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A Projected Growth Strategy for the Madras Free Methodist Church

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A PROJECTED GROWTH STRATEGY FOR THE
MADRAS FREE METHODIST CHURCH

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CHAPTER I

INTRODUCTION

B.T. Roberts, the spiritual forefather of all Free Methodists and the first bishop of the church "born of necessity" in 1860, was a man in the lineage of John Wesley the spiritual forefather of Methodism and Francis Asbury the first bishop of American Methodism. Bishop Roberts was convinced that being a success does not come by chance in the work of the Lord. He wrote in his book, Fishers of Men, "He who works for God never loses the fruit of his labors. Failure is clearly beyond the range of possibility."¹ This same positive approach is given in the call of Peter and Andrew as Jesus said, "Follow Me, and I will make you fishers of men" (Matthew 4:19). This is a promise of success! And reading further we find Jesus saying to Simon Peter, "Do not fear, from now on you will be catching men" (Luke 5:10). Jesus tells His disciples that His doctrines will be unpopular and provoke the deepest opposition, yet there will be such a divine fascination attending faithful preaching that men shall be drawn to Christ and caught by it.²

Then Mr. Roberts goes on to say that the success of a minister does not consist in drawing a large congregation, or building a large and beautiful church building or paying for it, or even in obtaining

¹Benjamin T. Roberts, Fishers of Men (1892, published by B.T. Roberts, Rochester, New York), p. 18.

²Ibid., p. 19.

large contributions for benevolent purposes. As important as these are, they are not peculiar to the one called of God to labor for the salvation of souls. But the successful minister is the one who is successful in saving souls.³

But if one fails in edifying the body of Christ--that is the building up the church by the conversion of sinners and the perfecting of saints--his ministry is a lamentable failure. Whatever he thinks--whatever men may say, God writes him down as a failure.⁴

In the above quote from Mr. Roberts he has defined the task of evangelism much more fully than many people define it. Evangelism is not just the initial work of leading a sinner to take the first steps of confession and cleansing from sin and then inviting the Lord Jesus to take control of that life. For evangelism involves the past, present, and future of the person being saved. The Word of God is applied to the past so that the life is set free in redemption from sin and misery through confession and cleansing. And it must be sustained in the present by the application of the Word for the enjoyment of inner peace and joy in a right relationship with God through Jesus Christ dwelling in the heart by faith. Also the Word of God needs proper and continued application so there is faithfulness unto death bringing ultimate victory over sin and death for all eternity. Salvation is not complete as long as we live in "this body of death." Therefore evangelism is a lifelong

³Ibid, p. 13.

⁴Ibid, p. 14.

process. It is in this broader meaning that evangelism is defined throughout this project, for evangelism is the primary and central task of the Church. Simply understood, evangelism is the redemption of the whole person: body, spirit, and soul, culminating in full sanctification.

THE PROBLEM

Statement of the Problem

The problem of this study was (1) to examine the factors which have brought the Madras Free Methodist Church to its present growth and congregational strength, and then (2) with the help of church growth principles to propose some procedures and methods by which the God-given task of evangelism in Madras and Jefferson County, Oregon, could be accomplished, which would then have wider application for church growth.

Justification of the Study

Churches without a sense of purpose and clear-cut goals toward which they work will sometimes show evidence of growth and there will perhaps be people coming to Christ, but nearly always such a church is standing still or losing ground. Some people believe that a congregation is accomplishing everything possible whenever there are programs for all ages which are well attended and when there is an adequate building and all the financial demands are being met including denominational askings and overseas missions. As Donald McGavran states,

Many churches feel they are carrying on activities which may sometime or other lead to church growth. They are quite comfortable in the belief that their efforts will eventually lead to

growth. Whether or not activities lead to growth right now really doesn't matter. Once a church gets saddled with this attitude, it is almost certain not to grow.⁵

The difference between churches and ministers who are not "catching men" and growing and those who are is simply that the former are not trusting the Word of God but are accepting the principles and advice of men. Therefore the purpose of this study shall be to focus on reasons for growth, believing that what is applicable to a particular church will have general application to other churches. By looking at the church growth potential of the area served by the Madras Free Methodist Church and applying those principles from Scripture of successful church growth, then the potential for other churches and communities and the methods of applying these principles can better be seen.

Limitations of the Study

A clear factor of delimitation is suggested by the title of this study, "A Projected Growth Strategy for the Madras Free Methodist Church." This project and title was chosen because of the interest of the writer in church growth and also the desire to study and apply church growth principles to a specific congregation which would then have wider application to other congregations. Thus the idea was to move from the theoretical to the practical and back to the theoretical in application. Also the writer being the pastor of this congregation had definite interest in seeing this congregation grow, and he had access to much information that was more readily available because of his position of

⁵Donald A. McGavran & Win C. Arn, How to Grow a Church (1973, Gospel Light Publications, Glendale, California), pp. 43-44.

leadership. The congregation was also launching several major growth projects such as Home Bible Studies (growth groups), visitation evangelism, a Church Bus Ministry, and through the elected Church Growth Committee they had set major growth goals for the next three years. Through the denomination and the Oregon Annual Conference had also come increased emphasis on church growth as well. In cooperation with the needs and directions of the denomination, the Oregon Conference, and the Madras Free Methodist Church, this study was limited. Thus not every facet of church growth was to be studied and compared, but only those that the writer saw as applicable.

Many voices clamor for recognition in the field of church growth but some common understanding of terms have found agreement among leaders of the church growth movement. Most agree that churches grow in three ways: (1) biological growth from within the church family, (2) transfer growth from one congregation to another of people who are already Christian, and (3) conversion growth as people come to know Jesus Christ as Lord and Savior and are added to the congregation. Whenever these terms are used in this project, the above definitions apply. At the same time, church growth is used in this paper as a part of the larger definition of evangelism as is defined in the introduction on page 2 of this study. Church growth is a part of the total evangelistic task, and is confined to factors that lead to measurable growth, especially as given in the above three ways. This means the writer is not willing to accept a definition of evangelism that can only narrowly be defined by the term: church growth. At the same time the principles of church growth are welcomed as tools of measurement in appropriate areas when such definitions are needed.

Since the writer is a convinced evangelical and an ordained elder in the Free Methodist Church by choice, the theology underlying this study was from a systematic and Biblical viewpoint consistent with the Articles of Religion and Church Covenant of the Free Methodist Church as an expression of what is termed Wesleyan theology. Thus the writer accepts the authority of the Bible as God's Word and traditional doctrines of the Church that are considered today as conservative and evangelical by the denominations within the National Association of Evangelicals. This position had a definite effect on the writer's sense of urgency in the matter of church growth and who was considered among those to be reached by the Church in this study. The New American Standard Bible is the version quoted in all references, unless otherwise noted.

Assumptions of the Study

Some churches and some members of congregations are not convinced that churches are meant to grow. Others by their words say they believe that churches should grow but they are either unwilling to "pay the price" for growth or are not prepared spiritually to do the work God has called them to do. Acts 11:22-24 says about Barnabas that he "began to encourage them all with a resolute heart to remain true to the Lord; for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord." This suggests the necessity of looking at the situation of Madras Free Methodist Church with eyes of faith, seeing in the community the potential of bringing in the thousands who do not have a saving relationship with the Lord Jesus Christ.

Then comes the knowledge that as the Apostle Paul said, "I have become all things to all men, that I may by all means save some" (I Corinthians 9:22). The Madras Free Methodist Church must likewise come to this position for there is no more urgent task or more important task than that of evangelism. The very purpose for the church's existence is to be the means of saving some.

Church growth is biblical. In contrast to the affairs of men in the world where sometimes even the best efforts fail, with God failure is beyond the range of possibility. God gives the strongest assurance of success in His Word. Jesus said to Peter and Andrew, "Follow Me, and I will make you fishers of men" (Matthew 4:19). And in the story in Luke, chapter 5, the disciples again learned to trust completely the Word. Jesus said to Peter, "Put out into the deep water and let down your nets for a catch" (5:4). And he answered, "Master, we worked hard all night and caught nothing, but at Your bidding I will let down the nets" (5:5). They caught so many fish that they called a nearby boat, and both of them had to get to land before they sank with so great a catch. Then when they had brought their boats to land, they left everything and followed Jesus. His words then are significant, "Do not fear, from now on you will be catching men" (Luke 5:10).

From the day of Pentecost when the Church was endued with power from on high and "about three thousand souls" were baptized and added to the fellowship of the redeemed, the church grew rapidly and was scattered around the world (Acts 2). Since it was an important Jewish holy

day and Jews were gathered there from "every nation under heaven" (Acts 2:5), when these devout people returned home they immediately shared the good news of Christ and churches sprang into existence in communities every where. And the Church continued to grow as Acts 5:14 records, "And all the more believers in the Lord, multitudes of men and women were constantly added to their number." Again in Acts 6:1 as a part of introducing a problem it says, "Now at this time while the disciples were increasing in number"

Then a significant change occurred in the expansion of the church as at Antioch the culture barrier was crossed as laymen began to preach Christ to Greeks also. Acts 11:20-21 reads, "But there were some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a large number who believed turned to the Lord." Soon the apostles in Jerusalem heard about this irregularity and sent Barnabas to check on it. There Barnabas found a growing church that soon was too much for him to handle alone, and he went to Tarsus to get Saul. Together they labored "for an entire year" and "taught considerable numbers" (Acts 11:26).

Churches are meant to grow. The fact that church growth is taught throughout the Holy Scriptures means not only that it is biblical, but God meant for churches to grow. In Matthew 16:18-19 our Lord says,

. . . . upon this rock I will build My church; and the gates of Hades shall not overpower it. I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth

shall have been bound in heaven, and whatever you shall loose on earth shall have been loosed in heaven.

This is a controversial portion of Scripture but its meaning certainly includes recognition that the fortress of the devil is vulnerable to attack by those who have been baptized with the Holy Spirit and with fire. And the implication is far deeper than just that the Gospel is entrusted to Christians to be proclaimed and that these "earthen vessels" hold within their power the secret of the kingdom of God so that those who hear and receive the good news are released to testify that Jesus is Lord and to join the hallelujah chorus! It also implies that the battle we fight is against spiritual forces in high places and that the body of Christ is empowered to assault the fortress of Satan with power from on high enabling the rescue of those who earnestly desire to be rescued from the grasp of the evil one.

The Great Commission (or Final Commission as some call it) as it is recorded in Matthew 28:18-20 is directed to believers, giving them authority and power to make disciples, baptize them, and to teach them "to observe all that I have commanded you; and lo, I am with you always, even to the end of the age" (28:20). In Acts 1:8, just before His ascension, Jesus promised His disciples gathered there, "you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." This related to Matthew 24:14, "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come." The concern for those lost in sin and alienated from God should begin with agonizing prayer

from the hearts of the people in Madras Free Methodist Church that His Church may be built through the power of the Holy Spirit. And we go forward in the battle knowing that Christ has already defeated the adversary at Calvary, and in faith believing that God is giving us success!

DEFINITION OF TERMS

In order to better communicate, there needs to be a clarification of what is meant by certain terms used, and so the following definitions are given;

Church Growth

This refers to a concept of evangelism which includes concern and prayer for enlisting people for Christ, incorporating them into existing churches so these churches increase numerically, and also to the process of planting new congregations, all under the leadership of the Holy Spirit.

Sect

This is a Christian denomination that is narrow or bigoted so as to be exclusive in the matter of dechristianizing other churches and claiming to be the "only true church."

Cult

A non-christian religious organization or system of worship of a deity which denies traditional or orthodox views on the Bible, Creation, the deity of Christ, the one God, the Trinity, the Holy Spirit, and the Church, which may even seek recognition as a Christian body or denomination.

Liberal

A Christian or pseudo-christian who is not bound by orthodox beliefs about God, Christ, the Holy Spirit, the Bible, or salvation, especially pertaining to those who deny some or most evangelical tenets and support the National and World Council of Churches.

Evangelical

A Christian adhering to conservative or moderate religious views who holds traditional or orthodox beliefs about the Bible, God, Christ, the Holy Spirit, salvation, and the Church, basing his theology on the Bible as the Word of God.

Graded Worship

An attempt to conduct worship according to the age level, especially referring to children's church organized for children primarily apart from worship for adults and youth based on the concept that children are unable to worship properly in the regular service of worship in churches.

Society Meeting

An official business meeting of a local congregation of the Free Methodist Church with the pastor normally presiding, composed of all full members of the church who are present as voting members.

Official Board

Elected officials of the local congregation of the Free Methodist Church (paragraph 402 of the Discipline) with the pastor normally presiding, which body is amenable to the Society meeting.

Annual Conference

All pastors who are full members and all elected lay delegates (paragraphs 405-427 of the Discipline) in an area designated by the General Conference, who gather at least annually to conduct the business of the churches in the geographical area as defined by the Discipline.

General Conference

The legislative body of the Free Methodist Church with offices in Winona Lake, Indiana, that meets at least once in five years, producing the Discipline or manual of the denomination.

METHODS OF PROCEDURE

Before attempting to present a solution, the framework within which the problem is researched must be established, along with the methods and techniques for gathering data.

Statement of Organization

To see the growth potential of Madras Free Methodist Church, the community within which it is located was analyzed in relation to the growth of population. Along with this an analysis was made of community groups and classes of people, the churches of the area, and the types of constituencies served by these churches. Then the Madras Free Methodist Church itself was analyzed especially noting the denominational framework and its relationship with the Madras church, what patterns of pastoral leadership have been present over the years to help or hinder growth, the leadership that was presently found in the congregation,

and the organizations that make up the present picture in relation to church growth. Once this analysis was complete in relation to the past and present, then the future growth potential was undertaken including specific programs of church growth.

Research for the Project

Sources for finding the population growth and potential included the Jefferson County Library, the Chamber of Commerce in Madras, and the school offices in Madras and Culver. Sources for analyzing the Madras Free Methodist Church included denominational yearbooks, information in official records from the church office, and data volunteered from longtime members. The present facilities were analyzed in relation to recommended ratios for the number of people for the classroom space provided in the present arrangement, and how facilities might be rearranged to care for the increased attendance based on the goals set by the Church Growth Committee. Programs presently carried on by the congregation for all age groups were analyzed according to the needs and goals of the congregation, especially in relation to organizing for church growth. Much of this information was charted and was included with this study, and it was referred to in the appropriate sections of this study.

Growth Potential and Summary

The growth potential of the Madras Free Methodist Church was analyzed based upon the available data and a reorganization was proposed for growth based on the application of church growth principles. The availability of the necessary leadership and the willingness of the congregation to

"pay the price" for growth were analyzed as objectively as possible. Growth does not come automatically nor just because of desire aside from the work that is necessarily involved. Leadership must be motivated for growth, the proper methods must be employed, and responsive areas must be seen and cultivated to reap a harvest. Donald McGavran puts it this way,

If a church is preaching the good news of God's power to needy people, if it is concerned about church growth, if it is thinking about church growth, if it is praying about church growth, if it enlists people in the growth of the church, there is no reason why it shouldn't grow. You see, God wants His lost children to be found. (*italics his*)⁶

There is no doubt but that Madras Free Methodist Church has the potential for growth, and has shown growth in recent decades. But whether the plans of the Church Growth Committee and those presented by the writer in this study will become a reality rather than empty dreams is to be determined by the congregation and its leadership. These are definite plans proposed to the Society meeting and Official Board. They need to be debated, modified, and accepted, and then put into effect just as the church did in building the present facility. And the results can be just as tangible as seeing a building take shape only in a greater measure, for people are worth more than any immaterial object such as a building. God is building His Church, and the concern of this writer is that Madras Free Methodist Church will catch a vision of its potential, and then go out and work for it!

⁶Ibid, p. 4.

CHAPTER II

ANALYSIS OF THE COMMUNITY

Central Oregon was not settled at all in 1855 when the Warm Springs Reservation was created. The community of Warm Springs which dates from this time is thus the first permanent town in Jefferson County, although it could not be classified as incorporated even today. The Warm Springs Reservation, totaling more than 560,000 acres, covers much of Jefferson and Wasco Counties. Bands of the Walla Walla, Wasco, and Paiute Indian Tribes are all members today of the Confederated Tribes and in Jefferson County number over 1,800 persons. They still maintain much of their own culture and train their children in Indian ways, although junior high and high school students are bused to Madras.

The first white settlement was the Hay Creek Ranch east of Madras which in its heyday employed over 100 men. A range war between cattlemen and sheepmen erupted in 1904 which decimated the ranch and it deteriorated after that. Then by 1909 the railroad race through central Oregon along the Deschutes River was the scene of much excitement.⁷ By 1914 Jefferson County was carved out of Crook County with Culver at first the county seat. But in 1915 Madras received the county seat by popular election and has remained so until it became the "natural" population center of the county.⁸

⁷Smaller Communities Services Program, Jefferson County Oregon (1969, State of Oregon, Department of Employment, Salem). p. 10.

⁸Ibid., p. 11.

Early population growth because of free land was soon reversed by drouth and the population of the county decreased to 2,042 by 1940 with Madras claiming only 412 residents. "From the regular decennial census, it appears there was a 50 per cent population loss (from 4,000 to 2,000) during the 20-year period between 1920 and 1940."⁹ Most of the farms of the area were than abandoned and the county was dotted with vacant buildings. In the mid-1940's came the beginning of an influx of construction workers and farmers as the irrigation project long promised was inaugurated. The net result was that between 1943 and 1948 the county population tripled. In the mid-1950's a second water conservation project was begun with the Pelton Dam project and in the mid-1960's a similar increase with the Round Butte Dam project. Fifty thousand acres of irrigated land forms the largest source of employment in the county. Of a total of 1,147,520 acres in the county about 43 per cent or almost 500,000 acres are producing farmland.¹⁰ However, in common with national and state trends, the number of farms has steadily decreased over the past ten years through consolidation. Seasonal workers were generally used in past years, especially people with Spanish-surnames, but by 1975 the number was so small as to be almost non-existent. Major crops in the area were mint, potatoes, grass seed, hay, grain, and vegetable seeds.¹¹

⁹Ibid., p. 15.

¹⁰Ibid., p. 17.

¹¹Ibid., p. 19.

Tourism has become the second largest source of income in Jefferson County despite much of it being seasonal. The conversion of two U.S. highways (97 and 26) at Madras and the recreational use of many areas of the county accounted largely for its growth. Industries of the area, especially Warm Springs Forest Products, accounted for a growing economy. Also the schools employed over 300 workers, and the government positions accounted for much remaining employment. The county population had not yet reached its peak growth and in 1976 was reported at just over 9,600 people by the Chamber of Commerce in Madras.

POPULATION GROWTH

The growth rate of Jefferson County was irregular until after World War II and was related directly to availability of employment and land use.

Jefferson County in Relation to Oregon

From 1940 to the present, Oregon had experienced some of the most significant population changes in its history.¹² This in turn had also affected the growth rate of Madras and Jefferson County.

County population growth. From 1940 to 1970 Jefferson County population grew 318.6 per cent, the highest percentage growth for any county in Oregon. The numerical growth was from 2,042 to 8,548 and in the last five years over 1,000 more people have been added to the

¹²Hans Plambeck, Man's Activities as Related to Environmental Quality, The Population of Oregon, 1940 - 1970 (1975, Oregon State University, Corvallis) pp. 37-90.

population of the county. Oregon during this same 30 year period grew ninety-one point nine per cent to 2,091,385 persons. The nearby counties of Deschutes and Crook grew by sixty-three point four per cent to 30,442 and eighty point five per cent to 9,985 respectively in this same period of time.¹³ There are four major population centers in central Oregon, and the latest population figures from the 1976 Official Highway Map are as follows: Bend-16,200, Prineville-4,980, Redmond-4,510, and Madras-1,945. Redmond and Madras both developed large populations just outside the city limits and will probably show dramatic growth figures as they put in city sewer lines and incorporate adjacent populations.

Plambeck's figures are used in Table I¹⁴ for a comparison of the

TABLE I
POPULATION GROWTH BY AGE GROUPINGS
FOR JEFFERSON COUNTY, OREGON
1940-1970

Age groupings	1940	1950	1960	1970	Growth 1940-1970
Under 5	200	741	941	804	302.0%
Ages 5-17	423	1366	2074	2607	516.3%
Ages 18-24	261	547	537	696	166.7%
Ages 25-44	593	1755	1858	2057	246.9%
Ages 45-64	413	906	1338	1841	345.8%
65 and over	152	221	352	543	257.2%

¹³Ibid., p. 1.

¹⁴Ibid., pp. 58-91.

age groupings of Jefferson County. These came from information given in the U.S. Census records. The largest percentage of growth is obviously in children and youth ages 5-17. Figures given are in agreement with those given by the school districts.

School population growth. Until 1961 when several school districts in the county were merged, there was a high school at Warm Springs and a union high school at Madras, plus there were a number of grade schools as independent districts through the years, notably at Madras, Metolius, Ashwood, Opal Springs, Mud Springs, Gateway, Warm Springs, and Simnasho, with the latter two being on the Warm Springs Reservation. Culver has through the years had a grade school and a high school, and had received one or two smaller grade schools into that system. Enrollment for 1976 in Culver, grades K-12, was about 325 which is an increase over the previous year by 50 students. Madras' enrollment for K-12 was similar to 1975 and Table II, page 20, gives a breakdown of the 1975 enrollment for comparison.¹⁵ From these figures it should be evident that it could be easy to underrate the potential for growth in a town that claims only 2,050 people in the city limits.¹⁶ However, the school district did include Warm Springs, and the Junior High School and Senior High School at Madras claimed about 25-30 per cent of the students were Indians from the Confederated Tribes, most of whom were bused in from Warm Springs which was 14 miles northwest of Madras. The figures

¹⁵Source, Office of Jefferson County School District 509J, Madras.

¹⁶Source, Facts About Madras and Jefferson County, compiled by the Chamber of Commerce, 1976.

in Table III, page 21, show the total enrollment obtained from the school offices (509J).¹⁷

TABLE II
ENROLLMENT IN SCHOOL DISTRICT 509J
(September 30, 1975)

School	K	1	2	3	4	5	6	Special	Totals
Buff Elementary						127	126	8	261
Madras Elementary	84	108	93	115	95				495
Metolius Elementary	35	17	23	24	12	17	24		152
Simnasho Elementary		5	7	6	6				24
Warm Springs Elem.	54	54	44	50	43	55	49		349
Total Elementary									1281
School	7	8	9	10	11	12	Special	Totals	
Madras Junior High	189	189					8	386	
Madras Senior High			205	167	166	151	8	694	
Grand Total: Elementary and Secondary Schools								2,364	

The difference in the 1975 enrollment figures as given can be accounted for simply by recognizing that in Table II, page 20, it is a closing enrollment for the spring of 1975 and in Table III, page 21, it is the fall enrollment after one month of school. This shows continued growth, but public Kindergarten was just started in 1974-75 which in a large measure accounts for the increase in enrollment which includes 173

¹⁷Op. cit., District 509J, Madras.

kindergarten children many of whom were previously enrolled in private kindergartens.

TABLE III
ENROLLMENT IN SCHOOL DISTRICT 509J
(June of each year)

Year Enrollment		Year Enrollment		Year Enrollment	
1967	2048	1970	2146	1973	2154
1968	2098	1971	2134	1974	2142
1969	2151	1972	2151	1975	2332

Non-white population in the county. From Plambeck's study we learn of the racial components of Oregon's population and their growth rates from 1940 to 1970 by counties.¹⁸ Table IV, page 22, shows the non-white population growth in Oregon.¹⁹ Only in 1970 did Oregon recognize the need to have those with a Spanish surname as a separate classification and in 1970 Oregon had 34,557 people in this group.²⁰ Less than two-thirds of them listed Spanish as their native language, and eight of every nine were born in the U.S. with less than one in six having a Mexican-born parent. Plambeck says of this group:

The people falling into this category constitute a very youthful group with a median age of 19.4 years. Their

¹⁸Op. cit., pp. 94-114.

¹⁹Ibid., p. 97.

²⁰Ibid., p. 113.

fertility ratio of 602 is the highest for all ethnic and racial groups in the state. Two thirds of this group reside in urban centers.²¹

TABLE IV
NON-WHITE POPULATION IN THE STATE

Race	1940	1950	1960	1970	Change 1960-1970
Chinese	2,086	2,102	2,995	4,818	60.9%
Indian	4,594	5,820	8,026	13,510	68.3%
Japanese	4,071	3,660	5,006	6,843	36.7%
Negro	2,565	11,529	18,133	26,308	45.1%
All others	637	1,102	2,480	7,831	215.8%

Jefferson County had members of three non-white racial groups: Indians, Negroes, and those with Spanish surname. Chinese and Japanese were non-existent or negligible. The Indian population had a change of 68.3 per cent from 1960-1970, and nearly a two hundred per cent increase since 1940.²² Warm Springs was one of the two remaining Indian Reservations in the state, with the other being the Umatilla Reservation near Pendleton. There has also been a strong movement of Indians to the city. "In 1940 two-thirds of Oregon's Indians resided east of the Cascades, while one-third lived in Western Oregon. By 1970 the percentages were almost completely reversed, nearly two-thirds

²¹Ibid., pp. 113-114.

²²Ibid., p. 97.

living in Western Oregon.²³ In 1970 the percentage living in rural areas was 51.8 per cent and nearly one in five lived in Multnomah County. The percentage is given for the counties in Table V.²⁴

TABLE V
COUNTIES WITH THE LARGEST INDIAN
POPULATIONS IN OREGON
(1970 Census Figures)

County	Number of Indians	Percent of Indians in Oregon	Precent of total county population
Multnomah	2,673	19.8	0.5
Klamath	1,420	10.5	2.8
Jefferson	1,325	9.8	15.5
Umatilla	976	7.2	2.3
Marion	828	6.1	0.5
Lane	724	5.7	0.4
All others	5,524	40.9	
State total	13,510	100.0	0.6

From the above table it can be seen that about 10 per cent of the Indians in the state were living in Jefferson County and they constituted 15.5 per cent of the county population of 8,548 in 1970 so they represented a substantial minority racial group in the county. The Reservation claims about 2,200 people with over 1,800 living in the Jefferson County portion of the Reservation so there was some discrepancy between population figures, though these latter ones were

²³Ibid., p. 101.

²⁴Ibid., p. 102.

given for 1976. Also, accurate census figures were difficult to get because of the frequent changes of residence by various family members.

Negroes and persons with Spanish surnames were the other minority groups of note. Since 84.2 per cent of the Negroes living in Oregon were residents of Multnomah County and most of the others lived in urban areas of Lane, Clatsop, Marion, and Klamath Counties, there were few Negroes in the other counties of the state.²⁵ Jefferson County had a few Negro families and not all of these showed signs of permanency, probably because of the lack of other Negro families in the area. Spanish surnames at one time accounted for a major portion of the farm workers in Jefferson County on a seasonal basis, but with the advent of greater farm mechanization the use of seasonal migrant workers had almost ceased. There was a farm labor camp at Culver that housed many families in the past but it was sold and was torn down or put to other uses. The remaining persons of Mexican or Spanish surname descent were employed primarily as farm hands on a yearly basis and their number was not large nor did it seem to be increasing.

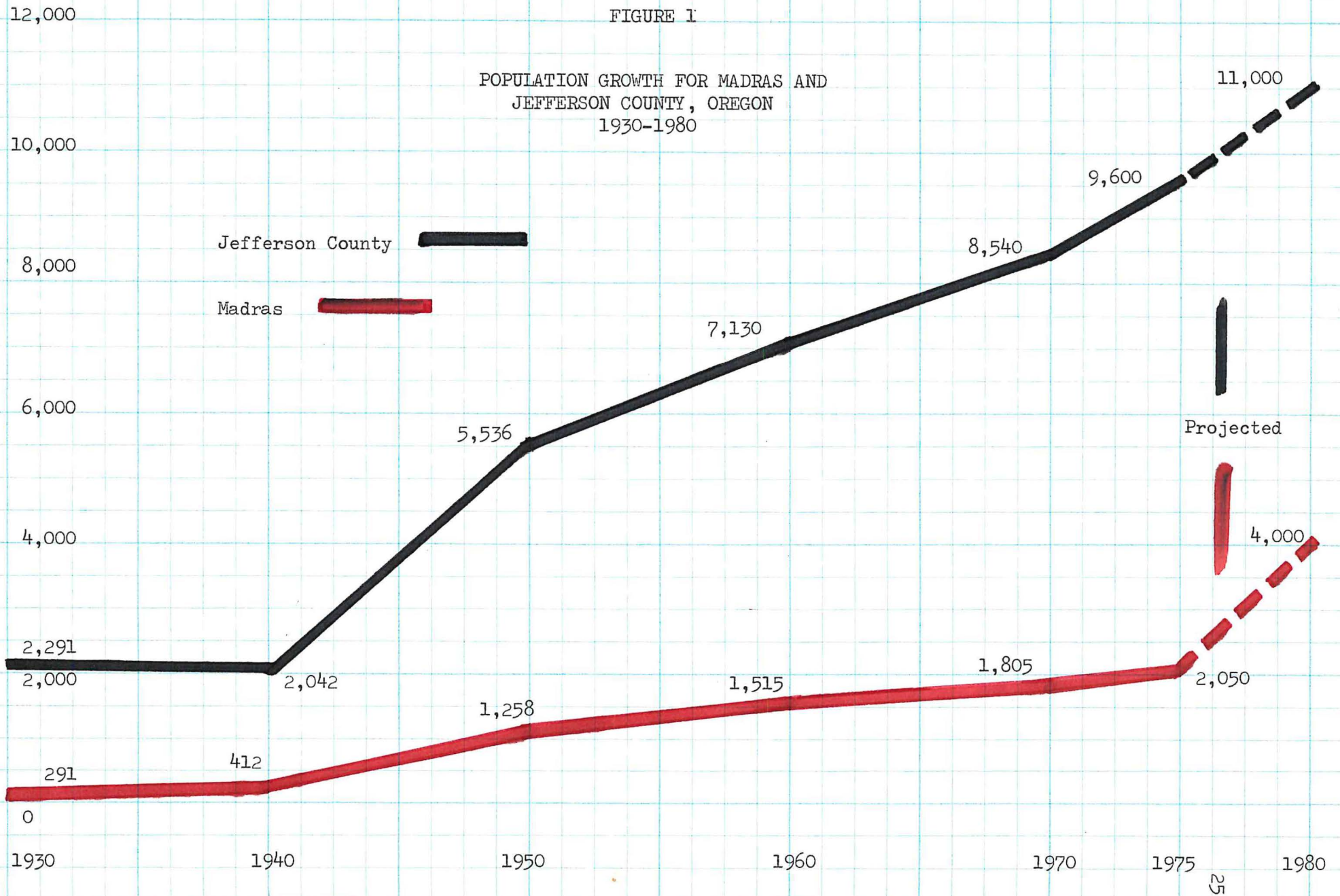
Madras, Metolius, and Culver

By comparing the growth rates for Madras and Jefferson County in Figure I, page 25, it can be seen that since 1940 growth has been steady. There was a concentration of people adjacent to and in Madras so that in addition to the 1976 official estimate of 2,050 for the Madras population,

²⁵Ibid., p. 98.

FIGURE 1

POPULATION GROWTH FOR MADRAS AND
JEFFERSON COUNTY, OREGON
1930-1980



there was "a realistic count of 3,850 plus in the city and the built-up area immediately surrounding it."²⁶ Sewer problems, and water problems to some extent, have kept the city from expanding to include these people adjacent to the city in the past. Quoting the 1974 "Comprehensive Land Use Plan" which was put out by the city of Madras,

Since Madras is the major population center in Jefferson County and since some annexation appears possible, a much faster growth rate of 3% per year appears reasonable. At this growth rate, the City of Madras would have a predicted population of approximately 3,500 persons in the year 1985.²⁷

The primary problem in central Oregon has been sewage disposal. There were three incorporated towns in Jefferson County: Madras with 2,050 population, Culver with 410 population, and Metolius with 300 population. Metolius was four miles southwest of Madras on the former highway 97 and Culver was nine miles southwest of Madras on this same highway. Until 1975 none of these towns had any sewer system, but in that year all three put one into operation because of state requirements. Since that time the number of new housing starts in Metolius has been as many as 15 at one time having approval. Madras and Culver were also experiencing a number of new housing starts because of the present advantage of building within the city limits and connecting to sewer, rather than having to fight Department of Environmental Quality (D.E.Q.) controls. If the present trend and power of the state D.E.Q. continues,

²⁶"Facts About Madras and Jefferson County" compiled by the Madras-Jefferson County Chamber of Commerce, 1976.

²⁷"The Comprehensive Land Use Plan, Madras, Oregon" from the City of Madras, City Hall, 1973.

it can be expected that city limits of all three towns will be extended greatly and these towns could double or triple in size. Based on land prices, this writer would estimate population figures for the three towns to increase as given in TABLE VI. The estimates given in TABLE VI meant

TABLE VI
POPULATION GROWTH FOR INCORPORATED TOWNS
ESTIMATED GROWTH FOR 1975 and 1980
MADRAS, METOLIUS, AND CULVER

Town	1975 Population	1980 Population
Madras	2050	4000
Metolius	300	900
Culver	410	820

that a major part of the estimated population of 11,000 people which is shown in FIGURE I for 1980 would become a part of one of the three incorporated towns because of problems with the D.E.Q. in maintaining sewers, assuming things continue as they were in 1976.

Unless a number of new industries open up in Jefferson County, the population will grow slowly but steadily. New employment would probably center in the services area and in industrial expansion. The number of farmers had decreased to a point of stabilization, but smaller industries were developing.²⁸ Bright Wood Corporation, a wood fabricating plant in

²⁸"Madras, An Oregon Community Profile," a labor analysis sheet produced by the Oregon Department of Economic Development, Salem.

the Madras Industrial Site employed nearly 100 workers. Bramco, Inc., a boat building industry was expanding its labor force to about 100 workers. Foster Manufacturing employed about 40 workers making farm machinery and manufacturing steel products. Gourmet Foods at Metolius, a potato processing plant, has threatened to close their Jefferson County plant for several years but was continuing even though the new Boardman plant is already in operation. Full Circle employed about 25 workers in seed and other agriculturally related work. Several smaller manufacturers were in the county in addition such as Tompsett-Hogan and Meuret Pump Works. Also tourist and convention facilities at Kah-Nee-Ta Resort, which is on the reservation about 25 miles from Madras just inside Wasco County, were expanding their facilities. This resort could care for larger conventions and employed people in Jefferson County and primarily off the Reservation.

Warm Springs and the Reservation

The Confederated Tribes were some of the more affluent Indians in the U.S. which was to their credit because of several wise moves in recent years. Probably the start came in 1958 when the United States government destroyed the ancient Columbia River fishing grounds at Celilo Falls with the construction of The Dalles Dam. The Confederated Tribes received \$4 million in indemnity of which most was held in the tribal treasury. Oregon State University was retained for \$100,000. to study the Reservation's potential for development.²⁹

²⁹"History of the McQuinn Strip" by the Tribal Council of the Warm Springs Indian Reservation 1972, p. 20.

Soon after the study the tribes bought back the Hot Springs land and built Kah-Nee-Ta Village. Then in 1972 Kah-Nee-Ta Lodge, a convention center, was opened, and a major expansion was made in 1975. In 1967 the tribes bought the privately owned sawmill on the Reservation and built a plywood plant, which in 1976 was being removed from Madras Industrial Site to the Reservation. The Indians thus have become the processors of the timber cut on the Reservation. Also in 1972 the Indians won their long fight to revise the boundary lines to include all the land promised them in the treaty of 1855. This restored 61,360 acres to them from the Mt. Hood and Willamette National Forests and put another 17,251 acres of patented, privately owned land inside the Reservation.³⁰ This area of forested land, called the McQuinn Strip, greatly increased the amount of salable timber on Reservation lands.

The Reservation has self-government with three Chiefs, one for each tribe, and eight elected members called the Tribal Council. Members of the tribes received a per capita income of about \$720. annually from profits on the sawmill and other tribal industries. Kah-Nee-Ta has so far been a liability, but the tribes fully expect to receive a good income from that source in the future. Preference at the sawmill was given to Indians, but frequently they have left without warning. So often they had no more than 20% of the work force at the sawmill and few Indians held the managerial positions. But

³⁰Ibid. p. 7.

they had the right to prove themselves and to "bump" white workers and replace them on the job, providing they have the capabilities.

Many of the Indians have left the Reservation and live in Portland and other places. However, improvements in Reservation living conditions in recent years seems to have increased the number of people living on the Reservation, and tribal leaders estimated that for 1976 there were about 2200 people living on the Reservation with about 1800 of these living in Jefferson County, primarily at Warm Springs. They maintained their own police force with ten officers and many other government jobs held by Indians. Yet there were still large numbers of government workers that were non-Indian who live usually in the Madras area. Also of note is the increasing number of Indians on the Jefferson County School (509J) faculty. Any analysis of the Community and plans that are made for church growth in Madras and Jefferson County should include Warm Springs and the Reservation.

CHURCHES IN THE AREA

It is always somewhat unfair to put people into categories, for not only do the categories not always fit, but by categorizing people we put them into a "box" with certain expectations toward their attitudes and responses. We then run the danger of prejudice that becomes unfair toward that person's real feelings. Assumptions are often made without thinking deeply about it that may hurt another person.

Yet for the purpose of conversation and communication, some

use must be made of categories. For the purpose of this study churches and religious organizations were grouped in four categories with the definitions being given in Chapter I under definitions: sects, cults, liberals, and evangelicals. Other terms could have been used, however these terms were convenient to use, were clearly definable, and they acceptably fitted all the religious groups in the county into a convenient classification for the purposes of this study.

Churches of the Sect Groups

Since a sect has already been defined as a Christian denomination that is narrow or bigoted, especially in the matter of de-christianizing other churches and claiming to be the "only true church," this category was perhaps the most difficult category of all to characterize. On both sides there was a narrow line to walk, for they were described as being Christian churches and yet they denied to other Christian churches the same privilege. However, those churches placed in this category did have these characteristics.

The Church of Christ in Madras certainly claimed to be the "only" church, which they say was established in 33 A.D. by Jesus. They were one denomination that came very close to being a cult because they define salvation as "obedience" and faith as "obedience". They, along with other denominations that have their beginnings in the "Campbellite movement" of Kentucky and Ohio, believe strongly in "baptismal regeneration" and thus run contrary to Biblical doctrine. The group is not large in Madras and seems to have usually thirty to

forty in attendance, mostly adults with a few children.

Similar to them in doctrine is the Missionary Baptist Church, which also claimed to have started in 33 A.D. The organizing pastor, Harold Loyd, told me it was possible there were Christians in other churches, but other churches could not be Christian because they did not follow the Bible rightly. He came to Madras in 1974 and they bought the defunct Church of God (Cleveland, Tennessee) building and probably had twenty to thirty people in attendance on Sunday, primarily children and adults with no youth.

Pentecostals in the sect group are the Bethel Temple Pentecostal Church of God at Madras and the Warm Springs Gospel Church. The first is primarily made up of disenchanted people from the Assembly of God in Madras and only recently had they been able to have many attending. Their pastor, Primest Gullatt, had told me they often had 50 or more on Sunday mornings. They had "loud services" and unusual "signs", and speaking in unknown tongues uninterpreted as typical. The other Pentecostals would have nothing to do with them and said that most of what they did was "in the flesh." The Warm Springs Gospel Church has many of the same outward manifestations but seems to be more typically Pentecostal. Of all the churches on the Reservation this is the only one with an Indian pastor and the only self-supporting congregation. Reports of fifty or more in attendance are common, though pastors in Madras have never met Orin Johnson the pastor and he has no phone.

The Roman Catholic Church had two congregations in the county,

as were most of the sectarian churches of the area.

Cult Organizations

There were four groups that were non-christian religious organizations, though adherents of these groups generally desired recognition as Christian denominations in the view of the writer. However their denial of the traditional and orthodox view of the Bible, and the fact that they base truth on another book outside the Bible meant that this was impossible. Mormons (L.D.S.) have the Book of Mormon, Christian Scientists have the writings of Mary Baker Eddy, Jehovah's Witnesses have the writings of Judge Rutherford, and the "Shaker Church" at Warm Springs was a spiritualist group believing they were in contact with and receiving truth from the dead. The writer had less contact with those in this category than with any other group or category, and thus a simple listing must be sufficient for this project:

- a) Christian Science Society, Madras
- b) Church of Jesus Christ of Latter Day Saints, Madras
- c) Kingdom Hall of the Jehovah's Witnesses, Madras
- d) "Shaker Church" of Warm Springs

The Christian Science Society was small, but had a nice-looking building at 10th and A Streets overlooking Willow Creek in Madras. The Mormon organization was reported at about ninety adherents in the county, yet attendance had been about fifty much of the year and in the summer it was often about half of this number. Jehovah's Witnesses seemed to be the most active cult in Jefferson County, though they probably had

restructuring of the Disciples of Christ denomination in recent years in an attempt to become more like the denominations in the Consultation on Church Union (C.O.C.U.) with which they were talking church merger. Culver Christian Church has a number of evangelicals and Tom Helmick, the pastor, considers himself somewhat evangelical. Both he and Harry Atkins, the presently retiring pastor at First Christian Church had expressed views of "baptismal regeneration" in meetings of the Jefferson County Ministerial Association. First Christian had usually 100 to 150 people in attendance on Sunday mornings and had an associate pastor, and Culver Christian averaged about 30 to 50 in attendance Sunday mornings.

The Lutheran Church of the Good Shepherd belonged to the American Lutheran Church and the pastor, Hans Nordmark, had expressed that he chose the ministry as a vocation. Probably one of the more liberal of the town's ministers, his congregation numbered usually about 70 out of about 125 members. Many of the people were of Scandanavian descent as was he, and the church seemed only to grow by biological growth and by transfer growth. Many are quite loyal Lutherans.

St. Mark's Episcopal Church was a small congregation struggling to survive, and the pastor, William Greenfield, lived in Prineville and served the much larger Episcopal church there, also. Some of their members were evangelicals representing the "low church" evangelical wing. They usually had twenty to thirty people in attendance on Sunday mornings. A number of Episcopalian families in Madras don't attend church.

Another struggling congregation was the United Presbyterian Church at Warm Springs. They were established in 1875 on the Reservation, but

over the years have failed to capture the hearts of the people. Their pastor, Calvin Chinn, was of Chinese descent and was quite liberal in his theology. They probably had 15 to 40 people on Sunday mornings.

The largest liberal church in the county was the United Methodist Church at Madras whose pastor, Tom Foster, was completing his eighth year as pastor in June of 1976. The church had a number of evangelical "leaning" people, but was the church that many of the "socialites" and professional people sought out. Having been the largest congregation in the county in the past with over 600 members, its attendance of 65 to 150 people (depending on the time of the year) and membership of about 325 meant it was still one of the strongest congregations in the county. The writer, as a former United Methodist minister, considered the pastor to be quite liberal and was aware that many of the people would greatly have desired a more conservative pastor. Yet their great loyalty to what they know Methodism has been kept them attending in spite of the recent trends toward greater emphasis on the denial of the authority of Scripture and the strong support of the National and World Councils of Churches.

The liberal churches have much in common despite their divergent traditions. Most have been quite evangelical in the past, but are supportive of syncretism and the ecumenical movement in public statements by denominational leaders. Dean Kelley writes of the liberal movement in lowering membership standards and expectations,

Strictness is not congenial to the prosperous, and so it ebbs away, and with it social strength. Yet it should not always be necessary for great meaning movements to throw away

their strength by capitulating to the expectations of outsiders, by organizing promiscuity, by lowering of membership standards, and by loss of insistence on their seriousness.³¹

Evangelical Churches

Both moderate and conservative views are held by evangelicals toward traditional or orthodox beliefs about the Bible, God, Christ, the Holy Spirit, salvation, and the Church. However the official denominational view of these essentials is definitely conservative and Bible centered. A rather simple way to find out whether someone claiming to be an evangelical really holds a Bible-centered theology is to find out whether they believe the Bible "contains" the Word of God, or whether they believe the Bible "is" the Word of God. Only those in the latter position are truly evangelicals, because it is they who believe the Bible only "contains" the Word of God that will seek truth from other sources based on reason, tradition, and experience as equal or sometimes superior to inspired Scripture. Evangelicals, on the other hand, believe that the Bible alone must be the basis for all truth, and all "truth" arrived at by experience, tradition, or reason must be judged by the authority of God's Word. Thus Evangelicals will elevate the Bible above all other "sources" of truth known to man.

Culver Church of the Nazarene is one of these evangelical church bodies. It was a small struggling church that had endured several splits in its brief history of about 25 years. It was averaging about

³¹Dean M. Kelley, Why Conservative Churches Are Growing (1972, Harper and Row, Publishers, Inc., New York, New York), pp. 178-179.

thirty in attendance in early 1976 and the pastor, David Wardlaw, had been there less than a year. There had been some question of moving the church to Madras with hopes of attracting a more stable membership and having a larger outreach. The church probably had the highest per capita giving of any church in the county, about \$1,000., which was a major strength of the congregation.

The Assembly of God Church in Madras has had quite a history of varied attendance and was having about eighty on Sunday mornings with most of these being young children in early 1976. The pastor, Douglas Thomas, was not well paid and was only 25 years old. He was the president of the Jefferson County Ministerial Association and had recently bought a home in Madras. He had been pastor for about two years and had really been giving leadership to his congregation in the area of church growth.

Baptists are represented among the evangelicals by three churches. First Baptist and Warm Springs Baptist churches were both Southern Baptist denominational bodies. First Baptist Church with about 650 members and two to three hundred in attendance on Sunday mornings was the largest of all the churches in the county. Doyle Collins had been the pastor for 14 years and was noted as a man who was either liked or disliked because of his "plain-spokenness" and strong views on many subjects. There was a large number of people in the county who have been "saved" in this church, but no longer attend for many reasons. Warm Springs Baptist Church had had Allen Elston as pastor for 16 years, and yet the membership was quite irregular in attendance. There were just over 100 members in this Reservation church, but on a typical Sunday morning, they had ten to

Madras Free Methodist Church, of which the writer had been pastor for nearly three years, was also evangelical and will be analyzed in depth in the following chapter.

SUMMARY

Summarizing according to towns in Jefferson County, Madras had 13 churches and three cults, Culver had two churches, Metolius had one church, and Warm Springs had four churches and one cult. This is a total of twenty churches and four cults in the county. There were also small religious groups, especially those which are Pentecostal or "Charismatic" in nature, which spring into existence from time to time having a brief life in the county. Ministers were organized into two groupings that overlapped. The Jefferson County Ministerial Association was a monthly fellowship of both liberals and evangelicals that planned a few special events annually and had about 8 or 10 ministers as members. The Evangelical Pastors Association had existed for about two years and primarily served as a prayer fellowship and planning meeting for evangelistic projects that needed cooperation. It had about six ministers as members. Of the four groups named in this chapter, the largest numerically in the county was the evangelicals. Total attendance on Sunday mornings for all age groups and religious bodies averaged about 1500 to 2000, and those related to all religious groups averaged about 30% of the total population of 9600 people living in the county. Thus Jefferson County averaged higher than the state of Oregon in the percentage of people related to churches.

CHAPTER III

ANALYSIS OF MADRAS FREE METHODIST CHURCH

The Madras Free Methodist Church served much of Jefferson County, being easily accessible by car to about 9,000 of the 9,600 people in the county who were within 20 minutes driving time or less. The church was in a highly visible location just outside the city limits on the south side of Madras in the heart of the population center of the county. Much of the history of the church seems obscured and early records of the church are not available. Histories written about the church are quite brief and data is unsure. Until irrigation came to the area in the late 1940's the church as well as the community was small in size. During World War II an air base was established just north of Madras but even this failed to help the town grow. In 1976 the municipal airport was the third largest in the state but had no scheduled passenger service. The Madras Church had some of the finest facilities of any church in the county and was looked upon very favorably by most of the community as one of the "more desirable churches."

THE SUPPORTING DENOMINATION

The Madras Free Methodist Church was not an independent congregation, but belonged to a strongly "connectional system" in an episcopally organized denomination. It was pastors of the Oregon Conference that led in the establishment of the church.

The Free Methodist Church of North America

The Free Methodist Church came into being in 1860 out of the Methodist Episcopal Church, which was the forerunner of a number of present day denominations, and notably the United Methodist Church. Background can be traced to John Wesley, an Anglican clergyman who was the outstanding figure in the Evangelical Revival that swept England during the eighteenth century and spilled over into all the lands of the British Commonwealth. Free Methodists are among the many splits that Methodism has experienced throughout its history, but the first Free Methodists were "thrust into existence" against their will rather than being a split centered around a rebelling personality or some doctrinal dispute.

However, the doctrine of "entire sanctification" was central to the preaching of these new Free Methodists and also of importance was freedom from slavery, free rather than rented pews, informal rather than elaborate ritual, and freedom from secret societies. Free Methodists were zealous workers, ardent believers in God's Word, tireless evangelists, and strict in application of discipline in the church. Growth was fairly rapid for the lifetime of B.T. Roberts, the first bishop who died in 1893, but since then it has been slow though steadily increasing. It has not been easy to be a Free Methodist, and Free Methodists have been slow to establish new churches in this century. However, strong emphasis has been placed on missionary outreach and today there are more Free Methodist in "mission lands" than in North America.

Relations with the Madras Church

The Madras Free Methodist Church was among the stronger churches in the Conference. In membership, attendance, and finances it was in the top 25 per cent of the Conference. In 1975 the Conference grew 7.1 per cent in membership while the Madras church grew 22.5 per cent. Giving to the combined United World Mission for Christ (U.W.M.C.) was \$7,631, and the church was only asked to raise \$6,000. Only four other churches raised a greater amount than Madras for U.W.M.C. The Conference also depended on several of the Madras laymen for leadership in the work of the Conference. Attendance at Conference activities was good from Madras including retreats, camps, and Camp Meeting.

The Madras church also depended on the Conference and the denomination for many things. Pastoral leadership and pastoral training was of great importance. There are men from Madras on the boards of both Seattle Pacific College and Western Evangelical Seminary elected by the Conference and the Madras church by supporting these schools and Aldersgate College (Canada) in the budget was saying there was a dependance on these schools for leadership training. Also, there were workers periodically coming through the Conference from Free Methodist Headquarters in Winona Lake, Indiana, to hold seminars and training sessions for all the churches in various places in the Conference. This supplemented Conference leadership training that was held by design or invitation. Literature and other materials were provided through the Free Methodist Publishing House. Also, there was supplied leadership from the area bishop and the conference superintendent. There were other important

programs, people, and support provided by the Conference and the denomination, and there was a good working relationship with the denomination and the Conference.

Considering all the advantages of the "connectional system" of the Free Methodist Church, this proved to be a definite asset to the Madras Free Methodist Church in its growth. There was a confidence in the giving of support beyond the local church that these causes were legitimate and worthy. And the help given the Madras church was a real asset as it has functioned over the years and now looked forward to using a planned church growth strategy.

PATTERNS OF PASTORAL LEADERSHIP

Under the pattern of pastoral appointments followed in the Free Methodist Church in early days, the amount of time a pastor stayed at one place was not long. Following the pattern of the Methodist Episcopal Church from which the Free Methodist Church was "thrust out," pastors at first stayed only one or two years. The two year limit was gradually extended by General Conference to three, then four years, and finally the limit was taken off. Preachers "under appointment" were considered primarily as evangelists and their job was to reach every community with the gospel of Christ, persuade men to become His disciples, and plant new churches. They were often appointed to more than one church and an appointment usually included "preaching points" that were not established churches. Thus the common term was "circuit," so the

Madras circuit included not only Madras but the outlying places. For instance Chet Tremain spoke of preaching at Opal City, Warm Springs, and Antelope as "preaching points" on the Madras circuit when he was the pastor at Madras in the late 1940's. The Madras church had been reestablished in 1938 by P.J. Griffiths from Redmond where he was the pastor of the Redmond circuit. When towns were small and full support of a pastor by one church was unlikely, this system of circuits had much to say for it in establishing churches.

Early Pastors in the Madras Area (1907 - 1938)

The beginnings of the Free Methodist Church in Madras seems mostly to have been lost because few records were preserved from the early days. But among the church records is a filing with F.W. Benson, Secretary of the State of Oregon, of the "Articles of Incorporation" for the Madras Free Methodist Church.³³ Trustees were H.P. Andrus, S.T. Andrus, and E.I. Harvey who were three of the five trustees of the church "elected at the Fourth Quarterly Conference of said church by written ballot."³⁴ Value of the property was given at \$1500., which was the first church building of the Madras church. It was located on the southwest corner of 10th and "D" Streets according to Mrs. Leita Richardson, a resident of Madras who was attending Madras High School at this time. She said that the building was owned by the Free Methodists, but was used by several denominations. Later

³³"Certificate of Filing and Recording Articles of Incorporation" dated October 1, 1907.

³⁴ Ibid., Article IV.

having the largest crowd on Sundays regularly.

E.W. Hillis came when the church was only five years old as it was started in 1907. The following Oregon Annual Conference of 1908 appointed G.W. Bondeerant as pastor according to sketchy records. He could have been the organizing pastor in 1907, and this is assumed. TABLE VII, page 49, is given as a list of pastors serving from 1907 through 1938 as indicated by available records. For the first twelve

TABLE VII
PASTORS SERVING MADRAS
From 1907 to 1938

1907-8*	G.W. Bondeerant	1924	A.D. Sprouse
1909-10	A.S. Wright	1925-31	"under the
1911	E.D. Blackman		Superintendent "
1912-13	E.W. Hillis	1932	Sanford Wagg
1914-15	N. Welter	1933	H.A. Hulet, M.G. Telford,
1916-17	L.B. Belcher		supply
1918-19	D.M. Higbee	1934	E.A. Simms
1920-21	C.H. Carlson	1935	R.H. Shoup
1922-23	"under the	1936-38	P.J. Griffiths
	Superintendent"	(*Year of appointment)	

to fourteen years it appears the church was able to function well. When the first pastor was appointed in 1908 after organization, there were sixteen members at Madras and Opal Prairie (south of Madras toward Deschutes County). But in the 1920's and '30's, the drouth years had their toll and often the church was "under the Superintendent," indicating the lack of a regular pastor. Probably there was a membership for the church all those years even when the church was not having services because some of the same people helped "start up the work again" under

the leadership of P.J. Griffeths in 1938 that were named by Mr. Hillis as a part of the church in 1913 and 1914.

Reorganization and Strengthening Leadership (1939-1976)

Often the "little church at Madras" was made an appointment with Redmond or simply left to the direction of the Conference Superintendent to supply it with whomever he could get. But in 1938 P.J. Griffeths came to Madras and found a church building owned by the Free Methodists with another congregation worshipping in it. He soon had them removed and started having services in the building which had been built in 1917. This second building built by the Free Methodist Church was on the corner of 7th and "D" Streets.³⁶ It was an unassuming one-room structure that served until 1963 (but with some changes), when the congregation moved to the new building under construction on Adams Drive south of Madras. About January of 1974 the former building was finally sold (one of several times) to Jefferson County and it served in 1976 as a building housing the Jefferson County Alcohol-Narcotics Detoxification Center.

In 1939 Mary Griffeths, wife of P.J. Griffeths, was appointed the pastor at Madras while her husband was appointed to Redmond. P.J. had enlisted the help of Robert and Katie Henske of Metolius, among others, in starting the church up again in 1938. Soon he was holding a revival meeting and he told the writer personally that the congregation soon numbered fifty or more. TABLE VIII, page 51, shows pastors appointed to

³⁶ "Warranty Deed" dated September 3, 1917, showing Madras Free Methodist Church buying the east half of lots 1 & 2, block 32, for \$200.

Madras from 1939 to 1976. Pastors only served for short periods from 1939 to 1947 indicating a lack of strength in the congregation to hold pastors for very long. The exception is Wesley Graves who served three years, which was during World War II and this was reported to be the limit

TABLE VIII
PASTORS SERVING MADRAS
From 1939 to 1976

*1939	Mary Griffeths	1951-54	Rex A. Haskins
1940-42	Wesley Graves	1955	Leonard Weinert
1943	Norris Hughes	1956	George Henderson
1944	L.N. Otis	1957-62	W.H. "Bill" McCormick
1945	"under the Superintendent"	1963-65	Herbert B. Hanson
1946	R.L. Cresse	1966-72	Roland R. Stewart
1947-50	Chester O. Tremain	1973-75	Ralph E. Cooper
		(*Year of appointment)	

on the length of pastoral appointment then. Robert Henske told the writer about how the parsonage was secured and moved behind the 7th and "D" church location. The countryside was then full of vacant houses from the drouth years of the 1930's that emptied the countryside of farm families. In an effort to clear away these vacant buildings they were offered for sale, and the pastor bid \$10. on one of these, and his being the only bid he got it. Mr. Henske then told of helping move it into town and adding another structure on it with the whole cost of getting a parsonage being less than \$500. There is among the church records a deed that places the buying of the land on which the parsonage was located as dated on April 15, 1943, which would indicate that this

was about the time the parsonage was built.³⁷ Mr. Henske also told of helping to dig the church basement by hand to accommodate the growing Sunday school. This addition only cost the church a few thousand dollars and added some much needed classroom space and other facilities. Until Chet Tremain came as pastor in 1947, only once had the church had the same pastor over two years, and this was Wesley Graves who stayed for three years. Both Mr. Tremain and Rex Haskins who followed him as the pastor stayed four years beginning a trend toward having pastors stay somewhat longer. The exception is two years in 1955 and 1956 when the church only had Leonard Weinert for the last six months of the conference year before he moved because of allergies, followed by George Henderson who stayed for only one year. Later Bill McCormick served for six years, then Herb Hanson was pastor three years before leaving to become the director and builder of the newly developing Aldersgate Park Conference grounds at Turner. Roland Stewart, a nephew of Mr. McCormick, then served seven years, followed by the writer who served for three years before being appointed to missionary service in the Dominican Republic by the Board of the Free Methodist Church. Statistics given in TABLE IX, page 53, indicate a definite growth over the last twenty-five years of the study bringing church membership from a total of 25 up to 109 in 1975. The Sunday school during the same period nearly doubled to 171 members. Reflected in the statistics for the last year of Mr. Tremain's time as pastor was a split in the church, which almost caused the church to

³⁷"Warranty Deed" dated April 15, 1943, showing Madras Free Methodist Church buying the north fifteen feet of Lot 3, block 32, for \$10.

TABLE IX

MEMBERSHIP AND ATTENDANCE REPORTS FOR
MADRAS FREE METHODIST CHURCH
BY PASTORS, 1950-1975

Year	Pastor	Church Membership				Sunday School	
		Junior	Preparatory	Full	Total	Enrollment	Atten.
1950	Tremain	4	3	17	25	87	70
1951	"	5	5	20	29	55	40
1952	Haskins	2	2	20	24	65	53
1953	"	1	2	21	24	75	62
1954	"	2	11	21	34	80	69
1955	"	3	10	25	38	78	65
1956	Weinert	4	5	26	35	74	68
1957	Henderson	3	1	27	31	120	79
1958	McCormick	3	1	26	30	84	76
1959	"	2	4	32	38	100	77
1960	"	2	2	29	33	90	77
1961	"	2	5	30	37	90	70
1962	"	2	4	40	46	108	77
1963	"	8	4	40	52	110	87
1964	Hanson	9	3	43	55	82	80
1965	"	18	5	41	64	91	77
1966	"	20	4	43	67	100	86
1967	Stewart	14	5	49	68	115	82
1968	"	17	6	52	75	129	82
1969	"	17	6	50	73	101	70
1970	"	16	7	60	83	122	75
*1970	"	NR	NR	NR	81	NR	72
1971	"	10	7	59	76	114	75
1972	"	7	6	58	71	72	60
1973	Cooper	5	8	65	78	122	66
1974	"	11	4	74	89	165	95
1975	"	10	12	87	109	171	105

*Pastor's report was only for one-half year due to changing over to fiscal year reporting. Reports previous to this were made for midyear.

fold, according to Mr. Henske and others in the church at the time. Probably his family's decision to stay with the church, along with the same decision by several other families, saved the church from closing. As this healed and the church continued to follow the Lord's leadership, the church has shown growth and prospered over the years.

A Church Set on A Hill

Matthew 5:14 records, "You are the light of the world. A city set on a hill cannot be hidden." Pastor Bill McCormick had a vision of relocating Madras Free Methodist Church on the hill overlooking the city of Madras, with a lighted cross for all to see. He saw potential in a piece of ground on Adams Drive south of Madras as one of the best possible locations for the church and convinced others in the congregation of the same. One member even reported to the writer that Bill personally put some earnest money down to hold the property. Deeds to the land show that on January 19, 1962, the church bought 10 lots and construction was begun when plans were drawn up to build a new building. Several of the members worked closely with the pastor in drawing the plans and getting the new building underway once the church voted to build. It was an undertaking that took courage, and the pastor and members of the church are to be commended for their vision that produced a building far in excess of the needs of the church then.

Mr. Ray Murray of Madras was hired to build the main structure of the church building and direct volunteer labor until the building was enclosed. Most of the labor in building the structure was volunteer

as men of the church spent many an evening and Saturday working on the new church. Money was given generously and sacrificially by the membership of the church and no money had to be borrowed until 1963. And then only \$35,000. was borrowed and this was covered by monthly pledges made by families above their regular giving. The note was for fifteen years, but was paid off in only ten years, with a note-burning celebration held May 5, 1974, less than one year after the writer became the pastor at Madras. This was an important and exciting day for the church and former pastors were invited. P.J. Griffeths, Chet Tremain, Rex Haskins, Leonard Weinert, Herb Hanson, and Roland Stewart were all present and spoke that day. The building in 1975 was estimated by the insurance company that carried the coverage on the building at \$260,000.

The only blot on the building program was a petition circulated to move the pastor, Bill McCormick, and his appointment to another church at the Annual Conference session in the midst of the building program after six years at Madras hurt him deeply and caused several people to leave the church, which was reflected in the statistics for the Sunday school at the end of Mr. Hanson's first year (see TABLE IX, page 53). Perhaps some of this loss was due to the relocation of the church out of the city causing some who walked to the church to be unable to come as easily and some may have walked to another nearby church in Madras.

When Herb Hanson arrived in 1963, he found the church meeting in the nearly completed basement with the upstairs only completed on the exterior. The old property downtown soon sold and the parsonage had to be evacuated right away. So he had not only a church building to

lead the construction on, but a parsonage as well. Known over the Oregon Conference as a builder, he designed and completed a spacious four-bedroom modern parsonage that he and his family lived in for over two years. All during the three years of his pastorate he was building either the church or the parsonage. The first worship service was held in the new sanctuary in March of 1965, and the formal dedication was January 30, 1966, with Bishop Myron F. Boyd bringing the dedication message. But Herb was not long for Madras, for he related to this writer personally that even at the dedication service he was already aware that he was moving to the new Oregon Conference campground called Aldersgate Park which needed his talents and abilities as a builder. This necessity of moving came just as he was able and ready to settle down to the task of being a pastor full-time again after several years of time spent in building.

Roland Stewart came in July 1966 and the congregation soon recovered from their disappointment of losing Mr. Hanson as pastor. Roland was able to continue the work of completing various parts of the building and he displayed a dedicated Christian spirit that unified the congregation and it was on this that the recent growth was build during the time the writer was the pastor. Even in the last three years several rooms were completed as growth demanded more room. It seemed that there was always something that was unfinished or needed changing, and probably some more changes will be needed to accommodate the growth of the congregation as the goals set by the Church Growth Committee for the next three years from January 1976 to December 1978 are met. Some proposed changes in classroom walls are given further in this study by the writer to accommodate this growth.

ORGANIZATIONS AND LAY LEADERSHIP

While the old saying seems to hold true that "no organization rises above the vision of its leadership," this does not mean just the pastors that have served the Madras Free Methodist Church. Probably many of the lay men and women, because of being a part of the church over longer periods of time, actually have a greater impact on the direction and growth of the church than even the pastors. And the advice that the writer's first Superintendent gave to complaining laymen during the first year of being a spastor, "Go home and make a preacher out of him," is very good and sound advice. The laymen who make up the leadership of a congregation have much to do with making a better preacher of the man of God in the pulpit, though perhaps most of this work is not a conscious effort on the layman's part, or even realized or appreciated by the pastor. Laymen can sometimes "make or break" a preacher!

Church Organizations and Growth

Down through the years the church has depended on certain organizations for survival, training, and growth. Among these are the Sunday school and organizations for men, women, youth, and children. Madras Free Methodist Church had all the organizations listed in the Discipline operating at the time of the study that was made by the writer. Each of these organizations was briefly analyzed for its growth potential and leadership development, recognizing even the possibility or reorganizing for growth without certain of them, or with a different description of their nature and purpose.

There were four adult Sunday school classes on January 1, 1976, with 94 adults enrolled, two youth classes (senior high and junior high) with twenty-five teens enrolled, four older children's classes with twenty-three children enrolled, and twenty-six preschool children were enrolled in the Sunday school. More than 95 per cent of the regular attenders at the worship services were Sunday school members, and some of the five per cent remaining could be expected to join. The congregation had recognized the potential for discipling and leadership training offered by the Sunday school and this was probably the reason for the high percentage of adults enrolled compared to other age groups, and also compared to other churches in the community and in the U.S. Madras Free Methodist Church had an unusually high ratio of adults enrolled and was not experiencing the losses in adult attendance in the Sunday school that many other churches were having during this same time period. This is an evidence of a vigorous church and a strong lay leadership.

Men's and women's organizations. The Woman's Missionary Society was a long standing, strong organization with 32 members reported in early 1976. Much of the missionary concern of the Madras church grew out of this group, partly due to the regular program of study and reading carried forward by the women annually. Light and Life Men, International (L.L.M.I.) is the official name of the men's organization, and they reported 18 paid members in 1976. Both organizations had some who attended on an irregular basis who were not counted in membership. The primary purpose of Light and Life Men was personal evangelism with missions the

secondary purpose. In the opinion of the writer, almost nothing was done by the men in these areas during the time of his pastorate. In practice L.L.M. became another monthly meeting, though just for men, that met to have a program and refreshments. Social activities seemed to be the greatest accomplishment in relation to the W.M.S., though some good speakers were brought in during the last three years who had an evangelistic message and appeal. Perhaps the new materials and program, which were being prepared on a national level, in the area of discipleship would have a positive effect to strengthen the work of personal evangelism and missions among the men of the church.

Youth organizations. The high school youth were organized as F.M.Y. (Free Methodist Youth) for meetings other than Sunday school, and junior high school youth were organized similarly as Young Teens. Also, single young people just out of high school up to about age twenty-five were organized in a group called "College and Careers Class" during Sunday school, and this served as a fellowship group for other occasions. Plans for the summer of 1976 included a more well-rounded program of activities and training for the six singles and about ten college students who either live in the community or were due to return to Madras for the summer. Employed as a youth worker for six months during 1976 was a nineteen-year old young man from the church who had finished nearly two years at Northwest Nazarene College, Nampa, Idaho. He had been given an Apprentice License by the church in December 19, 1975, after testifying that God had called him into the ministry and he was working on the Lay

Preacher's License as the next step toward being a pastor. His plans included completing college at Aldersgate College, Moose Jaw, Saskatchewan, and then completing seminary at Western Evangelical Seminary in Portland, Oregon. Growth among the F.M.Y. and Young Teens had already been stimulated by his assistance with a number of high school youth having recently become Christian disciples. The Youth Department of the church was probably the largest it had ever been in the history of the church and it was showing signs of further growth. Probably the key factor in this growth was the above average volunteer workers who were teaching and giving leadership in all three areas, Young Teens, F.M.Y., and College and Careers.

Children's organizations. One of the first goals the writer had in coming to Madras in 1973 was the reorganization of the Christian Youth Crusaders, or C.Y.C. as it was popularly called. This was the weekday club organization for children in grades one through six, and it was just completing the third successful year of activity in April of 1976 as this study was being completed. The program was being carried forward by seven women, one of whom was designated as C.Y.C. Director. However, in the new organization according to the Discipline of 1974, this leadership plan would all be changed so that the Sunday school and C.Y.C. programs would become coordinated under the Primary and Junior departments and the Director of Christian Education. This would mean electing a Junior Department Director and a Primary Department Director, just as the Youth Department was already organized.

The new organization should mean even greater growth, because it would be a streamlining and coordinating of the older children's programs and activities. During the past three years of the writer's pastorate there had been a growth from nine first through sixth graders to an enrollment of 23 older children. The Junior and Primary classes had been divided in the Sunday school, and the C.Y.C. had six groups according to the needs of the C.Y.C. program, which was operated from September through April (eight months). Vacation Bible School had been held regularly in June each year, typically one or two weeks after the school term was out, and this proved to be a good source of prospects for the church. One very noticeable lack in the children's organizations, including Sunday school classes, had been a lack of systematic follow-up on absentees. This lack had resulted in a higher loss of enrollment and participation than would have been with such a program and policy.

Another program that had recently been inaugurated by the denomination and the Madras church was the Joybells program. This had struggled for a while trying to meet on Sunday after evening worship, and when a new leader took it and changed the time to Wednesday mornings, the same time as a women's Home Bible Study, the attendance grew until in early 1976 the enrollment was eighteen preschool children with two women as leaders. The women in the Bible study thought it was good because it solved a babysitting problem for preschool children, and it encouraged women attending the Bible study because of the program, so it really did work out well for all involved. And the church had an effective program with good leadership, and encouraged attendance at Bible study.

previous women's Bible study groups that were interdenominational, some ten groups for adults were either started by the church or were associated with the church in some way. Over one-hundred adults were reported as members of groups related to the church in early 1976. These were all either led by laymen who were members of Madras Free Methodist Church or were approved by the pastor in some situations. Most were evening meetings including both men and women. Quoting the Discipline again,

The practice of Christian nurture through small groups has always been regarded as a vital feature of the Free Methodist Church. Christian growth groups should be formed within the congregation for the careful oversight of the members and the confirmation of seekers in the assurance of God's forgiveness in Christ. Membership in the group ideally should not be more than twelve. The leader shall be chosen by the group, and the pastor may nominate. The groups should meet in a convenient location on a regular schedule.³⁹

The leaders of these groups have been chosen and nominated as a practice by the pastor, and elected by the Annual Society Meeting in the spring. They were answerable to the pastor as leaders, and could be removed or changed by his authority, though with the agreement and consent of the Bible study group as far as was possible. Who the leader was became quite important as this could be a source of problems for the church.

SUMMARY

Madras Free Methodist Church was organized quite well according to the standards given by the denomination in the Discipline. Since the

³⁹Ibid., p. 65-66.

1974 Discipline had just been printed and received by the churches in late 1975, changes ordered by General Conference were just being put into effect locally. These changes had come especially in the organization of the church for Christian education. Figure II, page 67, gives the organizational chart that was in the 1974 Discipline.⁴⁰ Also included in this manual of the church were the job title changes and descriptions of job responsibilities.⁴¹ Most of these changes were effected at the Madras church during the Annual Society Meeting held in the spring of 1976.

The assignment of rooms to Sunday school classes in the spring of 1976 is shown in Figures III, IV, and V pages 68, 69, and 70. The purpose in showing room arrangements was so the reader may compare them later in this study when structural changes in the rooms are proposed by the writer. What may be seen from these drawings is that most of the rooms were designed and built to keep the classes small. This design was based on a concept that has become outdated. All the literature used by the church over the past several years was written on a different concept than the separation of children and youth into the smaller classrooms. The literature that was used in most classes in 1976 was the denominational literature, Aldersgate Curriculum Series. And this literature encouraged the use of the lead teacher (sometimes called the "master teacher" concept) with the help of regular assistant teachers to handle the larger classes. In order to follow this, larger rooms were demanded, and such a proposal will be made

⁴⁰Op. cit., Discipline, page 271.

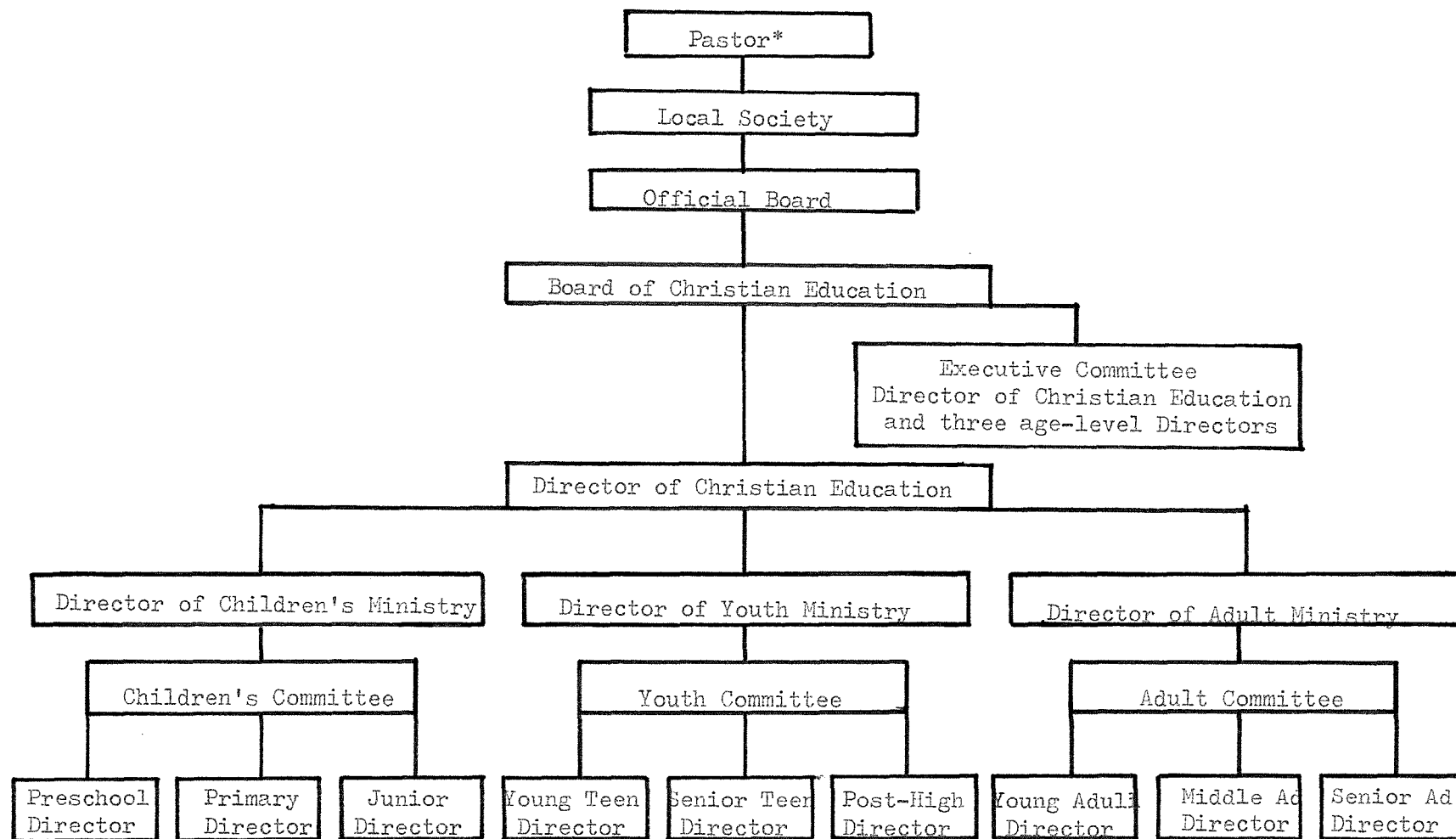
⁴¹Ibid., paragraphs 1010-1014, pp. 270-278.

in Chapter IV with accompanying charts showing structural rearrangement. Of course, not all rooms were too small according to denominational and other available literature. Changes involved mostly the lower floor.

FIGURE VI, page 71, is a chart based on the same figures given in TABLE IX, page 53, but it illustrated graphically the growth of the church from 1950 to 1975. Membership in the church had grown rather steadily, but Sunday school enrollment was irregular, indicating a lack of planning for growth by the church except for occasional efforts that produced some sporadic increases in comparison to the potential. Also, it evidences too much dependency on the pastor for outreach to new people. Chapter IV will seek remedies and proposals for these situations.

FIGURE 2 .

ORGANIZATION FOR CHRISTIAN EDUCATION
OF THE LOCAL CHURCH



*The pastor is an ex-officio member of all boards and committees

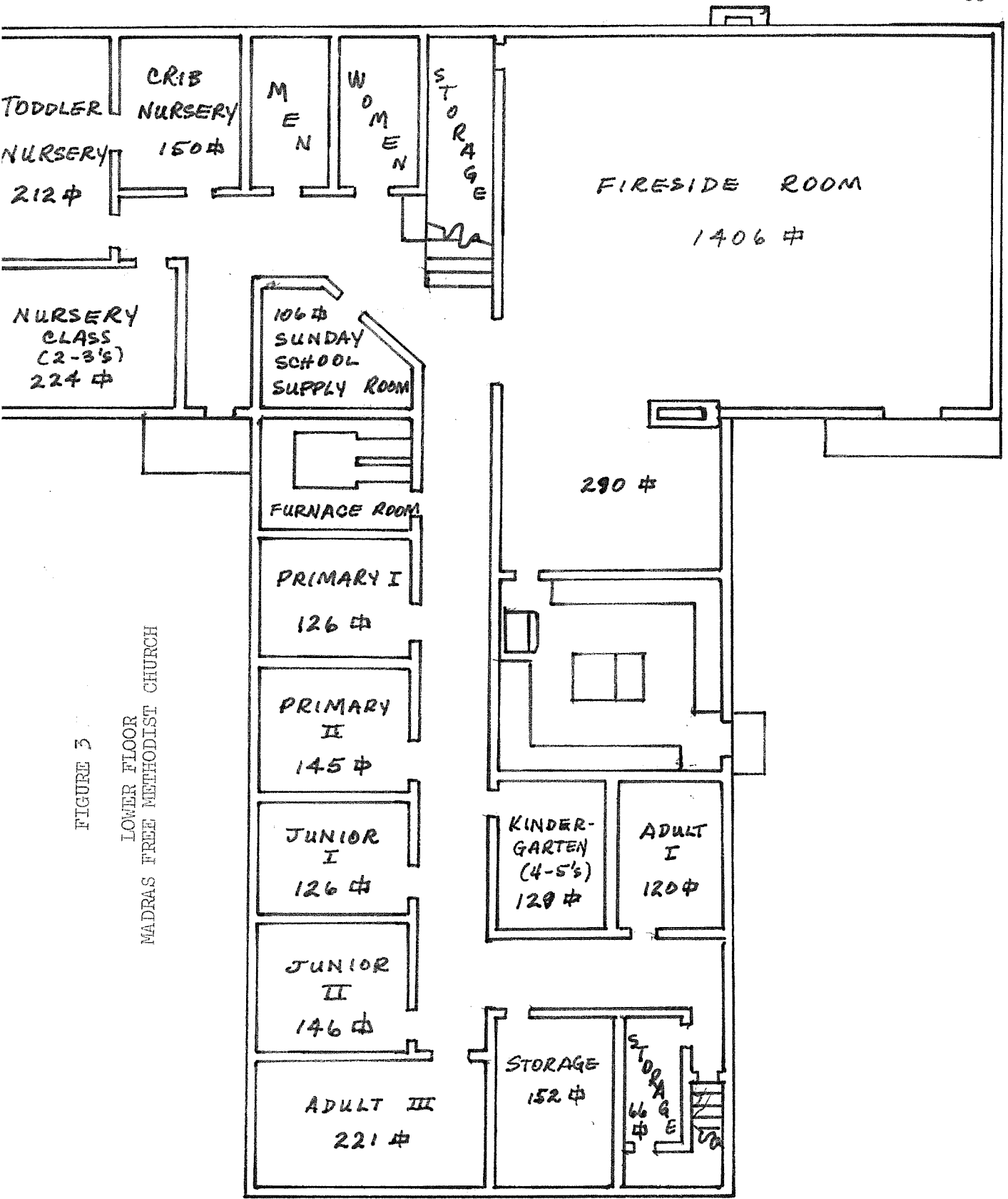


FIGURE 3
LOWER FLOOR
MADRAS FREE METHODIST CHURCH

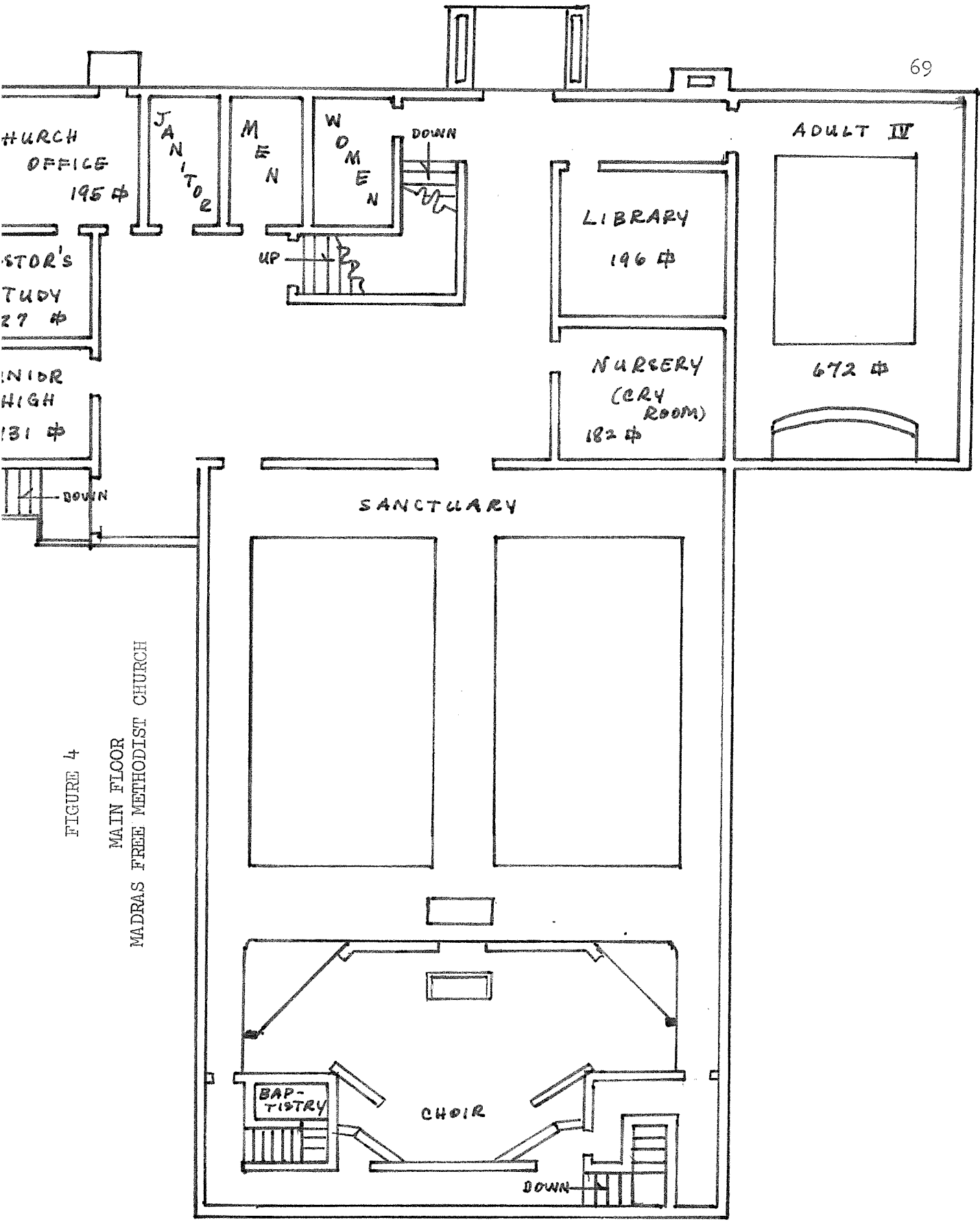


FIGURE 4
MAIN FLOOR
MADRAS FREE METHODIST CHURCH

SENIOR HIGH 590 4

HALL

ADULT II 568 4

BALCONY

FIGURE 5
UPPER FLOOR
MADRAS FREE METHODIST CHURCH

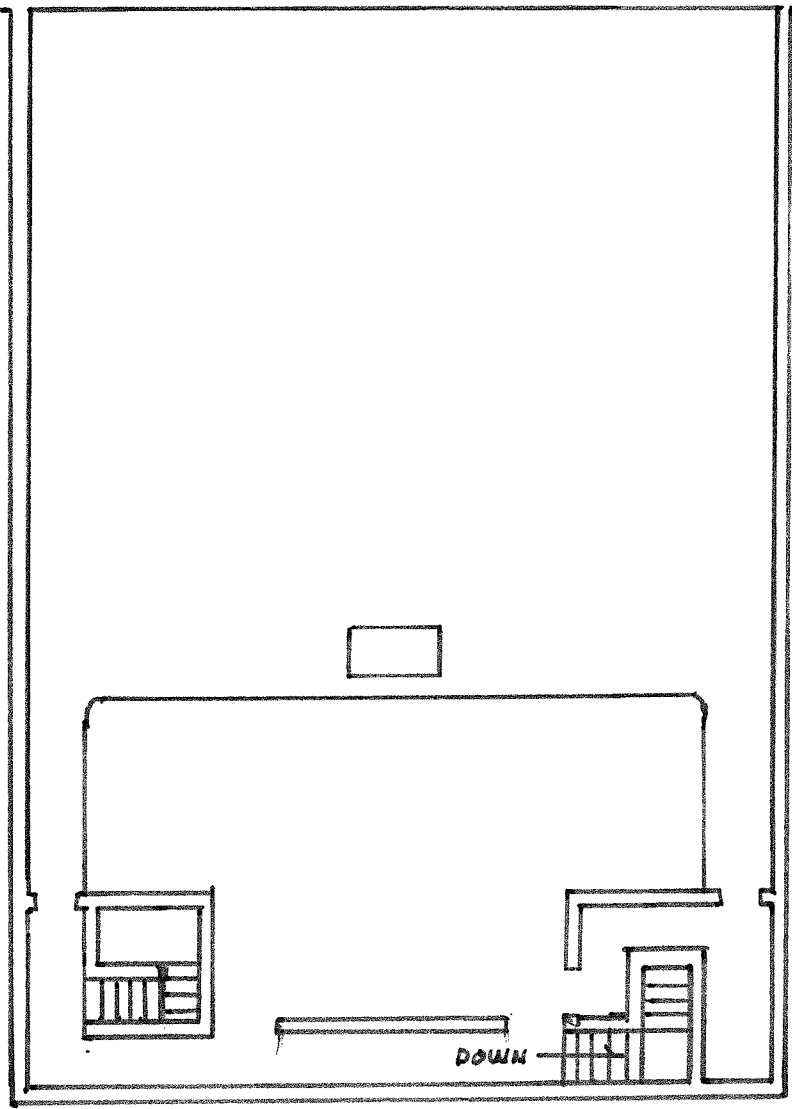
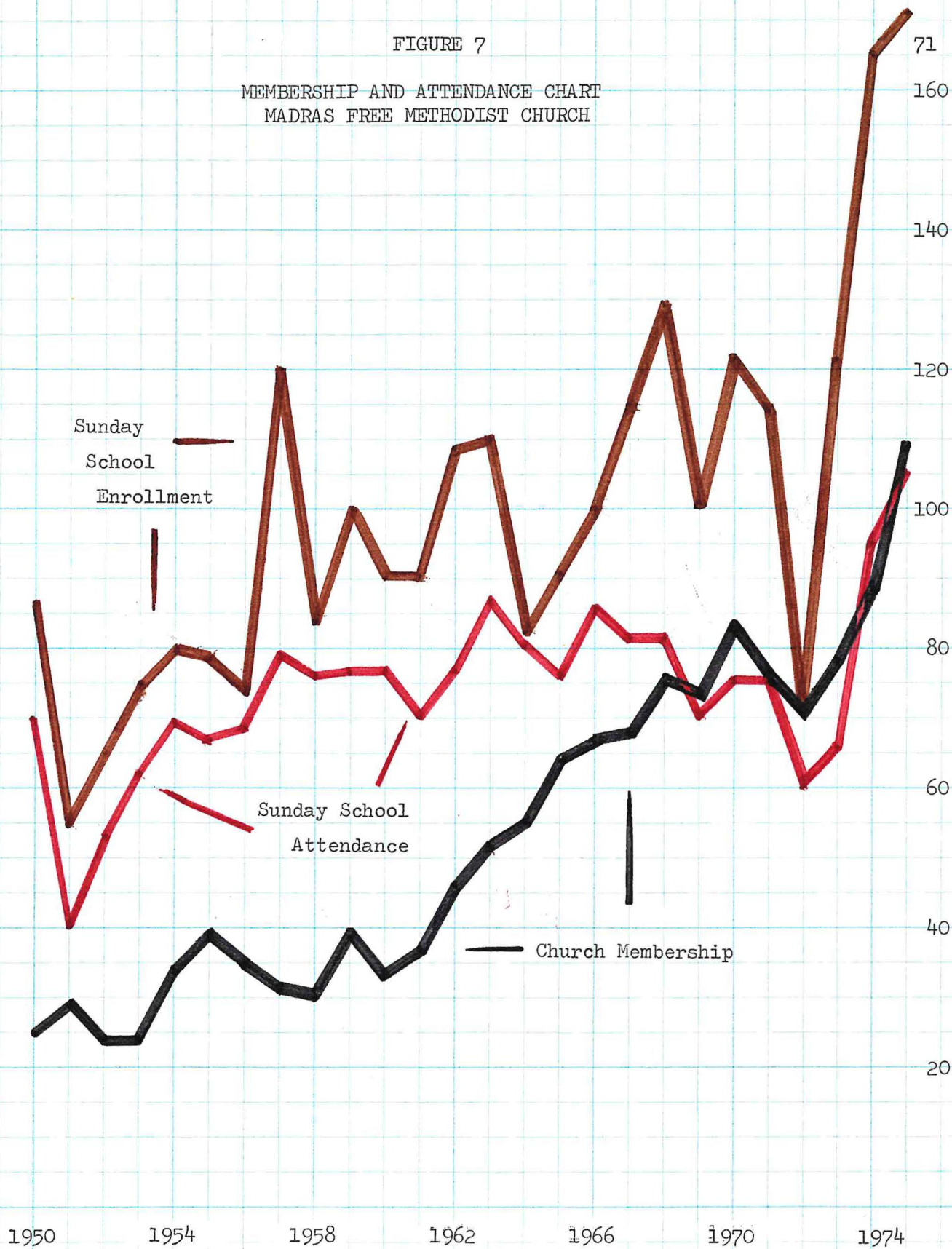


FIGURE 7

MEMBERSHIP AND ATTENDANCE CHART
MADRAS FREE METHODIST CHURCH



CHAPTER IV

ORGANIZING THE CHURCH FOR GROWTH

The Madras Free Methodist Church was well organized according to all outward appearance and according to the Discipline of the church as described in Chapter III. With great courage and at personal sacrifice an adequate and well-constructed building had been built and paid for that would care for the needs of a congregation several times the size of the present attendance. Through the years the church had grown with the town and perhaps even more rapidly than the community. A parsonage had also been built and paid for that was spacious and adequate for a family, probably as good as or slightly above the average home in the community. The church budget was being met without much mention of money, and had increased considerably in the past few years. Income for the church had doubled in about five years increasing much faster than inflation. Giving through U.W.M.C. (United World Mission for Christ) which was nearly 50 percent for missions had increased the past three years by twenty per cent each year, and each year the church gave in excess of the goal. The leadership and dedication of the average church member was above average for a church, as the writer can personally testify. In every way the Lord had blessed the church wonderfully, and the real danger was that the church could become satisfied and cease to grow. In fact, for the year of 1975 all evidence points to the church having reached a plateau. The growth that was occurring was just "maintaince growth" or new people coming in at a

rate of just replacing those lost for one reason or another. This should have been obvious and of concern to almost everyone in the congregation and thus the possibility became that the church members were consciously choosing not to grow. It is our Father's good pleasure to give us the desire of our hearts. So if the church desires to begin growing again, and "pays the price for growth" the inevitable result will be a growing church.

ESTABLISHING PRIORITIES IN GROWTH

It is an easy matter to get distracted from our primary purpose, which is preparing men, women, youth, boys, and girls for heaven. We must be successful in evangelizing souls for if we fail in this we have failed in the one important task that the Lord has given us. His command is,

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all I have commanded you; and lo, I am with you always, even to the end of the age (Matthew 28: 19-20).

As Christ's disciples and ambassadors we must make disciples, baptize them, and teach them the Word of the Lord. A command gives no alternative but demands immediate obedience.

And we are given the directions on how to be effective ambassadors for the Lord in Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses both in Jerusalem, and in Judea and Samaria, and even to the remotest part of the earth." A new Christian must immediately testify to the work of God in his or

her life (cf. Romans 10:9-10 and Matthew 10:32-33) and certainly some people may be won to the Lord as a result. However, it is necessary in the life of a Christian to be filled with the Holy Spirit after a full cleansing of the heart if we are to become effective witnesses for Him, especially on a consistent basis. An effective prayer life, the love of God's Word, effective witnessing, and the kind of love God wants Christians to have between each other in the Church is dependent upon the Holy Spirit dwelling in the heart of believers. For the essence of the Holy Spirit dwelling in the heart is divine love. It is this love that will enable us to love God with all our heart, mind, soul, and strength, and our neighbor as ourselves (Luke 10:27). Our testimony needs to become like that of the Apostle Paul who said, "It is no longer I who live, but Christ lives in me" (Galatians 2:20). The first priority for growth is thus the infilling of the Holy Spirit, so that the congregation becomes love-centered and Christ-directed.

This kind of love-centeredness and Christ-directedness brings about the establishing of priorities in church growth. God's Word commands all Christians to testify to people and to persuade them to become His disciples. Since those filled with the Holy Spirit "have the mind of Christ" (I Corinthians 2:16), this reflects in a Christian maturity and boldness that leads the believer in the Lord into putting primary importance in the Church on evangelism. Every organization and every activity of the congregation centers around relating people in fellowship with the Lord. There is no room for complacency or "substitute gospels" such as making the church "a business" or making the "social

gospel" to be evangelism. Priority is placed on obedience to the Lordship of Jesus Christ over all of life, who commands us to go and make disciples. Like the Apostle Paul we "have become all things to all men, that (we) may by all means save some"(I Corinthians 9:22).

SETTING GOALS AND REACHING THEM

Dr. Charles Crow, Department of Evangelism of the Church of the Nazarene, began an article on church growth by saying, "There is an insidious concept in the American Church which says we should not be concerned with 'growth,' we should concentrate on 'ministry'."⁴² Whenever pastors and laymen begin talking about church growth they often find that one or more persons immediately, and often sincerely, react against what they call a "numbers game." The concern for reaching more people for Christ is often met by saying that if the local congregation is active in all of its ministries, growth will be automatic as God adds to the church those who need its ministry. This kind of approach may be logical, but it is certainly not biblical. When the Apostle Paul was defending himself before King Agrippa, the king replied to Paul's vigorous appeal,

"In a short time you will persuade me to be a Christian."
And Paul said, "I would to God, that whether in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these chains." (Acts 26:28-29).

⁴²Charles Crow, "Automatic Growth . . . Does It Happen" from "Church Growth America," Volume I, Number 5, The Institute for American Church Growth, Arcadia, California.

These verses put forth the necessity of persuasion in relation to sharing Christ with others. Of course, this cannot be done against anyone's will as the old proverb says, "A man convinced against his will, is of the same opinion still." Using persuasion does not lower the person nor the gospel to the level of the salesman who might be a "huckster" or persuader of a product that someone doesn't really need. As II Corinthians says it, "For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God." Concern for church growth and the practice of setting goals does not cheapen either Christ or His Church or the gospel; but it is a natural and biblical way of getting a sense of direction, of taking definite aim!

The Church Growth Committee

Early in 1976 at the request of the Conference Superintendent, the church elected a Church Growth Committee of twenty-one people. This committee had four subcommittees voted by the Society meeting as follows: (1) Adults, (2) Youth, (3) Children, and (4) Bus Ministry. These subcommittees met separately and the Church Growth Committee met as a whole two times in early 1976. Among the proposals for growth from these committees came some ambitious goals for the church in attendance for the next three years. TABLE X, page 77, compares the enrollment for January 1, 1976 with the goals in enrollment by the last Sunday of the year for 1976, 1977, and 1978. Because the last four months of the year lended themselves well for promotion as well as comparison, the Church

TABLE X

77

THREE YEAR GOALS IN SUNDAY SCHOOL GROWTH
MADRAS FREE METHODIST CHURCH

Departments	Fall 1975	Fall '76	Fall '77	Fall '78
<u>Preschool Department</u>				
Church Nursery (0 - 2)	10	10	12	13
Nursery Class (2-3's)	8	10	12	16
Kindergarten I (4's)	6	8	10	12
Kindergarten II (5's)	6	8	10	12
Department totals	<u>30</u>	<u>36</u>	<u>44</u>	<u>53</u>
<u>Primary Department</u>				
Primary I (grade 1)	3	7	8	12
Primary II (grade 2)	3	5	8	11
Primary III (grade 3)	4	5	8	11
Department totals	<u>10</u>	<u>17</u>	<u>24</u>	<u>34</u>
<u>Junior Department</u>				
Junior I (grade 4)	7	6	9	12
Junior II (grade 5)	4	7	9	12
Junior III (grade 6)	4	7	10	12
Department totals	<u>15</u>	<u>20</u>	<u>28</u>	<u>36</u>
<u>Youth Department</u>				
Junior High (7th & 8th)	7	15	26	40
Senior High (high school)	19	33	57	80
College & Careers (18 +)	10	12	17	24
Department totals	<u>36</u>	<u>60</u>	<u>100</u>	<u>144</u>
<u>Adult Department</u>				
Adult I (class is named) (new)	8	8	17	24
Adult II "	24	30	44	63
Adult III "	12	10	16	20
Adult IV "	18	20	22	24
Adult V "	22	26	18	22
Adult VI (new) "	<u>(new)</u>	<u>0</u>	<u>14</u>	<u>20</u>
Department totals	<u>76</u>	<u>94</u>	<u>131</u>	<u>173</u>
Total Enrollment	167	227	327	440
Attendance Goals (75%)	105	170	245	330

Growth Committee chose to use these months as the period of measurement of progress.

The goal for attendance during this period was 75% of the enrollment goal for the Sunday school as a whole and for each class. Each subcommittee set goals for the three years for the department as a whole. The pastor in consultation with others worked out annual goals for each class based on a fair portion of the goal for the department according to class strength and potential. These goals for the classes were adopted by the Church Growth Committee at its second meeting. Implementation and acceptance by the individual classes of these goals was yet to be acted upon as May of 1976 approached.

Four Church Growth Institutes were being held in the Oregon Conference and one of these was being held in Redmond Free Methodist Church on May 14 and 15 for a ten-hour session on Friday evening and most of Saturday. Every member of the Church Growth Committee and as many others as possible were urged to attend and receive help and inspiration from the Institute. The Oregon Conference was promoting these Institutes through the Church Growth Steering Committee.

Motivating for Church Growth

Perhaps the foremost task of the pastor is to motivate the church for growth. Since evangelism is the central task of the Church and it is the responsibility of all Christians to, "Go and make disciples" (Matthew 28:19), then the pastor should be leading the people into evangelistic work both by word and example. This means

orienting the church toward unchurched people. It means programing to reach out and touch the lives of people who do not know Christ in their hearts to challenge them, at least give them an opportunity, to accept God's way of salvation in Jesus Christ.

The administrative style of the pastor. The task of motivating the church for growth is largely dependent on the pastor as primary leader. Certainly his is not the whole task, but unless he is motivated to seek the lost for Christ, he cannot expect the laymen of the church to be so motivated. Some pastors inspire people and this motivates them in the direction and toward objectives that the pastor has concern about. This type of motivation is generally termed "charisma" and this is not something learned, but a gift which is the Greek meaning of the word. Other pastors may also be good leaders even though they lack "charisma." They do so by becoming good managers which is a learned role. An effective manager is a decision maker, a problem solver, one with a positive attitude who enjoys his work. Joseph R. Green compares these two methods of leadership as follows:

Leadership is a quality,
 management is an art and a science;
 leadership is visionary,
 management deals with realistic perspectives;
 leadership is seeking effectiveness,
 management seeks efficiency;
 leadership is providing direction,
 management provides controls;
 leadership is striving on opportunity,
 management lives for the job well done;
 leadership is using a lot of heart,
 management is using a lot of head.⁴³

⁴³From an article by Joseph R. Green, "Principles of Management for the Pastor," source unknown.

Much of the work accomplished in the area of church growth comes because of leadership by objective, or the application of management principles. This is often quite different than what laymen expect from a pastor. They often look for "charisma" in a good leader rather than looking for a good manager. Of course a good leader who is the pastor may possess both the qualities of charisma and good management development. But the pastor without charisma (speaking strictly in the popular sense) can be just as effective if he develops good management skills. And in the training of pastors this means the "how to - practical courses" are perhaps just as important as the other "regular courses" of training he needs to take.

A well-written job description. One of the more obvious and yet often overlooked ways to motivate people is by giving them a good job description when they accept any position. The reason for this is because people are often confused and frustrated in doing something when they do not have a clear idea of what they are supposed to do. Too many pastors and other leaders assume that people know more than they do, and when the job is not done or not done well the person is blamed and probably the one in charge thinks simply of removing the person from the position and getting someone else to do it. This reflects poor management because good procedure is to have a clear description of the duties and expectations whenever the individual accepts the responsibility of a certain job in the church. A job description should be a written statement of the goals, activities, organizational relationships, and accountability.

Delegating the responsibilities. People who are given a job to do and then not allowed to perform it because the leader does not trust them are poorly motivated. Good management involves knowing how to delegate. Delegation by definition is the entrusting of authority to others who must then decide to perform the necessary action. This creates responsibility and accountability which are best clarified by a job description. Delegation seldom means thrusting a person "out on his own," but does leave decisions and actions in the hands of the person whose responsibility it is. Motivation comes because of this responsibility and accountability, and out of a sense of worth and purpose. Delegation can also be gradual or immediate depending upon the need and the administrative style of the pastor or other person in leadership and authority.

Concern for the lost and obedience to Christ. The area of motivation would not be complete without naming the reasons that motivated the Christians in New Testament times, because these are also the primary motivating factors in church growth today. Christ, the risen Lord, commanded all Christians to go and make disciples of all peoples (Matthew 28:19). Obedience to this command means Christians are motivated to go to their family, friends, and neighbors to witness to them about the saving power of Jesus Christ and seek to persuade them to become His disciples. Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whoever believes may in Him have eternal life" (John 3:14-15). This does not mean He will draw all men without exception, but that all

men will be drawn to Him without distinction, whatever their age, social class, nationality or native intelligence. It is God's purpose to save men and Christians are His chosen vessels to bring the good tidings of great joy.

But our motivation should go beyond the necessity of obedience.

As McGavran says,

We may say that the growth of the church was dependent upon men coming to feel about salvation the way God feels about it, and yeilding themselves to God as ready instruments for His will.⁴⁴

This concern for the lostness of man without Christ issues forth in love and from love. Because it shows love to the other person it is an unselfish, generous love that reaches out as not possible otherwise. Thus there is no higher motivation than having a concern for the lost burning in the heart.

Finding Receptive People

Madras Free Methodist Church was made up of a variety of people with various occupations, but it was not a cross section of the whole community. One of the distinguishing characteristics of the church was a high standard of ethics as promoted by the Discipline. Members of the church, for instance, were not allowed to drink alcoholic beverages, smoke tobacco, belong to lodges, or to gamble. Expectations were that the Lord's day would be observed, good stewardship would be faithfully practiced, attendance at services would be regular, and that all members

⁴⁴Op. cit., How to Grow a Church, p. 19.

community. FIGURE VII, page 87, shows the present deployment of workers according to the measuring standards given by Donald McGavran and Win Arn in their book, How to Grow a Church.⁴⁵ They give five classes of leaders as follows:

- Class I - those who serve the existing church, such as Sunday school teachers, trustees, stewards, Choir members, ushers, people who phone or visit the sick and needs, and such others.
- Class II - volunteer workers who actively reach out to others in the community who need Christ, such as inviting people to services or Christian Growth groups, visitation of prospects and newcomers to the community, bus ministry workers, and others part of an outreach ministry.
- Class III - leaders of smaller churches who may be par-paid or unpaid earning a living at another occupation, such as part-time lay pastors establishing a new church which may be now meeting in a home.
- Class IV - leaders of churches that are established, such as pastors, directors of Christian education, church business managers, all of whom receive their income through the congregation.
- Class V - leaders of denominations such as superintendents, bishops, and denominational executives, especially those who travel from one congregation to another or even from one country to another.

Organizing for Outreach

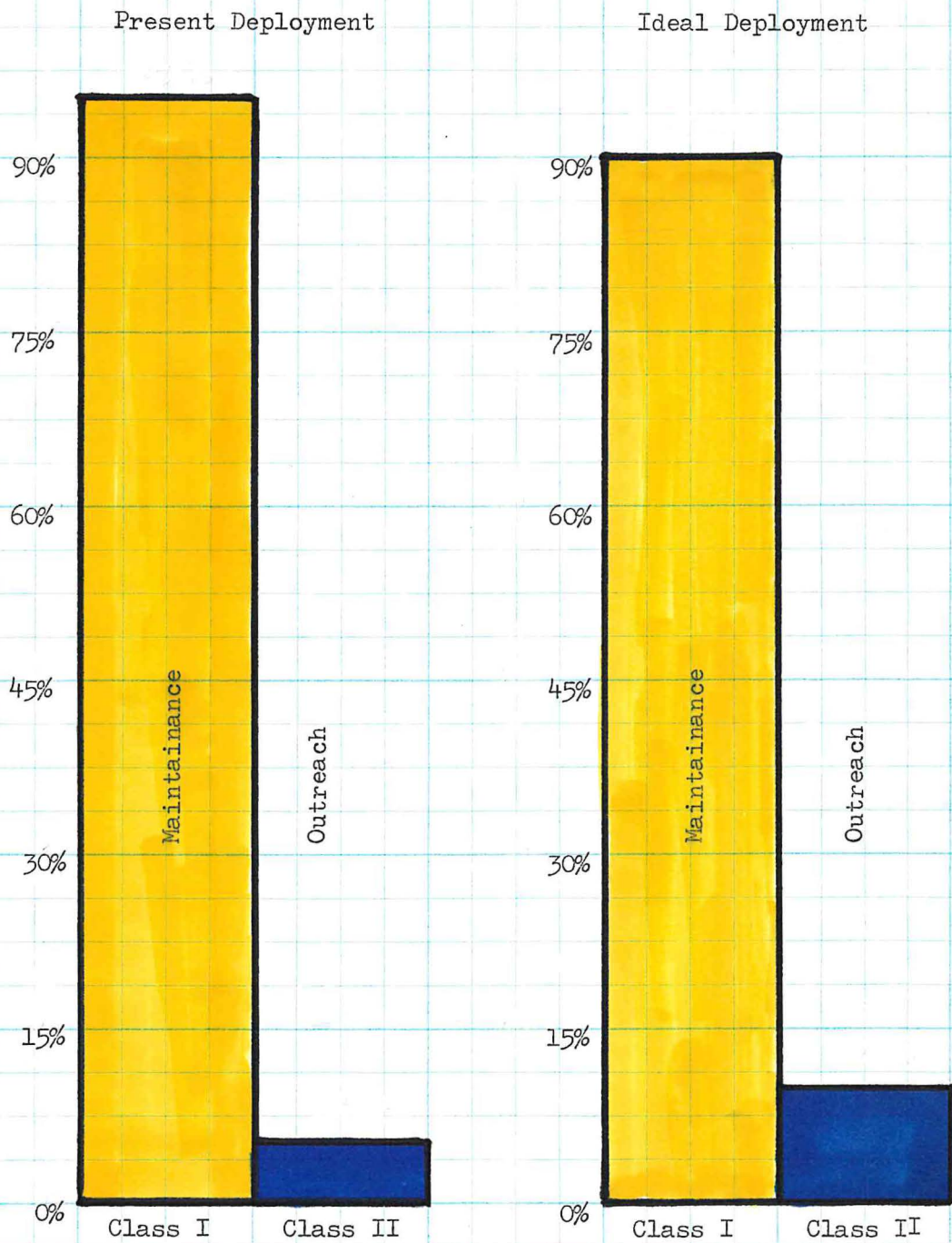
In order for the Madras Free Methodist Church to begin growing again, the necessity was for an increase in Class II leaders, and also probably an increase in one Class IV leader. Class I leaders were very important for the functioning of the church, for without this large group of volunteers who contributed so liberally of their time and

⁴⁵Ibid., pp. 89-97.

FIGURE 7

87

GRAPHS OF CLASS I AND CLASS II WORKERS
MAINTAINANCE AND OUTREACH
COMPARISON



energy, the Madras church would have been impoverished and would have had to close its doors. However, the primary purpose of the Church is to reach out in the name of our Lord to the lost. If everyone carried on the work of maintaining the church, and even demanded all of the pastor's time, who would do the work of outreach? FIGURE VII, page 87, distinguishes between these important workers by calling Class I workers "maintainance" workers, and Class II workers are called "outreach" workers.

What was needed was a balance of at least ten per cent of the people involved in outreach, or an increase of about five per cent in Class II workers. Home Bible Study leaders who were under the direct leadership of the pastor, and visitation workers need to be added to increase "outreach" workers. Perhaps the most urgent need was for some bus ministry workers, which would all be Class II leaders. Then there was a need for people to go to the homes of the community with literature distribution, which would be a means of discovering people who are interested and might respond to the Lord. These should be followed up immediately while the interest was kindled, as well as those who have shown interest by visiting the services of the church. A regular visitation night should be set aside for this in addition to the spontaneously made visits and planned visits at other times. All those involved in the outreach ministry need training programs, clear job descriptions, and an accountability to the pastor and Official Board (Society meeting).

Increasing the Church Staff

In May of 1973 the church voted in the annual Society meeting to draw up a job description and hire a Director of Christian Education.

The church was experiencing rapid growth over a ten-month period at the time, and attendance had almost doubled. Because of a difference of opinion over who should be hired, especially one man who was available and attending the church, the matter was effectively tabled. The rate of growth was then such that probably the church would have grown to 200 - 300 in attendance within the three-year period of the writer's pastorate, in his opinion. Whenever the position was tabled the rapid growth ceased and the church moved into a two year period of a slower growth rate. But during these two years, the church had stabilized the new leadership that came into the fellowship during the first year of rapid growth, and it seemed more ready to accept the idea of having more than one full-time staff person without the previous dissension of opinion among the membership.

During this two year period the church did choose to hire a part-time secretary for the pastor that became a two-day a week paid position. Finances also greatly increased until the church came into a much more favorable position to be able to afford a second staff person in 1976. With the change in pastors due at Annual Conference, the opportunity to have a man or woman to assist the pastor, as well as have a secretary half-time had become a real possibility. This increase in Class IV workers could mean a real increase in attendance in the church, especially if this person had at least half of his or her responsibilities in the outreach area rather than in maintainance. This could mean responsibility for the bus ministry and the program of visitation, as well as the area of Christian education.

DEPARTMENTALIZATION OF THE SUNDAY SCHOOL

Steps were taken at the annual Society meeting in May to adapt to the plan for reorganization of the Sunday school as provided for in the 1974 Discipline. In organizing for growth the departments of the work of Christian education were set up as age-group units under the direction of the Board of Christian Education.

Preschool Department

The preschool children of the Madras church had already been departmentalized for about two years in 1976. The Preschool Director had the responsibilities of seeing that all classes in the department had teachers, and that the Nursery had enough good workers to provide adequately for all the needs of young parents at Sunday services, Wednesday evening meetings, and special occasions such as special meetings.

Nursery workers for services. The church Nursery for infants and toddlers had been enlarged to two rooms within the above time to care for the rapid increase in children of this age. A "dutch door" was installed between the two rooms (see FIGURE III, page 68) and carpet was laid on the floor. Several baby beds were bought and placed in the Crib Nursery room. Workers were regularly employed from sources outside the church to care for infants and toddlers during services as stated above. In planning for growth, little change would be needed in the Nursery except for more beds in the Crib Nursery.

Preschool classes. A Nursery Class was provided for two and three year olds as the need was seen to teach even these ages. As the church continued to grow, the need for reorganization would be to move the

Nursery Class to the area of the Kindergarten Class for ease in the opening assembly held weekly for the preschool classes together. FIGURE 9, page 99, shows the first step needed to adequately care for both the Nursery Class and Kindergarten Class based on the Church Growth Committee's goals for the fall of 1976. As the size of these groups increase, it will become necessary to divide the Kindergarten into 4-year olds and 5-year olds as shown in FIGURE 10, page 100. The Amount of room needed per pupil was based on 20 square feet per person. Also, Joybells was the weekday program for preschoolers meeting from 9:30 to 11:00 A.M. on each Wednesday, and this program was planned well for expansion as described on page 62 of this project.

Primary Department

Important changes were made for the older children as the plan for reorganization was inaugurated at the Society meeting in the spring of 1976. The C.Y.C. (Heralds) program was placed under the Primary Department Director who then was giving direction to the programs for Sunday school and weekday clubs as well, much as the F.M.Y. had done for years. This should be a real help for growth, especially as prospects are followed up from both Sunday school and C.Y.C. FIGURE 9, page 99, provides for a removal of the wall between where the Primary I and Primary II classes now meet. This important change would be a shift from individual teachers and a smaller number of children in one room, to a concept in accordance with Aldersgate literature. This would mean a lead teacher and regular assistants in the classroom. Instead of dividing classes as they grow, the Primary Class would be kept together

as the goal of 34 Primary children is reached in 1978. The class would move into the Fireside Room after a folding door is installed along a beam in the ceiling. FIGURE 10, page 100, shows a suggested table arrangement for as many as 36 students present, while having from three to five teachers working together.'

Junior Department

The Junior I and Junior II classes would follow a similar pattern of reorganization for growth. Both the Junior and Primary classes could grow quite rapidly as a result of the bus ministry proposals as given in Chapter V. The Junior classes would first be combined and moved into a larger room as shown in FIGURE 9, page 99, and then changed to the Fireside Room when growth demands it. The C.Y.C. (Cadets) program would be under the Junior Department Director in the same way as the Primary Department would be organized. The Junior Department Director would thus have charge of only three age groups (classes) and could concentrate on making the ministry to the junior age children effective, reaching the goal of 36 enrolled by the fall of 1978 with effort, but easily.

Youth Department

The Youth Department was organized for growth at a Society meeting in January of 1976 according to the reorganization plan (see FIGURE 2, page 67). This was done because the pastoral assistant, Ted Nisley, was coming in March for a six month period. This provided for planning and coordination to more properly use this young man in the church's outreach. At the same time a College and Careers Director was elected having responsibilities comparable to the F.M.Y. and Young Teen directors. These three

to accomplish these goals would be set forth, adopted, and worked at, such goal setting becomes a useless exercise. The church must decide in prayer if the "price for growth" would be something all are willing to do; otherwise these goals become just empty hopes and dreams. Growth does not come automatically, but comes at the price of prayer, sweat, and faithfulness. Leadership must be motivated for growth and methods employed that will bring growth as responsive people are reached by the gospel. The potential was present at the Madras church, but the church was not yet motivated. A compassion was needed like that of our Lord,

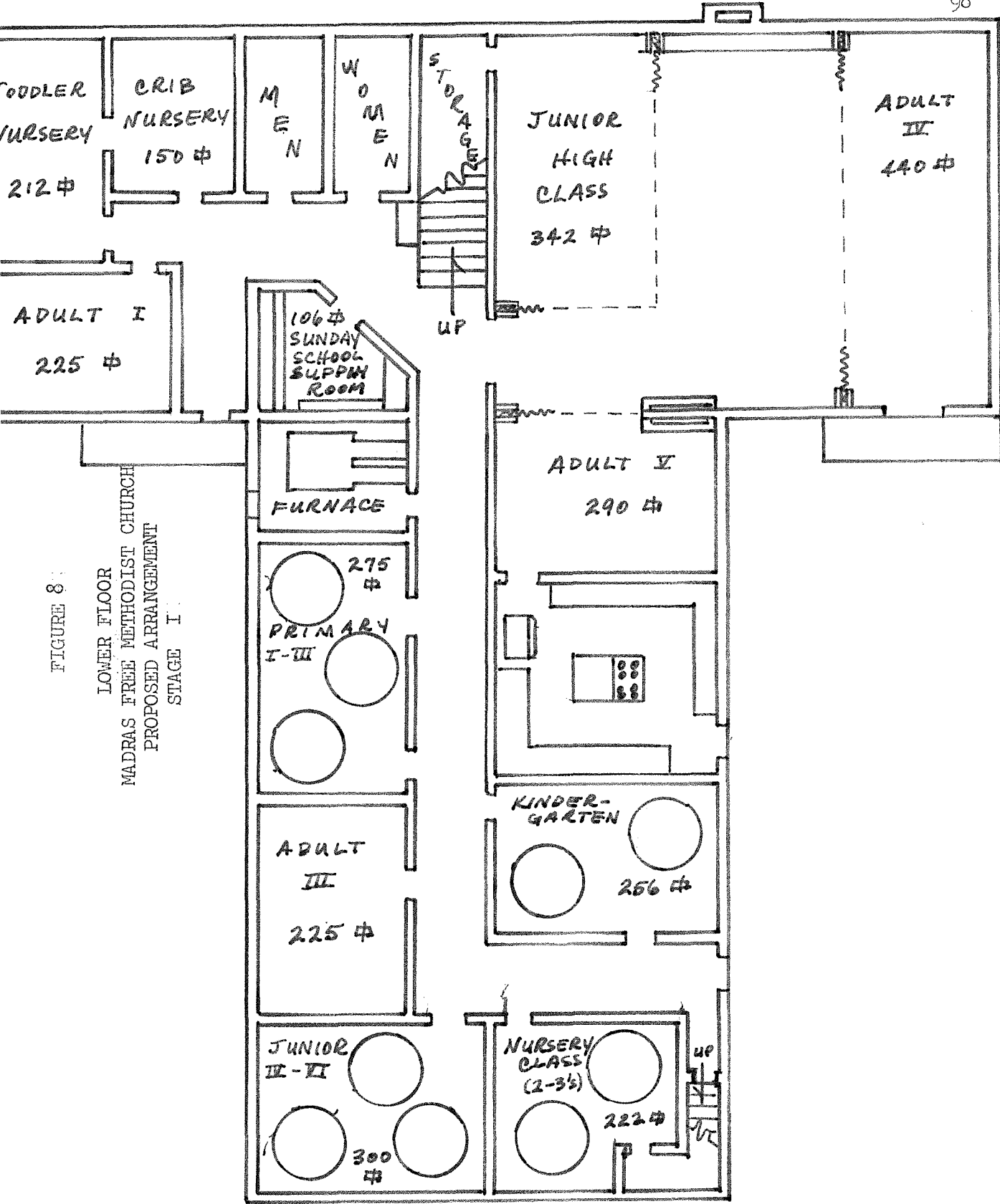
And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. Then He said to His disciples, "The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest."

(Matthew 9:36-38)

The most important method of outreach by volunteer workers of the Madras Free Methodist Church was the bus ministry, a subject involved enough that the next chapter is devoted to it exclusively.

FIGURE 8

LOWER FLOOR
MADRAS FREE METHODIST CHURCH
PROPOSED ARRANGEMENT
STAGE I



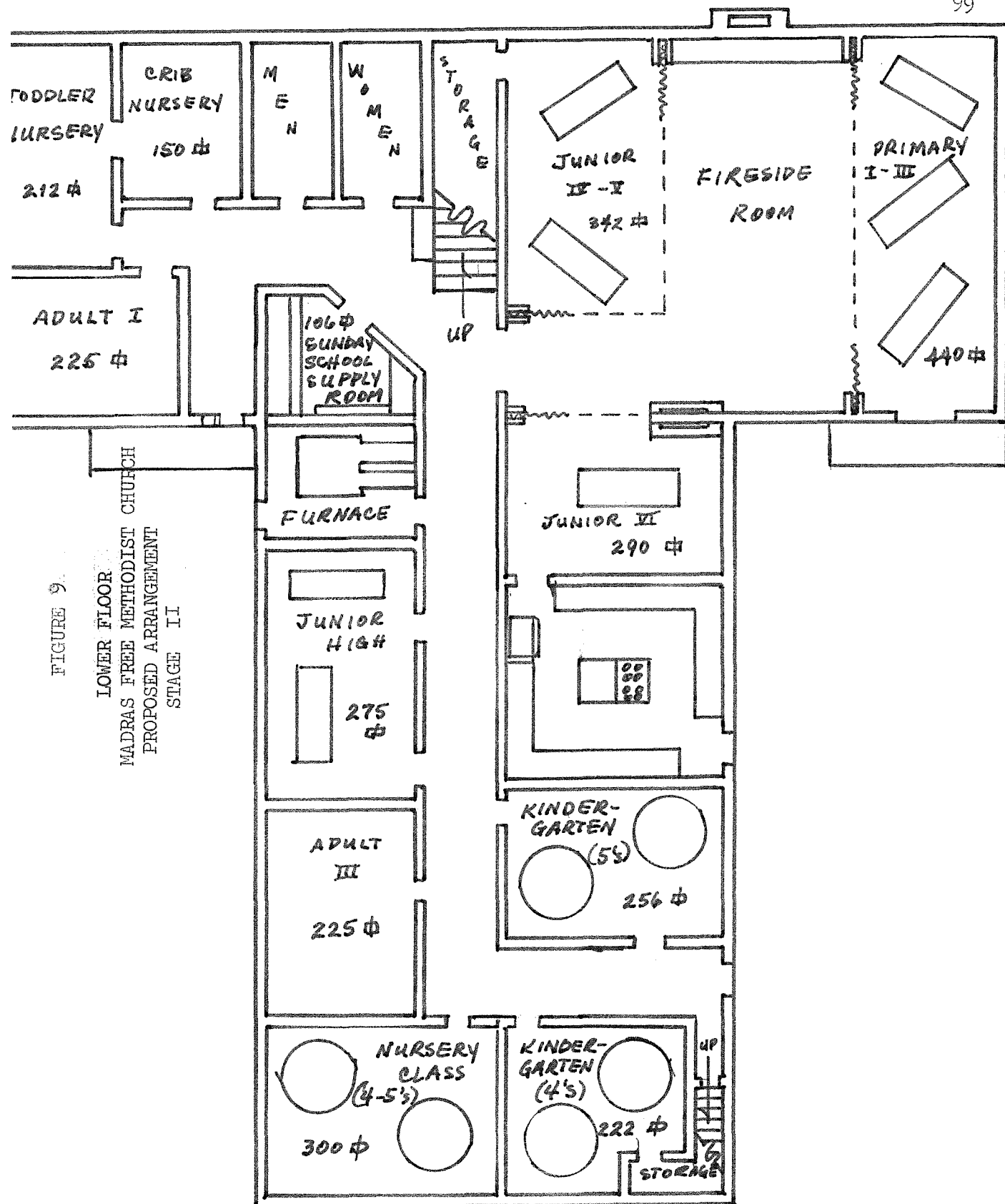


FIGURE 9

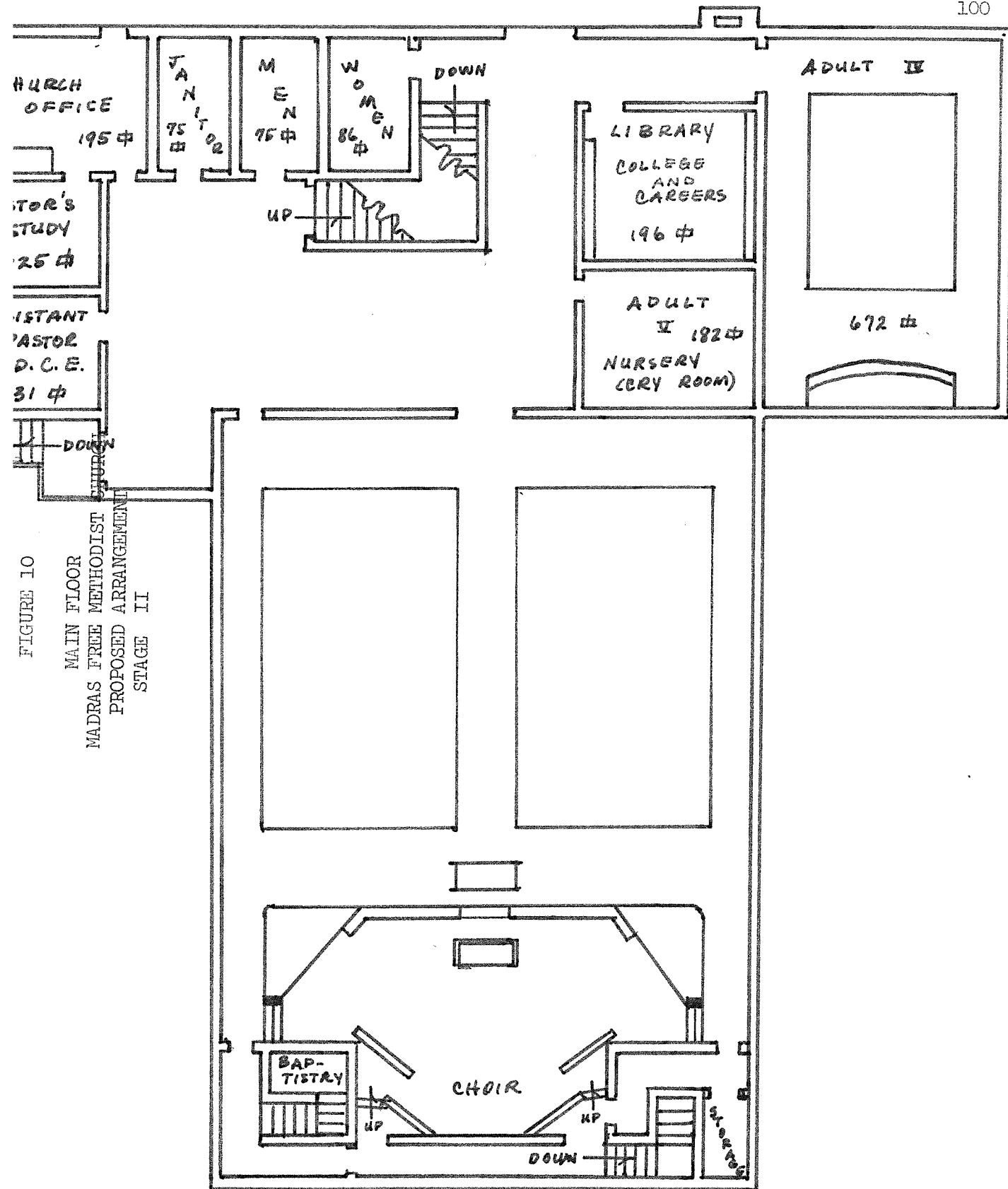
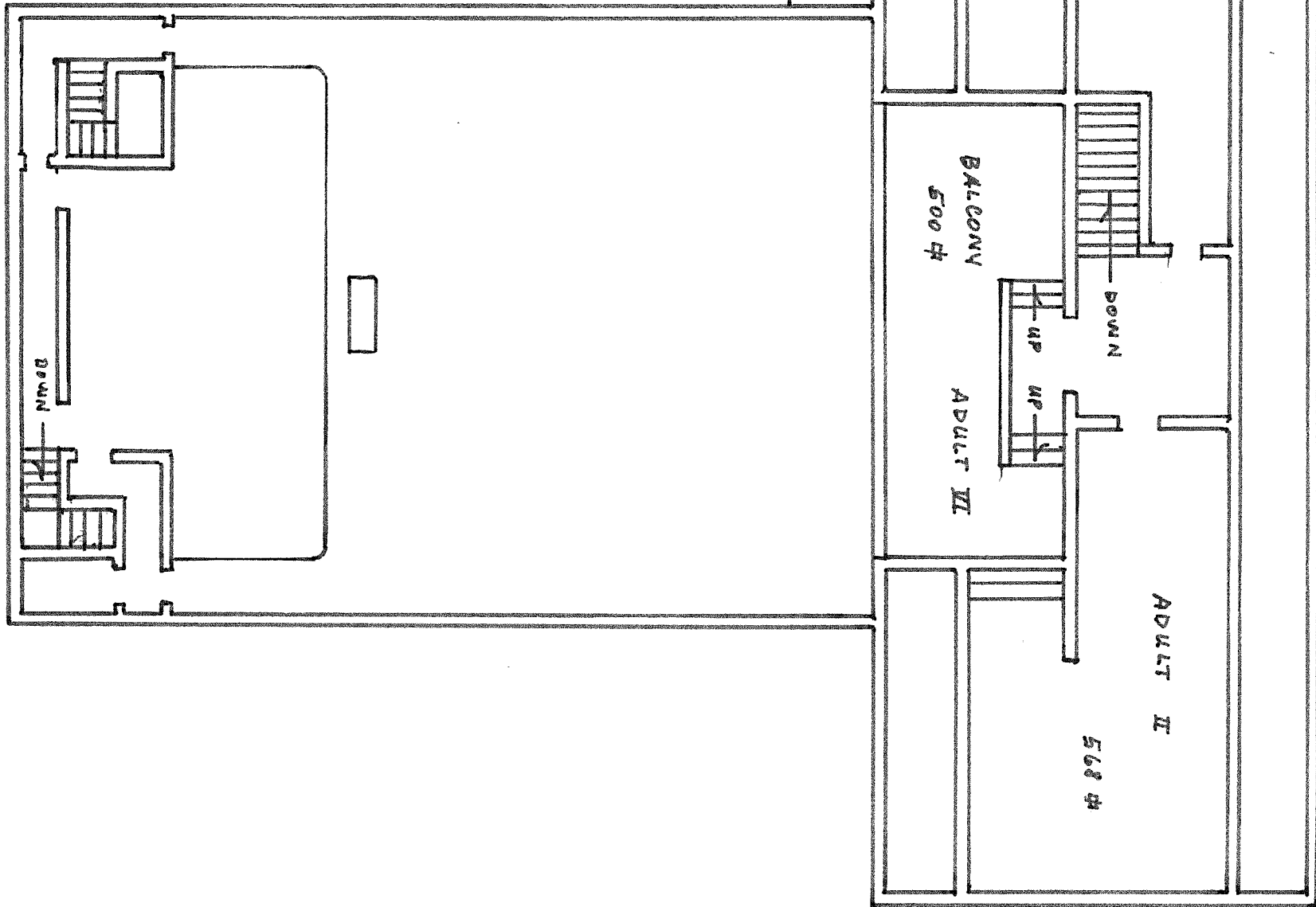


FIGURE 10

MAIN FLOOR
 MADRAS FREE METHODIST
 CHURCH
 PROPOSED ARRANGEMENT
 STAGE II

FIGURE 11

MAIN FLOOR
MADRAS FREE METHODIST CHURCH
PROPOSED ARRANGEMENT
STAGE II



CHAPTER V

BUILDING A SUCCESSFUL BUS MINISTRY

INTRODUCTION

In December 1f 1975 at the annual fall Society meeting, the motion for the church to begin a bus ministry was adopted by an overwhelming vote. At the next Society meeting, which was held in late January of 1976, a Bus Ministry Committee of five men was elected with the chairman being the Director of the Bus Ministry. This committee had the responsibility of launching the bus ministry and helping the director in his job of proposing rules for the use of buses. The Director of the Bus Ministry was not made answerable to this committee, but to the Society meeting and perhaps more directly to the pastor. His task was primarily that of developing a bus ministry, the training of workers, and then the giving of enthusiastic and inspiring leadership. The success of the bus ministry rested primarily upon the shoulders of the Director of the Bus Ministry.

Why Have a Bus Ministry?

Although the church had decided to launch the program and had chosen a willing and dedicated leader to direct a bus ministry, the purpose behind the program would determine not only its success but also how the program was developed.

The greatest single reason. Coggin and Spooner published a booklet that says well the most important reason for developing this ministry,

Perhaps the greatest single reason for having a bus ministry lies in the potential for evangelistic outreach--witnessing to the saving power of Jesus Christ to those around us.⁴⁶

The Great Commission is the reason why to have a bus ministry.

The command, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:19-20), can be fulfilled to a much greater degree with a bus ministry because individuals and families can be reached through a bus ministry that can be reached no other way. This method of going to the people instead of waiting for them to come to the church has real merit. Waiting for people to come shows a lack of evangelistic concern. Real love for the lost will accept the Master's Command, "Go out into the highways and along the hedges, and compel them to come in, that my house may be filled" (Luke 14:24). This also means our greatest concern will be for children and the poor to be reached, because not only are these neglected by most churches but among these come the most responsive people to be reached by a bus ministry.

Other important reasons. There are other good reasons for having a bus ministry, too. Often people would like to attend church when they are asked, but they decline. The negative response may be overcome simply because the bus ministry provides transportation. Riding with

⁴⁶James E. Coggin and Bernard M. Spooner, How to Build a Bus Ministry (1971, Broadman Press, Nashville, Tennessee), p. 3.

another family may seem to the one who needs transportation too great a burden on them, but these feelings of pride are overcome because the purpose of the bus is to help people get there. Also, children, youth, and adults actually become interested and are attracted to a Church because of the bus. Showing people that you care enough to want them opens a ministry to many doors that would otherwise be closed. And the bus stopping at their door makes the Church just as close as being on the same street within walking distance. "The bus ride is simply the opening exercises for their Sunday School Class. Also, the bus captain becomes a real arm of the church going into the particular community that he has been assigned to."⁴⁷ All of these reasons still center in evangelistic concern.

Key to a Successful Bus Ministry

Every book written on the bus ministry has one definite word on the subject to say. In order to have a bus ministry that is effective, there must be a dedicated person in charge that has this as the total ministry of that person. "The program should not be directed by a committee or should not be placed under the preacher if he is unable to give sufficient time."⁴⁸ Some people call this person the Bus Pastor, but

⁴⁷Wally Beebe, All About the Bus Ministry (1970, Sword of the Lord, Murfreesboro, Tennessee), p. 22.

⁴⁸David Powers, Church Bus Director's Handbook (1973, David Powers, Williamstown, West Virginia), p. 1.

our church had chosen to have a volunteer worker called the Director of the Bus Ministry who was in charge of the program who was directly responsible to the pastor and the Society meeting.

PREPARATION FOR A SUCCESSFUL BUS MINISTRY

There is a lot of prejudice in churches against children and young people, especially if they don't act properly during church services or if they are rowdy before or after services. The problems of having a number of children suddenly appear in church services will be dealt with under the section on incorporating children into the church. The concern now is that we should see children as Jesus sees them and put the importance on them He put on them. Certainly the fastest and surest way to evangelize any community is to begin with the children. By only tolerating them or pretending to accommodate them means a church doesn't really care about these young souls, and this will be communicated to the children and their parents. In launching a bus ministry the church should be informed and ready for problems as they arise, and have a vision for ministry to carry through.

Training Workers

An effective bus ministry will bring a large number of new people into the church and there should be the necessary enlistment and training of workers prior to and during the launching of the bus ministry. Besides bus workers, additional workers will be needed for Sunday school classes and weekday clubs. (C.Y.C., etc). Also, preparation for

receiving the children into worship services must be made by enlisting "adoptive parents" who will teach new children how to worship and show interest in their families as well. And the question of how many buses and what routes and other use of the buses naturally arises.

Director of the Bus Ministry. The director's qualifications include all the traits necessary in the bus captains, the drivers, and the helpers. He must be an example of these things in order to lead others in becoming what they need to be and doing what they need to do. The following list of traits that the director needs to have in order to instill them in the workers under him is given:

1. Maturity is necessary in order to lead people without irritating them and to inspire the recognition necessary for leadership acceptance.
2. Faithfulness is necessary in discharging duties because without it other workers will tend to lack faithfulness and the whole program will collapse.
3. Dedication is necessary in order to put in the time necessary to do a good job and to instill dedication in the other workers.
4. Heart purity is necessary in order to have the evidence of a life separated from the world, which shows in speech, habits, and appearance.
5. A Victorious spirit is needed, one that encourages and uplifts others, rather than being "down in the dumps", grouchy,

irritable, or ready to criticize others. Also of importance is a readiness to praise another's work and willingness.

6. Dependability is necessary because the pastor and church and other workers depend upon the director and also workers will be no more dependable than their example.
7. Knowledge about all aspects of the bus ministry is necessary so that workers will respect the director's advice and teaching as to how to get the job done.
8. Being a good driver is necessary to be able to train the Bus Driver in the safe and efficient driving of the vehicles.
9. Enthusiasm is necessary because if a director is not energetic and enthused, then neither will the workers go do the necessary hard work with the enthusiasm to convince others of the importance of what they are doing and to come.
10. Vision is necessary or the bus ministry will perish; workers without specific and well-defined goals, or lacking in the knowledge to reach these goals, will not succeed.
11. Ability to take pressure is necessary because a director will have to live with pressure from the pastor, teachers, parents, undisciplined children, mechanical breakdowns, and other like pressures without talking about quitting, but rather continuously walking by faith believing that this is God's will and satan wants to destroy this work, but he will not prevail against God's Church!

12. Cooperation is necessary so there is peace and harmony with the driver and helpers, so he or she should be able to show love and appreciation for others.

The Director of the Bus Ministry needs to be one who cares about leading the lost to Christ. This means personally being a soul-winner, so the bus workers will be encouraged to be soul winners. The bus ministry needs to be directed in such a way that people's opportunity for eternal life is not marred by negligence or lack of concern. If the director is not engaged in the bus ministry for the sake of saving souls, then he will soon become discouraged and be ready to quit. So, he must talk constantly of souls being saved. He must pray for the workers daily, thank God for them, and ask His blessings upon each of them. This will be a ministry of the Lord.

Church Bus Captains. The Bus Captain is the key to a successful bus ministry because this is the person who is responsible for building up his or her route. Qualifications for bus captains are as follows:

1. Maturity is necessary because a captain must be a good leader, able to get along with other church workers and able to convince parents to allow their children to ride the church bus.
2. Faithfulness is necessary both in discharging responsibilities as a leader and in attendance at all church services.
3. Dedication is necessary in order to visit at least three hours on Saturday and to ride the bus to make the route each time.

4. Heart purity is necessary in order to evidence a life separated from the world in speech, habits, and appearance in personal contacts with people.
5. Cooperation is necessary so there is peace and harmony with the driver and helpers, so he or she should be able to show love and appreciation for others.
6. A pleasing personality is necessary because children will not ride unless the captain is pleasant and shows joy, which brings an atmosphere of happiness and a good time to the bus rides.
7. Dependability is necessary because children and adults need to know the bus comes on time, and the director and the church needs to have the riders brought to the church on time.

The bus captain needs at all times to remember that he or she is a part of a team and as such is subject to the guidance and leadership of the Director of the Bus Ministry. The reasons for decisions may not always be seen, and there may be disagreements sometimes, but it must be clear that the director is in charge. If this authority is not respected, then how can the Bus Captain expect the same thing from the bus workers under him or her. Respect for authority begins by respecting it personally.

Again the primary purpose of the bus captain is to save souls. Saturday visitation time must be of first importance above other things. And, Saturday visitation time is not for taking time to lead people to

Christ but to enlist riders. Visits should be short and to the point, and another time should be set up for Bible study and leading them to Christ. Throughout everything that is done, a Christ-like spirit should prevail for the task is to minister.

Church bus drivers. A bus driver has an unusual and rewarding place of service for Christ and the congregation. As an indispensable member of the team, his or her first concern is for the safety of the passengers and for getting them to services on time. The bus driver should thank God for the privilege of being a part of this ministry and can count those won to Christ as personal work just as any other bus worker. While driving, the bus driver should keep his or her mind on the job, and the driver is never to leave the bus unattended, for this is the job he or she has. Others can leave to do the things like escorting children across the street and knocking on doors. To be a bus driver, the requirements are:

1. Be at least 21 years of age.
2. Be of good moral character and a committed Christian.
3. Hold a current driver's license and qualify physically.
4. Be trained in the operation of a school bus and know the laws regulating buses.
5. Be courteous, dependable, and neat in appearance.

There is not usually as much glory associated with being a bus driver, and the importance of driving the bus is not really appreciated by many, but the glory that comes from the Lord makes it worth it all.

Being a bus driver requires sacrifice, and he or she should realize that the honor of sacrificing for the cause of Christ is worth it that others might be saved. The bus driver should also realize that his or her responsibility is primarily one thing--the safe operation of a bus, which is a grave responsibility. The bus driver should know that he or she is part of a team that is being used of God to bring the multitudes to the Lord Jesus Christ.

Church bus helpers. Each church bus has a team consisting of a captain, a driver, and one or more helpers. The helper has a vital role in the success of the bus ministry. When this person does the job well it often makes the difference between buses which run a fourth to a half full, and buses filled with riders. Responsibility for this team member is primarily for the program on the bus. The following are several good reasons for having a program on the bus:

1. It solves many of the discipline problems that would occur if there was not a program, because children grouped together are going to do something!
2. It is a good opportunity to learn things of the Lord. Probably most programs will have singing and a good Bible story that holds attention, helping them to learn God's Word.
3. It is a good opportunity to promote Bible memorization, giving them verses from God's Word that will help them the rest of their life.
4. It helps children enjoy the ride to and from Sunday school and church services, and makes a happy bus!

Most of the success of the helper will depend on personal commitment to Jesus Christ. This means the helper will be there to minister and not to be ministered to, though such unselfish service will always have its rewards. There must be a great love for children shown in everything that is done and how people are treated. Christ died for the lost and lost children certainly will be welcome in the kingdom. Getting up early on Sunday morning and helping visit on Saturday are sacrifices, but these times can be the most valuable and rewarding times in a helper's life. A helper must remember that the Bus Captain is in charge and that the team must cooperate and work together for a successful bus ministry.

Sunday School teachers and other workers. The continued success of a Church bus ministry will depend on the teacher of the Sunday School Class and the work of others from the one who directs them to a class and includes the pastor's attitude. An unprepared Sunday School teacher can hurt a bus route. Preparing a lesson on Saturday night or even Sunday morning means an unprepared teacher who cannot teach interesting lessons. The whole purpose for bringing those in buses is to hear the Word of God in Sunday School and worship service, that they might respond and have life in Christ. And it is between the two--failure to prepare and teach, and failure to visit--that a bus route and even a bus ministry will die!

How, then, does a teacher prepare to meet the new people and have interesting lessons? First, the teacher must plan to be at the church at least 15 minutes before class starts for prayer, last minute class

room readiness, and to greet each person as they come. First impressions are often lasting impressions and the teacher is a representative of Christ. The new person needs compliments and genuine smiles of acceptance and they need to have love shown to them. A good way for "first arrivals" to be greeted is to have an "interest center" in the department room to take them to as they come.

Then the teacher needs to have interesting lessons by a mastery of the material. Yet the teacher does not have to teach "all" the material, for the concern is to use the material and other resources to effect life-changing attitudes. In an atmosphere of love and acceptance, the teacher should evangelize in the class every week. The teacher is directly responsible for evangelism as a part of the instruction. The good teacher handles the Word of God in such a way that the art of soul-winning is a regular part of the teaching. And the teacher is qualified in that he or she has a deep personal knowledge of the saving power of Christ and is involved in regular Bible study, both at home and in a weekday Bible study group.

The greatest qualification of a teacher is that he or she love those in the class and others we are trying to reach with the love of Christ. A teacher may be ideally prepared and possess good qualifications as a teacher, but if those in the class are not loved enough to call on them in the home and does not love them enough to lead them to Christ, then that teacher has failed to fulfill the calling of Christ as a teacher. God's love should burn within the teacher as the challenge is accepted in full.

The pastor and other persons who are a part of the leadership of the church should also reflect this same love and care that expresses itself in acceptance and outreach into the community. For evangelism is the purpose of the church. There should be greeters at the doors both before Sunday school and before and after the worship services of the church to give a warm welcome and to help people to know where to go if they don't know. Again, first impressions are important! And a genuine smile and enthusiasm are contagious, and people want to be a part of something that is interesting and exciting. Thus the outreach into the community provided by the bus ministry will become the work of the whole church. While it is only one of the means of reaching out to others, for it to be effective there must be support and cooperation from the church as a whole in order to succeed.

Securing Buses

When Madras Free Methodist Church voted to launch a bus ministry, a treasurer was also designated to receive funds and gifts to pay for one or more buses immediately began to pour in for the project. Some churches rent buses, but there seemed to be no buses available from local sources, so the church decided to buy used buses.

How many buses? The cost of buying a bus is a definite factor in deciding how many buses. The costs vary greatly and the church wanted to spread the money as far as possible but yet with the wisdom of buying buses that weren't worn out and in bad need of repair. "It seems that

many churches pay from \$1200. to \$2500. each for these buses."⁴⁹ Prices in recent years have skyrocketed because of demand, and the ability to buy buses costing from \$150. to \$500. that are worth anything and not in bad need of repair is about gone.

What size buses? The size of the bus will also be important. The Bus Committee had suggested that buses be forty or more passengers, yet avoiding those seating 66 or 72 passengers for the Madras community. Several reasons were given for this decision including turning around on country roads, the cost of repairing, and it being easier on the driver. The decision was to avoid the smaller van because of the cost per mile and the initial cost of buying is similar for the van and a 60-passenger bus. In relation to cost and size, Wally Beebe says,

There are many reasons for getting a larger bus. One is the psychology of it. If a man has a challenge of filling a van that holds twelve people and he fills it he thinks he has done a tremendous job! If you challenge him with a 60-passenger bus he still looks for that 60 to be filled. Very frankly it's just as easy to pack a 60-passenger bus as it is a 12-passenger bus.⁵⁰

Also, the larger bus would be more practical for other trips the church needs a bus for such as youth camps and retreats for youth or adults on the weekend.

Two buses are needed to start. Then there is the question of how many buses should the church buy to initiate a bus ministry. This had not been settled at the time of this writing at Madras, but

⁴⁹William A. Powell, Establishing an Agressive Bus Ministry (1973, Church Growth Publications, Nashville, Tennessee), p. 78.

⁵⁰Beebe, op. cit., p. 32.

certainly many people had in their minds starting with one and adding another when that one succeeds. But as Powell wrote, "Most of the churches that begin with only one bus fail."⁵¹

There are some notable exceptions to this of the churches that have begun with only one bus and been very successful. But the fact there seems to be a direct relationship between failure and starting with one bus should be seriously weighed. Here again the reason for failure is not simply beginning with just one bus but not seeking and following God's will.⁵²

Both Powell and others are convinced from experience that starting with one bus seems open to many pitfalls that result ultimately in failure. And failure has an immunizing effect so that churches blamed the bus ministry concept rather than inadequate preparation or lack of vision and work. There would be an advantage in having several bus teams in that they could learn from each other and the competition between these teams can encourage each other. One team going it alone would have more problems to overcome. In talking with several churches in the area about their bus ministry, there was a general admittance of failure. All had just one bus, which usually didn't have workers with preparation or vision, so it had just degenerated to providing transportation for some children each week. Since the Madras Church has sufficient resources to buy two buses, all indicators said that this is the number the bus ministry should start with. And with vision and enthusiasm on the part of the Director of the Bus Ministry and the Bus Captains,

⁵¹Powell, op. cit., p. 30.

⁵²Ibid., p. 31.

this ministry could be launched successfully and be a tremendous evangelistic outreach into the homes of nearly 9,000 people in Jefferson County within easy access of the church, the majority of which are not part of any church or religious organization.

Choosing the Routes.

There are several good directions for bus routes. One route should definitely go through Metolius (4 miles southwest of Madras, population 300) and also through Culver (9 miles southwest of Madras, population 410). Although Culver had two churches and Metolius had one, there were many children (and families) who were not in church and these were responsive to people from our church picking children up and bringing them to church. Another route would be the Madras area, paying particular attention to Bel-Air addition, North Unit and Mountain View subdivision near the elevators, and trailer courts. Both the above named routes would yeild riders and have the potential of being divided into two routes each. The Director would want to assign areas to be visited so there would not be overlapping and doors knocked on twice. Since other churches in the area did not have successful bus routes, there would be little danger of taking children away from other churches or picking up riders from other churches.

Beginning the Routes.

The Director should take the new Bus Captain volunteer and tour the area assigned for starting the route. Much prayer and the practical aspects of looking for signs of children would indicate what homes to

start visiting. The Director should then go visiting with the Bus Captain on the Saturday before beginning the route on Sunday. A minimum of three hours each Saturday should be spent, usually talking to the children first and then to the parents, so the best time to go would typically be from 9:00 to 12:00 on Saturday morning. Sometimes visiting on the route would have to be done during the week or in other spare times depending on the Captain's job and other factors, but three hours a week should be the minimum. The easiest way would not be to go door-to-door, but to follow leads or start talking to a group of children playing outside.⁵⁵ And contacting children should be done with contagious enthusiasm, plus handing the parents a brochure explaining who the visitor is and what the visitor is doing, first with the children then asking their parents please may they go:

Then on Sunday morning the Bus Captain should call every home on the route (that has a phone) shortly after 8:00 o'clock saying, "This is your bus captain to take you to the Free Methodist Church this morning and I'll be by at 9:00 to pick you up (or whatever the time). Goodbye." Door hangers are needed to hang whenever no one is home telling them you'll be by next Sunday. As the bus approaches the home the driver should begin honking and if the children and/or other riders don't come out immediately, the Captain should then knock on the door. Waiting until people are dressed can really mess up a schedule, so riders should be encouraged to be ready when the

⁵⁵ Ibid., p. 48.

bus comes. The bus should be on a schedule to arrive at the church between 9:30 and 9:45 A.M. and leave the church between 12:15 and 12:30 as services are over for Sunday morning services, and a similar schedule for other services. Care should be taken to get all the riders on the proper buses by the Director or assistant.

Children and Worship Services.

Americans are very conscious about their children being in school and learning all they can. But care about their learning to know the truth of God is often absent and church is viewed as a "club" for those who care for that sort of thing. There are parents who are quite willing for their children to attend Sunday school, weekday club activities, or vacation Bible school, but often they see no need for them to attend worship services except on special occasions. Quite often when the husband and father comes to a commitment of Christ, then he thinks in terms of family worship at least on Sunday morning. These patterns of thinking affect a bus ministry and causes church people to think seriously of an alternative solution to the new children attending worship services. This is especially true when the worshipers are feeling uncomfortable because of noise made by children during the services.

Alternative: children's church. Many churches have begun to have one or more graded worship services and some people are quite convinced that this is the best solution. The graded worship service attempts to conduct worship in another location at the child's level. In some

churches the children stay in the sanctuary until time for the sermon and then the children from sixth grade down are removed because they feel the sermon is not intended for "little people." Also, parents (adults) are often in favor of this because they say they get more out of the services (or the sermon) when they aren't bothered by the children. The key to a successful children's church is an outstanding and dedicated leader, trained in involving children. Most churches have great difficulty securing such a person even though they may have money to hire someone. Sometimes the pastor's wife is volunteered for the job or another woman in the church. Experience shows that the elected leader may faithfully do the task, while at the same time his or her heart's desire is to be in the regular worship service with the other people of the congregation.

Alternative: adoptive parents. While the graded worship service (children's church) seems attractive to the unchurched families and there are parents who say they would rather relax and concentrate on the service knowing that their children are being taught to worship in another part of the building, probably by far the best solution is termed "adoptive parents." And a second consideration is that many church leaders have started graded worship services and they now wish they could do away with them.

The idea of graded worship services has come as a relatively recent development and represents an idea that children are unable to worship properly in a regular service of worship. Ephesians 6:4 reads, "And, fathers, do not provoke your children to anger, but bring them

up in the discipline and instruction of the Lord." For over 1900 centuries Christians have believed that the parents, and especially the father, had the responsibility to teach their children and train them to worship almost from infancy. In our age of specialization we would seem to expect and desire that everything is best done by the specialists, even training children to worship the Lord! Yet God's method for passing on the faith from generation to generation has not changed. Deuteronomy 6:4-9 reads:

Hear, O Israel! The Lord is our God, the Lord is one!
 And you shall love the Lord you God with all your heart and
 with all your soul and with all your might. And these words
 which I am commanding you today, shall be on you heart; and
 you shall teach them diligently to your sons and shall talk
 of them when you sit in your house and when you walk by the
 way and when you lie down and when you rise up. And you shall
 bind them as a sign on your hand and they shall be as frontals
 on your forehead. And you shall write them on the doorposts of
 your house and on your gates.

Although we do not have to practice all the Jewish customs, as the new Israel of God the moral command for family training is still in effect. Children from earliest childhood should be trained by their parents to worship God. Although they may not understand fully everything that is said in a worship service, they certainly can be taught to worship at ages 2, 5, 8, or 12 (and others in between) and this should be done by the parents, especially the father. Parents who don't want to be bothered by their children are saying they don't want to be bothered with God's command to train their children. The Sunday school, and weekday clubs, can only assist the parents in their daily responsibility to bring their children up "in the Lord."

The morning and evening worship service are the central activity of the church. All other activities revolve around these including Sunday school as the major teaching activity and arm of discipling. Children who are taken home after Sunday school are being denied the major work of the church. Yet it is true that children without parents are disruptive. The solution is simple! People who attend regularly should become "adoptive parents" for one or more children and sit with them during worship services as if they were their own children. These "adoptive parents" should also adopt the family of these children, making friends with them and seeking to win them to the Lord and His Church. In this way disruption is lessened in services and children learn to worship in the sanctuary in a family setting, for the whole family belongs in worship services together.

CONCLUSION

Madras Free Methodist Church was ready to begin a Bus Ministry in 1976 which could be of great success if done properly and with the full cooperation of the whole church. The primary purpose was evangelistic outreach and this was one of the best means of reaching many of the people in the area with the Gospel. Several things were necessary for it to succeed and they could be summed up by saying that it is necessary for the whole church to believe in this ministry. Certainly the Director of the Bus Ministry would be a key person in its success as would be the Bus Captains. And all the other helpers and workers would also be vital, as well. And the preparation of the Sunday school

and church services to receive a number of new people rapidly is also vital. Since the purpose of saving souls should be uppermost in the leader's minds it should be a success, if prayerfully entered into. It seemed important that two buses be secured immediately, and that the program begin in the spring. This would show that Madras Free Methodist Church was really a church that cared, and one that wanted to grow.

CHAPTER VI

SUMMARY AND CONCLUSION

The approach to this project has been to analyze the community and the church from an evangelistic concern, and then to suggest some priorities based on church growth principles. Without a sense of direction and clear cut goals, a church is like a ship in the water without any power. Someone at the helm makes no difference because the ship is not moving through the water. It is helpless and will be buffeted about whenever a storm arises. Not only is the church unable to make any headway in growth and community impact for the gospel, but without any kind of effective movement it is open to external forces acting upon it. Therefore it has been one purpose of this study to bring to bear upon the Madras Free Methodist Church some principles of church growth so the congregation and others reading this study may find success in their task.

Evangelism involves the past, present, and future of the person being saved, and not just the initial decision of coming into a saving knowledge of Jesus Christ. Applying Christ to a person's life through the work of the Holy Spirit is a lifelong process. God is a holy God and He requires holiness of life for all who would become His people (Leviticus 19:2 and Matthew 5:48). He has provided that the believer becomes wholly sanctified through the application of the blood of Christ to cleanse all sin from the believer and through the infilling of the Holy Spirit so the person may continue to live pleasing to God and

successfully repel the attacks of the tempter (Ezekiel 36:25-27 and James 4:7-8). But salvation is not complete as long as we live a physical life in this "body of death" (Romans 7:24 and Revelation 2:10). So the Word of God needs proper and continued application in order to bring ultimate victory over sin and death for each person saved so that the ultimate perfection is finally reached as eternal glory is entered through death.

Since evangelism is the lifeblood of the church, the whole program of the church should be focused on evangelism as priority number one. Jefferson County had more than 6,000 people who were related to no church or religious organization whatever. This was about 70 per cent of the population of the county which was typical of Oregon and the west coast in the decade of the seventies. Madras Free Methodist Church was not organized to reach its community for Christ according to church growth principles. Class I workers, those spending their time and energy in "maintainance" of the church, were well above ninety per cent of the workers of the congregation. Class II workers, those spending their time and energy in "outreach" for the church, were fewer than five per cent of the workers of the congregation. In order to begin growing, at least ten per cent of the workers must be in "outreach." Probably the primary means of motivating the congregation to establish the priority of outreach would be the administrative style of the pastor. He would need to train concerned people how to lead other people to Christ and challenge them to accept positions in a ministry of outreach.

Part of this task would be the bringing about of attitude changes among the church membership. High membership standards should be seen as an asset in reaching people for Christ instead of a limiting factor in church growth because people want to be saved from their sins, not encouraged in them. A second change needed would be to include lower income people in the leadership of the church because people are attracted to a body that includes their "kind of people." The greatest growth potential in Jefferson county was among the poorer or working class of people. The church had a "natural barrier" to growth because most of the congregation and nearly all of the leadership was made up of the business and professional class of people.

The most effective way of crossing this barrier to growth would be to begin a successful bus ministry. This would bring into the church a large group of poorer or working class people who would then identify readily with each other making the church able to keep this group of people instead of losing them in a few months by unintentional exclusion through lack of fellowship. Even though the Society meeting voted to begin the bus ministry, the resistance to these "kinds of people" becoming a part of the church will focus in the leadership. Only by a sustained leadership of the pastor and other church leaders who believe in the Great Commission meaning "all people" will this barrier to growth be crossed over effectively.

The Church Growth Committee had set some challenging but reachable goals for increased attendance, but this would necessitate some changes at minimal cost. Such changes and growth would be according to God's calling.

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