, even in a vocational area. Practically any occupation can be used on a foreign field. There are several other areas which should be emphasized in an adult department. 1) Specific daily prayer for missions; 2) Reading missionary books; 3) Giving to mission projects; 4) Decision cards to crystallize response to missionary service; 5) Missionary speakers using both missionaries or Christian foreign students and films.⁷

Another area of interest would be a missionary training course.

⁷Ibid., p. 11.

This can be held during a Sunday School hour and will help those in the class understand missions a little better. A good training course to be used is The Missionary Enterprise published by the Evangelical Teacher Training Association of Wheaton, Illinois.

Some other areas of study include:

1. The Mission - Why? Biblical basis of missions. (1 week)
2. The Mission Field - Where? Home and Foreign Work. (7 weeks)
3. The Mission Work - What? Types of work. (4 weeks)
4. The Missionary - Who? Conversion, Call, Qualifications. (1 week)

Any area of mission work, home or foreign, becomes of interest to an adult class if they are missionary minded people. A well planned training class could and should make them much more missionary minded.

Missionary Education in the Worship Services.

The pastor is the key person in most of the worship services of the church.

The pastor is a preacher, and the pulpit is his throne. That pulpit should ever reflect his passion and concern for missions. He should preach definite missionary sermons and do so regularly. His sermons not directly related to missions should include allusions to missions and illustrations taken from missionary experience.⁸

Morning Worship. Several areas are found to be used by the pastor to emphasize missions besides missionary messages. A pastor should continually be watching for news articles or items of special interest to be read from the pulpit and then use these as a basis for prayer for specific missionary needs and requests. If at all possible, it would

⁸Lindsell, Loc. cit.,

be very profitable if the pastor could visit the church mission field as this would give him a first-hand view of the work being done. He would return aflame for missions and would, by his zeal, pass this passion for souls on through his messages to the people of his congregation.

Some feel that time should regularly be set apart in the morning service for a Missionary Minute or Moment to be used for this sharing time. Often visitors in the congregation or members of the congregation may give items of interest which they have heard or witnessed concerning missions. This is also a good time to have young people from the congregation, who have felt the call to full-time Christian service, share their testimonies. This can prove to be a rich time of blessing for all.

The morning worship time is a good time to have missionary speakers bringing news from their lands. This also gives the people the opportunity to become personally acquainted with the people whom their church supports in another land.

Evening Worship. The evening service can also be used for special speakers, and this is also an excellent time to show the slides which missionaries usually bring with them. Many churches cannot show pictures in the morning worship, for there is no way to darken the room. A profitable way to organize the program, if possible, is to have the same missionary there for the entire day, having him speak in the morning worship time and then showing pictures of what he spoke about in the evening service. This way the people will have a greater opportunity to learn about the work being done.

Several publishing companies have missionary films available for use

when speakers are not available. These add an excellent change to the evening service and usually are very challenging for those who view them.

Another idea for the evening worship would be to hold a missionary series. One example would be "Missions in Our Church - Past, Present and Future".⁹ This presents an excellent time to study the history, personnel and policies of the missionary program of that denomination.

Special tapes to send to missionaries can be made during an evening service, for this is generally a more informal time of worship. This can also be a good time to listen to tapes or reports from the missionaries themselves. Missionaries enjoy and are blessed by tapes of a regular service for this gives them a time of refreshment after giving much of their time to the nationals.

An evening service presents a good time for discussion of missionary topics in an attempt to aid the understanding of those who have only been in the church for a short period of time.

Prayer Meeting. Prayer Meeting night is an excellent time to have a missionary education training series. Aimed at the laymen in the church, this challenges them with the responsibilities of missions. If Prayer Meeting night is not convenient, then another time can be scheduled. This could be done in the Sunday School period, as previously suggested, and a training series has also been mentioned. A training series of this type teaches them what is expected of a missionary and the requests and requirements which must be fulfilled before even entering the missionary program.

⁹Pearson, op. cit., p. 12.

Many feel that at least one Prayer Meeting a month should be set aside to pray specifically for needs on the mission field. By praying for these needs, the congregation begins to feel some of the burden which the missionary feels.

Prayer Meeting provides an excellent time to listen to or make a tape to send to the missionaries, for the key church people are usually in attendance. The emphasis on a particular area of the world and a brief history of the national people makes the lesson more interesting and helpful, for the congregation then has an even better understanding of what the missionary faces in his work.

Hand out specific prayer requests for people to take home, thus helping them remember to pray for the missionaries during the work of the week. These prayer requests could be placed on prayer cards that make them convenient to place in some noticable place in the home.

A missionary Prayer Meeting can be used to have a member of the denominatioal Mission Board come to the service and give up-to-date news of the policies of the Board and what is being done in the mission work. Any helps and information which can be given, help the people become even more interested in mission work. This may be workable only in a small denomination located near headquarters. However, when leaders from headquarters are in the area, they should be used whenever possible.

Missionary prayer meetings need not be held only on Wednesday evenings. A generally accepted time with the men is an early morning prayer breakfast before work or on Saturdays. Often women meet during the day when the children are in school or have a luncheon when they

specifically set time aside to pray for missionaries in different fields and for those officers and leaders of the national and home churches. In praying for missions, the congregation must be reminded not to forget the home missions, for work in the local church area is also a great mission field.

Missionary Education Through Church Related Groups.

Church Committees. As previously discussed, the missionary education program of any church should be a joint program between the Missionary Committee and the Christian Education Committee as it is included in every area of the church curriculum.

Men's Groups. Whenever possible speakers could be used in the men's group meeting. Here the missionary should tell of his work among the men of his mission field and of what is taking place there. A scriptural emphasis should be placed on men in missions. All too often missions is referred to as women's work. It is the place of the pastor of the church to make sure that men realize their importance in missions.

Other speaker ideas include: 1) having a foreign national Christian student attend the meeting. (Again this is possible only when the church is located near a school); 2) having a layman report on the ministry to laymen in foreign countries; or 3) having a report on home missions work. Any of these areas tend to broaden the outlook of the men in attendance.

Men's groups should also be engaged in some project. One project would be to send some of the prominent men in the church to some mission field, thus exposing them to the real work which is being done there. Perhaps they could even help the missionary with some form of the work.

It must be emphasized here, however, that this must be done only with the consent and guidance of the Mission Board of the denomination.

Other projects would be to raise money to support some missionary family, or money for literature work. Perhaps several men's groups could sponsor a joint fund raising project for special equipment, transportation, or a specific need on the mission field itself. Correspondence with missionaries may indicate other projects which would be of interest and benefit to a men's group.

The men should remember to pray constantly for missionary men, visitation programs of the church, home missions, national believers and missionary needs and leaders. "Christians pray for those items which are prominent in their consciousness . . . Knowledge produces prayer. For when men know, they feel." ¹⁰

When no special speaker has been arranged, any number of subjects could be discussed along missionary lines. These times of discussion are important to the missionary education program of the church for it reveals areas in the program which are strong or weak.

Women's Groups.

All through the history of the church, women have played an important part in the cause of missions. . . . The women's missionary fellowship in the local church has a valuable ministry in extending the cause of world missions. ¹¹

¹⁰Lindsell, op. cit., p. 340.

¹¹Pierce, op. cit., p. 69.

One important beginning step for a women's missionary group is to have the meeting well planned in advance and then publicized so that all may plan on attending.

There are several areas which may be emphasized each meeting.

- 1) Continual current reports on the missionaries are very necessary.
- 2) There should be missionary book reports given by different people;
- 3) This is also a good time to send around a letter to some missionary wife for the women to write in.
- 4) Maps should be displayed of the country being studied.

Mission Boards or the missionaries themselves could name many projects which could be done by the women's missionary group. Some project ideas are: sending books and magazines for all ages to the missionary families, food packages including items which are hard to get on the field, flannelgraph stories, mounted pictures, old Christmas card pictures mounted for rewards and decorations, blankets and quilts, and so forth. Another idea would be to help in the out-fitting of missionaries as they return to the mission field from the United States. This out-fitting must be under the guidance of the Mission Board of the denomination. Other project ideas are: 1) a community wide gathering of old clothes; 2) layettes; 3) rolls of bandages for hospitals and leprosariums; 4) bibs for babies and young children; 5) or a group could hold food sales, auctions, white elephant sales, garage sales or any other idea which would raise money for mission work. Many women's groups support missionaries on the field thus feeling a definite part of the work being done there.

One of the most important facets of the meeting, however, is the time of prayer. This should be a time when the women feel drawn closer to those missionary women for whom they are praying and that there is a sharing of the load and the problems among the women.

Youth Meetings.

Youth wants to be challenged. Young people want something to live and die for. Proof of this surrounds us . . . Youth is capable of responding to great challenges . . . Furthermore, it is the Christian Church, more than any other movement or agency on earth, that offers young people the supreme challenge—the cause of missions — giving you something for which to live and die.¹²

Youth should have a regularly scheduled missionary meeting which contains variety in each session. Special speakers could be brought in but it should be someone who speaks on the level of the young people in attendance. Often colleges near a church have students who do a good job in this important area. National students could be very helpful here in answering questions concerning their own countries.

Parties and banquets with foreign food could add variety. Projects should be emphasized to give the young people the feeling of participation. Try to make missions come alive by having them become acquainted with missionary children of their own age. When the missionary family has returned to the field, correspondence could be carried on and the answers read to the group.

The Biblical challenge of missions should be constantly kept before them, for from these groups come future missionaries. If they are not challenged to carry on the work, there will be an even greater shortage of missionaries in the generation to come.

¹²Ibid., p. 77.

If at all possible, it would be a great experience for the youth group to visit some mission work such as the Indian work in the Southwestern states or perhaps even into Mexico. This will greatly enhance their missionary outlook. "Always, the young people see men and women, boys and girls without Christ and return home with a new awareness of the need of others for Christ." ¹³

Junior Meetings. The missionary vision often comes to those of the Junior age and should be continually nurtured. In group sessions for this age, their interest can continually grow.

They enjoy learning about different mission fields and the opportunities for service. Teachers become examples and should be on fire for missions, thus deepening the child's interest.

Children's sense of responsibility will deepen when they have some money project which must be supported by themselves. One such project is the adoption of an orphan. When the students realize that they are solely depended upon to take care of this child, they will do their best to earn the money. In this manner they, too, feel like missionaries for they are helping someone who needs them.

A children's missionary conference should be organized and planned with the total program aimed at their lives and level of understanding. This could be sponsored by the Missionary committee and should be correlated with the regular church missionary convention. Missionary

¹³Ibid., p. 80.

children often are used as speakers for such conferences. This usually means more to them than to have an adult speaker. Let them have their own displays and booths. Show missionary films and let them put on a play if they care to. Perhaps one evening they could present some of what they had done to the adult missionary conference, or there could be an open house when the adults are allowed to view the work done.

Missionary Education Through Special Events.

Missionary Conference. One of the most important events in the missionary education program of the church is the annual missionary convention.

Nothing generates enthusiasm for the work of foreign missions as does an all-church missionary conference - a time when church members and their overseas representatives can gather to "rehearse all that God has done with them and how he has opened the door of faith" (Acts 14:27) to people in other lands. It is a time when people are moved to give to missions and young people affirm their call to a life of Christian service. The missionaries themselves gain great spiritual strength from the fellowship of people at home.¹⁴

Preparation should begin months ahead of the scheduled conference and many decisions must be made: length, time, theme, number of speakers, news releases, type of decorations.

Plan a conference of variety. There should be special speakers, (using nationals from other countries will add a genuine "foreign flavor". These are available in colleges or universities if located near the church). The young people could give a missionary play or the choir a missionary cantata. Some churches feature a missionary film

¹⁴Ibid., p. 16.

night with either a dinner before the service or a party afterwards. It is always interesting and informative to have a prayer breakfast or luncheon featuring a missionary speaker.

A set period of time when people come and have a discussion session with the speakers adds a very helpful part to a missionary convention. A panel discussing current trends and problems in missions work also works in here. A speaker needs to compare modern missions with the work and methods of past missionaries.

Display booths with material which the congregation may take home is a very important part of the missionary convention. This will stimulate their interest and be informative as well. If at all possible, it is good to have curios available for the people to see and handle, for by seeing the learning increases.

Encourage families to entertain missionaries in their homes, thus increasing personal contact and strengthening bonds between the homes and the foreign field.

The finances for the conferences may be raised in advance of the conference. Encourage the people to give liberally, for this is a sign of Christian growth. This giving, however, must be from the heart for they will not receive the blessing if they merely give for show. Also have the financial arrangements made with the speakers before they arrive. During one session of the conference, Faith-Promise Pledges could be taken.¹⁵ Also during this session, various members of the congregation

¹⁵A Faith-Promise pledge is a pledge toward giving to missions over and above the regular giving to the church in the tithes and offerings. See appendix for an example.

could tell of what these Faith-Promise pledges have meant to them during past conferences.

The objective of the conference should be very plain.

Increased knowledge of conditions around the world, should increase prayer. A Christian with a compassionate heart can not hear of men and women praying to a carved wooden idol without increasing prayer for the lost. ¹⁶

Other results should include increased attendance at meetings, increased giving and more fully consecrated lives of the members of the congregation.

Church Socials. There are events to be planned periodically during the year which add variety to the missionary education program. One idea is to have a Christmas party in July or another month. This is a party, usually held for the young people, where the gifts or money brought are then sent to the missionary children. This insures a happy Christmas for the missionaries, as well as a pleasure in giving to the children at home.

An all church missionary potluck dinner or a dinner where foreign food is served makes an interesting change. A progressive dinner party for a Sunday School class could be held with different homes featuring some different country with food and customs emphasized. Here the homes could be decorated as closely as possible to the homes in those lands represented with perhaps some vital information concerning the country as an added attraction.

An all church occasion could include a baby shower for a missionary

¹⁶
Ibid., p. 24.

family with an addition to their family. The gifts could later be sent to the missionary family.

Remembering special occasions in the life of a missionary is greatly appreciated. Cards or letters could be sent letting the missionary know that they are being thought of during that special time.

Some of the ideas presented here may need to be changed to apply to the situation of the church. The larger the church, the less chance of total church participation.

Missionary Education in the Home.

Only as the world is brought into our homes will those in our homes begin to reach the world for Christ. As parents begin to service missions family-style, they will see that from the four walls of their homes they can reach the four corners of the globe.¹⁷

"Service for Christ needs exalting in the thinking of little children, and their ambitions need directing. Home is the place to start."¹⁸

Every home should be a praying home and when praying for friends, family and church, the missionaries should be included. Mention them by name, helping the children become more acquainted with them. When missionary prayer cards are passed out at church, they should be remembered during family devotions. By praying for a different family each day, the children become familiar with all the missionaries' names. This gives the child an advantage when the missionary visits the church for he will already feel as though they are personal friends.

¹⁷Roy B. Zuck, "The Pastor and Missionary Education", (Christian Education Monographs, pastor's series no. 22, Glen Ellyn: Scripture Press Foundation, 1967), p. 4.

¹⁸Pearson, op. cit., p. 16.

This then leads into the entertaining of missionary families in the home. While families visit with each other, facts and items of interest will arise concerning the country where the missionary works. This will give the children something new and exciting to relate to the Sunday School class. The children should also be encouraged to write to the children of the families which have given them this information. Perhaps through correspondence with children on the foreign field, the children here at home will feel called to serve on a mission field.

There should be missionary project even in the family. Writing letters is a project worth the time put into it, both for the missionary and for the family in the home church.

There should be something in which the entire family can participate when a project is chosen. Many families adopt orphan children, and the young people become excited and proud of their ability to help in this important area.

There are many foreign students in the city and state schools who would enjoy being invited to some home for dinner. This gives the family the opportunity to be introduced personally to someone of another race. The experience will cause the family to want to repeat it.

Homes should contain constant reminders of the missionary endeavor of the church. Families should subscribe to missionary magazines and should have missionary books of all kinds in their personal library. If this is not possible, then family members need to be encouraged to read from the church library.

A bulletin board with a map of the mission field should be located in every home. Use pictures of missionaries to remind each member of the family to pray for those missionaries. Prayer requests will already be in mind when a picture is sighted.

One way to be a missionary at home and to help children cultivate the spirit of helpfulness is for the family to help those around them who are sick or unable to care for certain things, such as mowing a lawn. Also the children should be encouraged to invite their friends from school to church and youth meetings.

The family could visit missionary work around the United States or perhaps Canada or Mexico. Curios collected during these trips add variety to the home.

The parent's genuine concern for the lost near and far with practices priorities of "people" before "things" will¹⁹ strongly influence the child's attitude toward missions.

IV. SUMMARY

Missionary Education is one of the most important points of emphasis in an entire church program. This includes home investments in the local area as well as emphasis on foreign missions. Interest in winning souls in the community around the church becomes as challenging to those participating as does the exciting task of winning souls of people in a foreign country becomes to the missionary. Those desiring to bring people to Christ become missionaries wherever they are. Each individual in the congregation must be involved personally as well as a congregation corporately in being a missionary and not just casually praying

¹⁹Ibid., p. 17.

for the missionaries and then forgetting their own responsibility.

In the chapter a number of areas of emphasis in missionary education were mentioned. In each section a number of planning helps were suggested. This can easily be broadened into a larger program with much variety.

For more complete programs, some books are listed in the bibliography which would have detail than has been placed in this chapter.

CHAPTER IV

THE MISSIONARY EDUCATION PROGRAM OF OREGON YEARLY MEETING

A church of growing membership and enlarging mission field, needs to have a definite and productive missionary education program in each local church. As mentioned in previous chapters, this program would best be designed to give each member a view and knowledge of the denomination's total program in relation to mission work. It must challenge the people to give more of their time and finances to missions as well as give of themselves. Through a better knowledge of foreign missions comes a better church at home. "Missionary education in a church is essential. It is a main factor in uniting all churches." ¹

The missionary education program of Oregon Yearly Meeting becomes of utmost importance in the life of the church. The purpose of this chapter was to show what Oregon Yearly Meeting is doing in the various churches across the states of Oregon, Washington and Idaho. Interviews held with men in places of leadership in the missions area revealed some of the methods being used to teach the congregations the importance of missions in the every day life of the church.

¹Quotation from Mr. Jack L. Willcuts, General Superintendent of Oregon Yearly Meeting, in a personal interview with the author, January 19, 1968.

I. QUESTIONNAIRE SENT TO PASTORS

In determining what is being done in the various churches of Oregon Yearly Meeting to teach missions to the people, a questionnaire was sent to each pastor. Out of the 60 which were mailed out, 47 of them were returned. Questionnaires were received from each quarterly meeting and were therefore accepted as a sample of the missionary education program in the churches.

The following paragraphs contain the questions asked and the answers which were given to each one.² See Appendix II for the questionnaire in full.

Question 1. What committee is responsible for the missionary education program of your church?

The usual answer to this question was the Missionary Committee. There were a few differences, however, where committees were combined in smaller churches. Some of these were the Missionary Committee and Christian Education or Ministry and Oversight or the Women's Missionary Union. Outposts were included in this survey and these churches have no committees. The educational program is directed either by the pastor or through the Women's Missionary Union.

Question 2. What are the objectives of your missionary education program? (Missionary work of Oregon Yearly Meeting, Missions in general throughout the world, principles and practices of missions work . . .).

²The quotes given in this section are all taken from the questionnaires which were sent to the pastors of Oregon Yearly Meeting.

The answers were varied in content yet many were sufficiently similar that they could be combined. Others are given as written on the questionnaire.

Promoting the work of Oregon Yearly Meeting appears to be a main objective of all the churches as given by all the pastors.

"To familiarize our congregation with the missionary families serving Oregon Yearly Meeting in Peru, Bolivia and other places" states Harold Clark of Maplewood Friends Church in Portland. "We put our main stress on our Yearly Meeting missions . . ." comes from Paul Baker of the Pringle Friends Church in Salem, Oregon. "Inform members of the missionary work of Oregon Yearly Meeting: Activities of missionaries, of native leaders, of national churches; Developments of work, needs, obstacles, and so forth;" "To keep the people of the church informed of the happenings on the mission field as they affect the missionaries and national believers"; "This year, particularly, we have had an "Awareness" program; making our people aware of what is happening particularly in our own fields. Also, the committee has been getting us acquainted with the missionaries". These are all examples of some of the answers given.

The second main objective involved informing the congregation concerning missions in general around the world. This included having speakers from denominations other than Friends, as well as Friends speakers from other mission fields. One pastor stated "I personally feel it is good to be aware of the Lord's work all over the world. It is a challenge to do better on our own fields." Other pastors include other

missions in their objectives. "Missionaries from other missions have presented their work in our church occasionally"; "New developments in missions elsewhere are presented occasionally"; "To promote an interest of gospel evangelism all over the world"; and "Assist to arouse a genuine interest in a wide scope of Missionary activity. These answers were included in those given by some of the pastors.

A challenge to the people to pray for missions and missionaries came as a third objective. "To encourage prayer and financial support" was the objective given by Clare Willcuts of the Second Friends Church in Portland, Oregon. "To give people opportunities for giving financially" states David Fendall, Sherwood, Oregon, Friends Church. "To promote an interest and motivate: to prayer, giving, sharing" and "Encourage giving and praying for the missions work, but more of the work of Oregon Yearly Meeting" were answers from Kenneth Pitts, Greenleaf Friends Church in Idaho and Harley Adams, Melba, Idaho, Friends Church. A fourth objective is also found included in these examples. That is the objective of giving both in time and finances.

The challenging of youth with missions appears as the next main point. Various pastors give these answers: "To keep missions before our young people hoping some will feel the call of God for missionary service"; "To keep people (young people in particular) missions-conscious so that they might respond to God's call to missions"; and "To keep the work of missions before the children and youth of our church".

Herbert Sargent of Parkrose Friends Church in Portland, Oregon felt

that it was important "to inform and show what their support is doing". This tends to challenge the people even more. "Support of those who have especially expressed interest in full time missionary work" fell as another must of missionary education in the church. This came from Donald Lamm at the Quincy Friends Church. "Missionary principles and practices are presented via sermons by pastor and talks of visiting missionaries" was mentioned by Charles Mylander, Ashland, Oregon, Friends Church. Each of the quotations shows some item of importance in the educational program of the church.

Question 3. Briefly indicate the means used in your church to educate the people concerning missions. (Curriculum in Christian Education, Missionary Conventions, Library section on missions, Missionary displays).

Missionary Sunday once a month appeared as the most widely used method of education in the churches. The presentations are made during the opening sessions. Harold Clark, Maplewood Friends Church states "First Sunday of month in Sunday School opening is given to missionary news and prayer requests". Russel Stands, Hillsboro Friends Church notes that "First Sunday is Missionary Sunday in Sunday School". "Missionary letters once each month in Sunday School (Prayer Bulletin)" and "A monthly presentation before Sunday School assembly of our missionary work in Bolivia and Peru" are reported on by Clare Willcuts and Irwin Alger. "Missionary news letter read once a month in our opening assembly, prayer requests are handed out in typewritten form once a month" is noted by Marion Clarkson, Highland Friends Church, Salem, Oregon.

Gene Hockett of the West Chehalis Friends Church writes:

In the last year we have had a monthly presentation in the opening of Sunday School for the primary department through adult departments designed as a school - Language: acquainted with Spanish pronunciations, - Geography: included names and places of mission work - Social studies: conditions under which the missionary works - Math: number of churches and number of missionaries in Bolivia and Peru.

"Library with missionary book section" is another means used in education. "Book reviews on missions"; "Missionary books in our library"; "Promotion of good books and literature" and "Good section on missions in church library" shows that reading is an important area of missionary promotion. Also widely read is the Evangelical Friend, a magazine published in cooperation with the Yearly Meetings of Kansas, Ohio, and Rocky Mountain. There are also magazines from other denominations or interdenominational groups.

Audio-visuals of all types seem to play an important part in the missionary education program of most churches. These "aids" included: films and filmstrips, missionary displays and bulletin boards, tape recordings exchanged with missionaries, pictures of land and people as well as the missionaries, slides, maps, and missionary calendars. Each of these becomes necessary to a fully effective program.

Another idea presented was: "we have had an elective class (Jr. High - Adult age) on missions, using various materials on hand plus films." This was from Paul Baker of the Pringle Friends Church. Clackamas Park Friends, Sherwood Friends, and Lynwood Friends Churches all mentioned that they have a "Missionary Moment" each Sunday during the morning worship period. Items of interest concerning missions are given during this time.

Missionary conventions hold an important place in the missionary education program of the church, and pastors have emphasized the use of missionary speakers both from the Friends' field and other mission fields. "We have an annual Missionary convention using our own plus others. In this we have had Missionary displays and literature." This comes from the Pringle Friends Church. "Annual missionary conferences (usually held from Wednesday through Sunday) with displays using curios, maps and posters" is held at Friends Memorial church in Seattle. "A missionary conference is held annually - generally 3 days" states the pastor of West Chehalem Friends Church.

Other areas of emphasis are: missionary sermons, mission offerings in Sunday School, mission banquets, book reviews, Friends Youth missionary programs and presentations, and announcements of missionary news in the church bulletin.

Most of the churches had a Women's Missionary Union which continually emphasized missions. One church had a missionary prayer band.

Question 3 A. How often are missionary films shown?

In answering this question, many pastors seem to have considered only motion films which the question's wording seems to indicate, while others included slides which are brought by the missionary to the church and also missionary filmstrips. The answers ranged as follows:

1 - 2 per year	- - - - -	13%
2 - 3 "	" - - - - -	15%
3 - 4 "	" - - - - -	21%
4 - 5 "	" - - - - -	9%
5 - 6 "	" - - - - -	2%
depends on finances	- -	2%
when missionaries come	-	38%

The possibility must be considered that the percentages might have been different if the question had been worded definitely to include slides and filmstrips.

Question 3 B. Has your church held a missionary educational series during prayer meeting or evening worship?

No - - - - - 83%

Yes - - - - - 15%

During a missionary conference - 2%

Question 4. How successful do you believe your program has been?

In considering the success of a program, a number of areas of importance must be taken into consideration. The church must consider the amount of giving or the prayer support. The interest of the people in the news or the knowledge of the fields studied also indicate the success of the missionary education program.

A small percentage of the pastors answered that they felt their educational program to be very successful. Herbert Sargent, pastor of the Parkrose Friends Church evaluates their program as "very successful; we have several missionaries from the church. The church supports some by shares and gives to the United Budget for this purpose. We have one young man who witnesses to a call to the mission field at this time." Gene Hockett, pastor of West Cheh lem Friends Church states "I believe our people are well informed of our mission work in Bolivia, Peru and Mexico." David Fendall of the Sherwood Friends Church, writes "A keen interest and response toward missions."

About a quarter of the pastors responded with a satisfactory program. "Has been successful in educating all age groups about missions, and what they are for" was the answer given by Clynton Crisman of the Friends Memorial Church in Seattle, Washington. The Talent Friends Church pastor, Randall Emry, feels "it has accomplished a good awareness of missions generally throughout the congregation."

Other answers show that approximately half of the pastors feel that the missionary education program of their church is either good or fair but that more needs to be done. ~~"What is being done is good, but we used~~ to do more" comes from Harold Clark of the Maplewood Friends Church. "Fair; the people here are very missionary minded and support it well" is the report given by Clare Willcuts of Second Friends Church in Portland. Quincy Fodge, Komedale, Idaho, Friends Community Church notes "it has room for improvement, but it is getting the people missions conscious". "Fair - This conclusion in relation to interest in youth concerning full time work in mission related areas" comments Donald Lamm.

On the other side of the picture, another quarter of the pastors felt that their program was insufficient and lacked much in the way of education. "I am not satisfied with it! I don't think it is challenging the young people." This report came from Harley Adams, pastor of the Melba Friends Church in Idaho. "Not very successful from the remarks I hear" notes Stanley Perisho from the Meridian, Idaho, Friends Church. Dorwin Smith, pastor in Camas, Washington, simply states "Insufficient". Other remarks by pastors were: "Not highly successful"; "Average"; and not very successful - the best we can do under present circumstances".

A total survey of the question shows that there is a fairly good program generally across Oregon Yearly Meeting.

Question 5. Please indicate some definite expressions which show the effect of your missionary education program. (Giving, prayer, missionary families in service.

In this question, financial giving rated the highest in the survey as a definite expression of the church missionary education program. Examples of this are shown by: Parkrose Friends Church - "The giving percapita is very good"; Second Friends Church - "The pledge to the United Budget is paid in full and above"; and Homedale Friends Church - "Our missions giving jumped from less than \$300 to more than \$3000 in one year". Irwin Alger of the Netarts Friends Church noted a "faithfulness in giving" among the people of his church. One last example shows that "out of a Budget of \$9000 approximately \$600 was designated for mission work. This was from Donald Lamm, of the Quincy Friends Church.

An increase of an interest in prayer for mission work becomes another important evidence. "More interest in prayer" comes from Paul Baker of Pringle Friends Church in Salem. David Fendall from the Sherwood Friends Church speaks of "renewed interest in prayer." Earl Geil of Vancouver, Washington states "more prayer" as an evidence of missionary education emphasis in his church. Riverside, Idaho, Friends Church has witnessed "earnest prayer for missionaries."

Several other areas have been expressed by pastors in response to this questions 1) "The ladies meet twice a month and spend almost a

full day working on various missionary projects". "There has been a reasonable good financial response to missionary projects". 2) "Sometimes the young people have felt a call of the Lord"; Another states "expressions made of call to missions"; "One young person is now preparing for the ministry"; "Six teen agers responded to consecrate their lives and felt some drawing of the Spirit to prepare for special service". 3) "Three active missionary families are members of the church" states one pastor. "One family which has been in missionary service belongs to the church" notes another pastor. "Maurers [a family on the Peruvian mission field] have gone as missionaries" reports David Fendall. "Three persons from this meeting are missionaries" comes from Second Friends Church in Portland.

Question 5 A. Do your young people become personally involved in missions? If so, how?

The importance of aiming the missionary education program toward the young people has been expressed by most of the pastors. Examples of this are found in the question concerning the aims of the program or in the evaluation of success given by the pastors. Examples showing the importance of reaching youth is shown by the following responses. "To keep missions before our young people hoping some will feel the call of God for missionary service". In viewing the success of the church's program, Harley Adams of the Melba Friends Church states "I don't think it is challenging the young people". Another pastor reports "two young men are preparing for missionary service."

Approximately a third of the pastors reported that the young people were actively involved in missions. Harold Clark states "They have raised money for special missions projects. They have written letters to missionary families." "In giving - perhaps some future missionaries" reports Robert Morse of the Riverside, Idaho, Friends Church. Parkrose Friends reports an active missionary minded youth group: "Skits are put on by them. They are raising \$1000.00 for a visit to the South Western Indian School in Arizona this spring. Letters written to missionaries". Edward Baker of Timber writes "one is becoming involved in counselling to Roman Catholic young people and other young people needing counselling. Another is a Christian leader in public school." "They have done skits on missionaries, built an Aymara Indian compound model for Missions Conference display" notes the pastor of Friends Memorial in Seattle. "College age youth have visited Mexico, correspondence with missionaries and put on missionary plays" exemplifies the youth of the West Chehalem Friends Church.

Another third reported that there definitely was no youth participation in the missions program on any area or level of the church.

The last category contains those who stated that youth participation did take place to some extent in different areas. "Prayer concern and letterwriting, and sometimes in giving"; "Some through the faith-offerings"; "They have sent Christmas cards, and prayed for them"; "Very limited missionary presentations"; "One young person was on the missions committee and took part in presentations" are all examples of this degree of youth participation.

Question 5 B. How many missionaries have come from your church in the past 15 years?

An excellent measure of a missionary education program in a church over a period of years, can be made by the number of missionaries which have come from that church.

The breakdown in number of missionaries was as follows:

54%	- none
11%	- 1
19%	- 2
8%	- 4
2%	- 8
2%	- 11

Many of the churches are young churches, often less than five years old. Several churches noted that they had members on foreign fields who were working vocationally rather than as full time missionaries. "Some are doing missionary work but are primarily doing other work" - Hillsboro Friends Church.

Other pastors noted several who planned to go as soon as circumstances permitted. "Two with a third one planning to go as soon as school expenses are paid off." "One young man is much interested and did his alternate service work in Guatemala for California Friends. Two young ladies have expressed a concern for missions and are praying to know the will of the Lord". "There are several youth in preparation now who are from our church". These came from the pastors of Homedale, Spokane, and West Chehalis Friends Churches.

Question 6. Is there a missionary emphasis in the home? In what ways? (magazines, entertaining missionaries, letterwriting . . .).

Every pastor noted some home emphasis in their church, although some programs appeared to be very minute. A number of areas were emphasized although not all of them were found in every home.

A number of answers are cited below showing the varied ways people participate.

"A few of our homes have entertained missionaries; and perhaps a very few have written letters" comes from Ray Moore, pastor of the East Wenatchee, Washington, Friends Church. Paul Baker, Pringle Friends Church reports: "We try to keep one missionary family a month before the people, we encourage the reading of various materials on missions and praying for individual needs and having missionaries in their homes plus letterwriting." Herbert Sargent states that "magazines, entertaining, letterwriting, pictures for reminders to pray" are some of the ways missions is emphasized in the homes of his congregation. "Several take missionary magazines and a few like to entertain missionaries when they visit us, some are faithful to write" notes Clare Willcuts of Second Friends in Portland. "Entertaining missionaries - the people of our church feel this to be a very exciting experience" comes from Donald Lamm, Quincy Friends Church. Another pastor reports "the Evangelical Friend; there is a real concern among our people to do something to reach the unsaved and obey the Great Commission. That concern is coming to include foreign missions." "Missionary calendars for families that worship in our church; some write letters to missionaries. All families receive the Evangelical Friend with its news of Friends mission fields. Several subscribe to the World Vision magazine." This shows the missionary spirit at Friends Memorial.

Randall Emry of the Talent Friends Church remarks,

All three of the above are taking place in our home. At family altar we faithfully pray for our missionary families. Letters from missionaries are made known to the family. Conversation time includes missions and specific missionary families.

Question 7. What is your annual budget for missionary education? (Or how is your missionary education financed?

The answers to the question varied with the different churches. The quotes given by the pastors who answered show the different means of financing the missionary education program of the church.

"The Sunday School offering the first Sunday of each month goes for missions aside from the United Budget, also special offerings for deputation and special needs". This shows the method used by Second Friends of Portland. Two other pastors answered that their finances came through "offerings in missionary conferences" and also that "needs are met as they arise, no set amount except for the first Sunday of each month's offering goes to missions".

Financing also comes through the general fund or budget of the church. Homedale Friends shows that "it is not budgeted. It comes from general fund for expenses of conferences and from offerings at conferences for the missionaries." Spokane Friends has "no special budget, only as committees draw on the general budget." "No special amount is designated in the local budget. Monthly Meeting approval is sought for specific expenditures. I really have no idea what specific amount this would arrive at in a year - VERY LITTLE" reports Randall Emry of the Talent Friends Church.

A number of the churches had a set budget for the missions committee. These were: Friends Memorial, Seattle - \$200.00; First Friends, Portland - \$150.00; Sherwood Friends - \$125.00; West Chehalis Friends - \$100.00; Lynwood Friends - \$60.00; Newberg Friends - \$35.00; Rose Valley Friends - \$10.00. Much more is raised above this through special offerings and projects, or the Women's Missionary Union.

Personal giving to the church appears as another means of financial assistance. Paul Baker, Pringle Friends states that "there is general giving through the budget plus personal giving. Young people pledge through their youth work." Robert Morse of the Riverside, Idaho Friends Church reports that their program is "cared for by individuals concerned."

The Sunday School and the Women's Missionary Union have much to do with the type of program held in a church. "Women's Missionary Union dues - \$1.00 per year per person goes to purchasing books for the library" is the method used by Maplewood Friends Church. Harley Adams in Melba Idaho states that "this comes through the Sunday School and the Women's Missionary Union". In Quincy Friends is found that "there is no money budget for this as it is integrated into the Sunday School program and Youth Activities".

Many other churches reported no budget for missions or missionary education. Charles Mylander, Ashland Friends Church, remarked that "we depend on Oregon Yearly Meeting materials and speakers primarily. Other activities minimal". There the program is based around a promotion of the mission fields of Oregon Yearly Meeting.

Question 8. Is missionary education correlated within your Sunday School and integrated into each department of the Sunday School?

No - 38%. "Not yet. The missionary committee is studying some plans" - First Friends Church in Spokane. "It is left to the teachers of the classes - Scotts Mills Friends. "No - a real need for improvement here" - Ashland Friends Church.

Yes - 43%. "We have presently three departments and each one has a missions emphasis on the first Sunday of the month" - Maplewood Friends. "Yes - films and stories and missionaries when they are available" - Parkrose Friends. "Special missions information is given out in Sunday School" - Timber Friends Church. One church has developed a complete program for the entire Sunday School departments. (See Appendix III).

Yes. Many ideas and stories from our Yearly Meeting "Missionary Ideas" book have been used, and Prayer Bulletins monthly, as well as personal letters from missionaries read. Skits; one year we had four skits about different missionary families presented by Jr. High and Senior High Youth. - Friends Memorial, Seattle.

Riverside Friends states: "Yes - also missionary emphasis in cherub church". West Chehalis Friends reports: "A report of the missionary news is given monthly in the adult and youth departments of Sunday School and some missionary presentation in the Primary Department. Encourage the reading of books by having book reviews".

Somewhat - 19%. "Not specifically. Some classes have more emphasis than others. Daily Vacation Bible School always has more missionary education" - Greenleaf Friends Church. "We try to present the work of missionaries in each department each month, and take an offering" -

Melba Friends Church. "A monthly presentation before the entire Sunday School" - Netarts Friends.

Question 9. How many missionary oriented groups are in your church?
(Women's Missionary Union, Quaker Men, . . .). In what ways do they serve an educational purpose?

Women's Missionary Union-	- - - - -	100%
World Gospel Missionary Prayer Band	-	2%
Quaker Men's group-	- - - - -	11%
Christian Business Men	- - - - -	2 %

In answering the second portion of the question, answers ranged as presented in the following sections.

Women's Missionary Union.

1. "Book reviews - each member of the Women's Missionary Union reads a missionary biography and reports. Some study on missions in various parts of the world."

2. "Serves as an outreach to the needs of other people."

3. "By supplementing information given in regular ways monthly church presentations⁷. Personal letters come to this group from our missionaries."

4. "This group has attempted through mission emphasis in literature and presentation of fields: Bolivia, Peru, and Mexico, to provide personal involvement. Also letters have been written to mission personnel".

5. "They acquaint members of the group with the missionary work of the church."

6. "Promote prayer for missionary families and the work they do. Support them through pledges and gifts via Yearly Meeting Women's

Missionary Union and Yearly Meeting Board of Missions".

7. "Special speakers plus some study of Oregon Yearly Meeting mission work."

Quaker Men.

1. "We have a loose organization of men which contributes some to missions."

2. "There is a loosely organized Quaker Men's Group."

II. INTERVIEWS ³

Dr. Charles S. Ball - President of the Board of Missions.

In an interview with Dr. Charles Ball, he stated that the Board of Missions has the major responsibility in the missionary education program of Oregon Yearly Meeting. To his knowledge he felt that there was no organizational means by which the Board of Missions and the Board of Christian Education work together, although he stated that he definitely felt that there should be some organizational means.

The reply given to the question concerning the basic objectives of the missionary education program was as follows: "To keep informing our constituency of the missionary program through general information, projects, prayer needs and personnel needs. Also to raise financial support". Another objective given by Dr. Ball was the location of personnel for the program.

³All of the quotations in the following section will be taken from interviews held by the author with those men named.

"What are the means by which you are accomplishing these objectives" was another question which was asked of Dr. Ball. His answer listed the following items: 1) monthly prayer and praise notes along with a letter from the mission field which is sent to the missionary chairman and pastor of each church as well as to the Board members; 2) a page on missionary news in the Northwest Friend insert of the Evangelical Friend; 3) The Missionary Voice section in the Evangelical Friend magazine; and 4) contact with the people at churches and conferences by the Board members and missionaries.

Dr. Ball mentioned that although no formal basis for an evaluation of the success of the program had been established, yet the measure of financial support was dependent upon the information and concern of the people. He closed by saying that the financial support was good, therefore implying that the educational program was considered sufficiently successful.

Mr. Howard E. Harmon - Past President of the Board of Christian Education.

Mr. Harmon served a number of years as president of the Board of Christian Education, also serving as chairman of the Commission on Christian Education of the Evangelical Friends Alliance.

A question asked of Mr. Harmon concerned the responsibility exercised by the Board of Christian Education in the education of Oregon Yearly Meeting concerning missions. His reply indicated that this is basically left to the Board of Missions. The Board of Christian Education once printed some missionary helps for Sunday School superintendents which

were used across the Yearly Meeting, but other than this they have done very little.

Some material has also been published to be used in Sunday School and Friends Youth meetings, but this has been very limited.

In combination with the Evangelical Friends Alliance, some material has been published containing missionary emphasis. The Reach and Teach pamphlet often contains missionary stories or ideas on the emphasizing of missions in various departments.⁴ Also under the Commission on Christian Education of the Evangelical Friends Alliance is material published for children's church which introduces missionaries from all the Friend's mission fields as well as the joint mission field of Mexico.

Another small magazine coming from the Commission on Youth of the Evangelical Friends Alliance often contains missionary stories. This is a magazine for the youth of the church called Youth Accent.

Mr. Harmon stated that he felt that missionary education is a legitimate aim of Christian Education but that this is complicated by the Mission Board, for at present the main educational program depends upon the Board of Missions.

He felt that there was occasionally some cooperation between the two boards. For example during the annual Yearly Meeting, the Board of Christian Education is in charge of the Junior Yearly Meeting, yet the Board of Missions supplies the speakers for the sessions with missionary emphasis. Also the missionary news and prayer letters which

⁴This pamphlet is published by the Board of Christian Education for the Evangelical Friends Alliance and contains ideas and helps for Sunday School teachers.

are supplied by the Board of Missions for the Sunday School, do become of interest to the Christian Education committee of the church.

Mr. Jack Willcuts - General Superintendent of Oregon Yearly Meeting.

Mr. Willcuts served for a number of years on the Bolivian mission field and also pastored for several years in Oregon Yearly Meeting.

Discussion was raised during an interview with Mr. Willcuts concerning any publications distributed by the Yearly Meeting containing missionary material.

The first publication he mentioned was the Evangelical Friend magazine. As previously mentioned, this magazine is published by the Evangelical Friends Alliance representing the Yearly Meetings of Kansas, Ohio, Oregon, and Rocky Mountain. It is printed in Newberg, Oregon, at Barclay Press and contains an added section containing news specific to Oregon Yearly Meeting. The purpose of the magazine in the missions area is to promote the joint Yearly Meetings' mission field of Mexico. Also it is to acquaint all of the people in the four Yearly Meetings with the missionaries and mission fields of the Friends works. The long planned purpose is an eventual exchange of missionaries both in service and in deputation. Also the setting up of a uniform method of screening missionary candidates with uniform salaries and a uniting of policies.

Included in the Evangelical Friend is the Missionary Voice which once was a single publication. This section contains articles or biographical sketches of missionaries from different mission fields of the Evangelical Friends Alliance. A different field is singled out each month on which to feature, thus helping the readers learn about the

work and conditions of Friends' fields other than those supported by their own Yearly Meeting Board.

A third publication is a devotional booklet entitled Fruit of the Vine which is published quarterly. The booklet often contains lessons written by missionaries or lessons with a missionary emphasis.

The Mission Board has also published a Missionary Ideas book to help churches in presenting missions to their people. Also being written is a history of Oregon Yearly Meeting which contains a section devoted to the mission field. This history no doubt will be helpful in missionary presentations.

The question concerning the evaluation of the success of the program was also asked of Superintendent Willcuts. His answer compared to that given by Dr. Ball. He stated that the people gave according to their knowledge and that in the last few years giving had increased \$10,000 per year.

He noted that the Mission Board at present is responsible for the missionary education program of Oregon Yearly Meeting. He also felt that it was the responsibility of the missionary committee in the churches. Missionary education comes several ways as listed by Mr. Willcuts: through missionary deputation, contact with regional Board members, and by the publications which are available in the missions area. Other means are the Women's Missionary Union and the Quaker Men who are presently purchasing a vehicle for the mission field.

Mr. Paul Cammack - Professor at George Fox College.⁵

For twelve years, Mr. Cammack served as a missionary in Bolivia and Peru. He is now serving as professor in the Language Arts and Psychology departments at George Fox College.

An interview was held with Mr. Cammack to establish what is being done on the campus of George Fox College to take time to train or interest the students in the area of missions.

Mr. Cammack noted that the language courses are structured somewhat to interest the students in a particular country. This interest comes through an understanding of the countries represented by the languages. Also there are some missions classes. Missions and Evangelism is "a study of the methods of Christian outreach utilized by the church both within a given culture and outside that culture in missionary endeavor".⁶ Comparative Religions is "a comparative study between Christianity and other prominent religions of the world".⁷

During the past two years a missionary convention has been held on the college campus with missionary speakers from all parts of the United States. This convention was organized by a committee under the Associated Students of George Fox College. There was some cooperation between the committee and the Oregon Yearly Meeting headquarters in arranging for speakers. However the major responsibility was carried by this committee.

⁵George Fox College is a Friends oriented liberal arts college located in Newberg, Oregon.

⁶George Fox College Bulletin, (Newberg; The Barclay Press), p. 70.

⁷Ibid., p. 71.

There has been a missions organization called the "Foreign Missions Fellowship". However, this year it was discontinued. The purpose of this organization was to "acquaint its members with the particular needs of foreign fields and to assist them in finding the place God has for them in mission work".⁸

Another organization is the "Student Ministerial Association" which "is made up of students who have a definite call to full-time service as pastors, evangelists, or missionaries."⁹

Mr. Cammack stated that he felt that there is a lack of vision on campus because the students are generally too ingrown. "They have no vision to even go to other countries to serve vocationally much less to become missionaries." This was the statement made by Mr. Cammack.

Also noted in the interview was the fact that there are chapels each year which feature missions, although these are limited.

III. EVALUATION OF THE MISSIONARY EDUCATION PROGRAM OF OREGON YEARLY MEETING

One fact already established is the tremendous importance of missionary education to the life of the church as a whole. In response to this fact comes the necessity to evaluate the missionary education program of Oregon Yearly Meeting to establish if what is being done is sufficiently successful or if further steps need to be taken.

⁸Ibid., p. 80.

⁹Ibid., p. 81.

Present Program. According to the survey questions which were returned, the missionary education program of Oregon Yearly Meeting appears to be fairly successful. One must realize, of course, that while some churches have seemingly successful programs, others have very little.

On the local level various areas of importance are being emphasized. Missions are featured at least once a month during Sunday School opening session by most of the churches. A few others have an occasional missionary prayer meeting. Morning and evening services are taken to feature special speakers. Audio-visuals tend to be widely used and a missionary convention at least every two years is an accepted necessity. Financial giving and prayer support can be classified as average to good. There appears to be a limited youth participation in the programs in most of the churches which responded while some had none at all.

Printed material aids in the instruction and promotion of missions in the program of the church. The material which is published and supplied to the churches by the Board of Missions is continually used, this being the main missionary emphasis in most churches. The Missionary Ideas book contains many excellent suggestions toward making a missionary education program more vital in the church. The Missionary Voice and the Evangelical Friend with the Northwest Friend supplement are filled with missionary information.

The main responsibility for the educational program both on the local level and in the Yearly Meeting structure presently rests upon the missionary committee and the Board of Missions. There appears, however, to be a very limited cooperation between these priority groups and the Board of Christian Education or the committee of Christian Education.

A regular program of missionary education through missionary deputation is arranged by the Board of Missions to keep the people informed of what is being done in the fields of Bolivia, Peru, and Mexico. Visits also are made periodically by members of the Board of Missions or by the General Superintendent of the Yearly Meeting in behalf of mission work.

In George Fox College there appears to be little missions emphasis except for a missions class and a missionary conference held once a year.

Although there surely is room for improvement, the missionary education program, especially on the local level, appears to be fairly successful.

III. AREAS FOR IMPROVEMENT

One important area for improvement is the great lack of communication and cooperation between the Board of Christian Education and the Board of Missions. The Board of Missions becomes largely promotional in their education program due to their emphasis of Oregon Yearly Meeting missions fields. The Board of Christian Education must have material which instructs the people on a wider basis. These two Boards or committees (on the local level) should work together in deciding what is to be presented. The Mission Board to supply the material and the Christian Education Board to decide if it will appeal to all ages or to publish Sunday School material with a specific missionary emphasis. Each Board should have at least one member from the other committee. In the local

church the young people need to be represented on the missionary committee as well as a member of that committee being also on the Christian Education committee. The Board of Christian Education should definitely develop a program to instruct the people of missions in general, with principles, practices and policies clearly outlined.

On the level of the church, the missions committee should have money budgeted to them. This produces an even more effective program because the committee feels that they have something with which they can work.

Another area where improvement is needed is the missionary emphasis in the home. There appeared to be little encouragement in the home other than occasional writing of letters or some families entertaining missionaries. This needs to be broadened to include every member of every family in projects, prayer and giving by the members at home as well as at church. Also interest in missionary maps, collecting of curios, and reading books in the home should be stressed.

There appears to be a lack in group fellowships in the churches other than the Women's Missionary Union and a few Quaker Men's groups. Youth and Junior High groups with a missionary emphasis would add much to the total program. Perhaps lesson materials which would be useful here could be published by the Missionary and Christian Education Boards.

The college campus should be a definite area where young people are challenged and trained in the work of missions. The Yearly Meeting should keep in contact with the young people who feel called into missions and continually guide and encourage them toward that end. This encouragement and contact should also be kept with those preparing to enter the preaching ministry.

Members of the Mission Board should make scheduled visits to churches when there are no missionaries available. They should have available facts and figures concerning the program of Oregon Yearly Meeting so that the people may see just what their giving goes for and what it is doing. The people need to be constantly instructed in missionary policies also.

Materials which could be used for displays should be made available for those planning missionary conferences. These should specifically show the work of Oregon Yearly Meeting.

A leadership course needs to be written in cooperation between the Board of Missions and the Board of Christian Education. The purpose of the course must be to train laymen to be better missionaries in their home church as well as showing exactly what is being done on the mission field and showing the requests and requirements of the missionary candidates.

The knowledge of the people needs to be broadened more by presentations from mission fields other than Oregon Yearly Meeting. There should not be a feeling of secrecy if a church supports missionary families from an interdenominational organization, for they represent Oregon Yearly Meeting also, especially if the family is from the Friends church. The church needs to increase her vision. Also there needs to be a more definite presentation of the other mission fields of the Evangelical Friends Alliance, for through this Alliance all the mission fields also belong to Oregon Yearly Meeting.

V. SUMMARY

A look has been taken into a number of areas regarding the missionary education program of Oregon Yearly Meeting. Surveys taken of the pastors revealed programs which they classified as successful or unsuccessful. Interviews with Dr. Charles Ball, Mr. Howard Harmon, Mr. Jack Willcuts, and Mr. Paul Cammack revealed areas of weakness and strength in the total program of missionary education in the Friends denomination.

In the last section, as an evaluation of the missionary education program of Oregon Yearly Meeting was made, much was brought to light. Although there is a fairly good program on the level of the local church with the materials which are available, there needs to be an increased program on the level of the Yearly Meeting.

CHAPTER V

SUMMARY AND CONCLUSIONS

I. SUMMARY

Missionary education is one of the most important and vital aspects of the entire church program. Missionary education increases the spirituality of the church and takes the people from a world centered in themselves to a broadening world of seeing others. This educational program must be incorporated into every area of the church life to be truly effective.

A study of the programs being used in various denominations should prove helpful to the church wishing to evaluate its own program. The success of any program depends upon the time and effort put into it and therefore, a program may become more effective if time is taken to find out what areas of emphasis are successful in other churches. Publishing houses produce materials especially designed to make missions more real to those in the congregation. Books have been written to aid churches in setting up an effective program.

Ideas which were gleaned from the different areas of study have been combined to establish a complete missionary education program for any church. Under every section or department of the church program, suggestions have been made which can be incorporated into a program to present missions.

The last chapter presented the current missionary education program of Oregon Yearly Meeting. The purpose was to find how successful their program was in relation to the other material presented. Pastors very willingly revealed the programs of their churches, and leaders in this area discussed the situation.

II. CONCLUSIONS

From the material studied, a number of conclusions were established concerning missionary education and concerning the program of Oregon Yearly Meeting. The general conclusions are listed as follows.

1. Missionary Education is and should be an aim of every Christian Education Board or committee.
2. There should be joint cooperation between the Mission Board and the Christian Education Board and also between the Missionary and Christian Education committees in each local church.
3. The educational program of the Mission Board and committee is largely promotional due to the presentation of information concerning specific mission fields for the purpose of raising support and personnel. The educational program of the Christian Education Board should strive to instruct the people concerning missions in general, including principles and practices, history, and policies of mission boards.
4. There is a large amount of material available for any church wishing to better its missionary education program.

5. The missionary education program needs to be evaluated frequently to maintain its effectiveness.
6. Missionary education should utilize the various agencies and organizations of the total church for the most effective program. This includes the Sunday School, worship services, missionary organizations and emphasis in the home. Also, it should be a year-around program.

In regard to the missionary education program of Oregon Yearly Meeting, the following conclusions were established.

1. The program of promoting the mission fields of Oregon Yearly Meeting appears to be quite successful.
2. An effective program of missionary education is evident in regard to knowledge of the mission fields of Oregon Yearly Meeting. However, this program needs to be broadened to include educational information concerning history, policies and programs of missions in general.
3. There is little or no cooperation between the Mission Board and the Christian Education Board of the denominational leadership.
There needs to be a closer bond developed in this area.
4. The Christian Education Board needs to develop a program which instructs the people concerning missions in general and which is not largely promotional. This should be a program which teaches the principles and practices of missions in general, emphasizing the policies of various denominational and interdenominational boards. History of missions, a study of people and cultures of various countries, the work of interdenominational mission fields and the importance of missions at home are other areas which must be emphasized.

5. A closer connection should be obtained between George Fox College and the Oregon Yearly Meeting Headquarters. Those students interested in missions would be greatly encouraged by a contact with the leaders in the area of missions.
6. A better follow-up program should be kept with those young people expressing a desire to enter full-time Christian service. This should include instruction concerning their duties in their chosen fields, assistance and guidance in contacting the leaders in this area, and a maintaining of contact with them after they enter their chosen fields whether on a mission field other than that of Oregon Yearly Meeting or into a pastorate.
7. The various churches of the Yearly Meeting need to emphasize mission fields other than the work of Oregon Yearly Meeting, however this should not be in preference to Oregon Yearly Meeting. The churches can profit from a study of work being done elsewhere as well as gaining a broader knowledge of missions in general.

Missionary education must become the password of the church vocabulary. The people must breathe missions at all times whether at home or at church. Missionary education is the program of the church. All Christian education should be missionary education.

RECOMMENDATIONS FOR FURTHER STUDY

Several areas of further study have become evident from this present study.

An area of great importance would be an evaluation of the missionary education program of the Evangelical Friends Alliance in the light of the programs of other denominations.

A wide field of study would be a comparison of the total missionary education program of George Fox College with other Christian colleges of comparable size.

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APPENDIX

APPENDIX I

SAMPLE OF FAITH PROMISE PLEDGE

Because of my concern for reaching the lost of our generation with the saving Gospel of Christ, I am trusting the Lord to enable me to give through my church for the calendar year _____ the amount of

\$ _____ per week

\$ _____ per month

\$ _____ total for the Year

This is beyond my usual giving and is a covenant made between myself and God. "Every man according as he purposeth in his heart, so let him give." II Corinthians 9:7.

APPENDIX II

MISSIONARY EDUCATION QUESTIONNAIRE

1. What committee is responsible for the missionary education program of your church? _____
2. What are the objectives of your missionary education program?
(Missionary work of Oregon Yearly Meeting, missions in general throughout the world, principles and practices of missions work)
3. Briefly indicate the means used in your church to educate the people concerning missions. (Curriculum in Christian Education, Missionary Conventions, Library section on missions, Missionary displays . . .)
 - A. How often are missionary films shown? _____
 - B. Has your church held a missionary educational series during prayer meeting or evening worship? _____
4. How successful do you believe your program has been? _____

5. Please indicate some definite expressions which show the effect of your missionary education program. (Giving, prayer, missionaries in service)
 - A. Do your young people become personally involved in missions?
_____. If so, how? _____

B. How many missionaries have come from your church in the past
15 years? _____

6. Is there a missionary emphasis in the home? _____. In what
ways? (magazines, entertaining missionaries, letterwriting)

7. What is your annual budget for missionary education? (Or how is your
missionary education financed) _____

8. Is missionary education correlated within your Sunday School and
integrated into each department of the Sunday School?

9. How many missionary oriented groups are in your church? (Women's
Missionary Union, Quaker Men and so forth). In what ways do they
serve an educational purpose?

☐ Do you desire the results of the survey and/or the final
evaluation sheet? (state which one or both)

Church _____ (if you wish)

APPENDIX III

MISSIONARY EDUCATION STANDARDS FOR THE SUNDAY SCHOOL

This missionary education program has been planned to strengthen the total missionary concern and outreach of the church. It is hoped that out of this emphasis will come young people with strong missionary concerns and burdens and many who will respond to God's call to service on the mission fields of the world.

The strength of this program depends largely on each Sunday School teacher and department superintendent. Children and young people will need continual encouragement and challenge to finish the requests and requirements for the mission certificate.

This missionary program is not intended to take time from the regular Bible instruction hour but can be encouraged during pre-session and opening assembly. Occasionally special fellowship times can be arranged for a week day when children could work on a special missionary project.

Every department should stress missions during the fall quarter each year. Pupils must complete the requirements during this time.

Since the church missionary conference is held during the fall quarter teachers should endeavor to get their pupils involved in the conference.

Children will often need to turn to their teachers and superintendents for help. Therefore teachers should have some material on hand at all times such as pictures, maps, information about the missionaries as well as paper for the children to use in their scrap-books.

Certificates will be available and special recognition will be given for those who complete the requirements.

(The Missionary and Christian Education committees of the Silverton Friends Church in Silverton, Oregon developed this program to use in their church)

Requirements For An Honor Certificate in Mission Study

Primary Department -- Silverton Friends Church

1. Learn these scripture verses: John 3:16
Mark 16:15
2. Learn the last names of all Oregon Yearly Meeting Missionaries in active service, and the field in which they work.
3. Participate in a work project, such as bringing pencils or supplies to be sent to your missionaries. Your teacher will tell you what to do on this project.

Feel free to ask your Sunday School teacher or Department Superintendent for help.

Junior Department -- Silverton Friends Church

1. Learn the first and last names of all Oregon Yearly Meeting Missionaries in active service, and the field in which they work.
2. Learn these scripture verses: Matthew 28:19-20; Mark 16:15; John 3:17; Luke 19:10; Acts 10:34,35.
3. Write a letter to a missionary or children of missionaries.
4. Make a scrapbook about one of our mission fields. The scrapbook should be loose-leaf paper, 8½ X 11, flexible cardboard or manilla covers, the three-hole paper without lines preferred.

Information in the scrapbook should include the missionaries' names, addresses, family information, pictures that show life in the country being represented, news clippings, stamps, original art work.

5. Read one missionary book.

Junior High Department -- Silverton Friends Church

1. Learn the first and last names of all Oregon Yearly Meeting Missionaries in active service, and the fields on which they work.

2. Learn these Scripture verses: John 20:21; Acts 1:8; Matthew 28:19,20
Mark 16:15; Luke 24:47,48.
3. Write a letter to a missionary or children of missionaries.
4. Read one Missionary Biography.
5. Make a scrapbook on one of our mission fields. The scrapbook should be loose-leaf paper, 8½ X 11, flexible cardboard or manilla covers, three-hole paper without lines preferred.

Information in the scrapbook should include the missionaries' names, addresses, family information, pictures if possible, small maps, magazine pictures that show life in the country being represented, news clippings, stamps, and original art work.

If the Junior High pupil made a scrapbook in the Junior Department, a new field must be chosen for the Junior High level scrapbook.

High School Department -- Silverton Friends Church

1. Learn these verses: Romans 10:9-15
2. Read a Missionary Biography.
3. Study and write a paper on any Evangelical Friends mission field, or an approved missionary organization such as Gospel Recordings or Wycliff Translators.
4. Be able to pass a test on the following:
 - a. The first and last names of each Oregon Yearly Meeting missionary in active service, and the field in which they work.
 - b. The qualifications of an Oregon Yearly Meeting Missionary.
 - c. Oregon Yearly Meeting budget, and what Silverton Friends Church contributed toward our missions in the last year.
 - d. Participate in presenting prepared missionary information in Friends youth, Sunday School, or any other church sponsored occasion. This can include the giving of reports, taking part in plays or skits, or quiz programs that require study. It can also include making posters or maps that present important missionary information.