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An Analysis of the Pastor's Relationship to the Sunday School in the Oregon Conference of the Free Methodist Church

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AN ANALYSIS OF THE PASTOR'S RELATIONSHIP
TO THE SUNDAY SCHOOL IN THE OREGON CONFERENCE
OF THE FREE METHODIST CHURCH

A Thesis
Presented to
the Faculty of the
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Bachelor of Divinity

by
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CHAPTER I

INTRODUCTION

I. STATEMENT OF PROBLEM

The purpose of this study was to analyze the pastor's relationship to the Sunday school in the Oregon Conference of the Free Methodist Church which involved the following factors:

1. The Free Methodist Church as an entire body of Christians.
2. The Oregon Conference of the Free Methodist Church functioning as one of several other conferences in a denomination.
3. Each local congregation as a church in a given area which is one of several churches in the Oregon Conference.
4. The pastor as supervisor of the church in all areas and departments.¹
5. The Sunday school as a department of the church.

II. IMPORTANCE OF THE STUDY

The pastor is the key to the success or failure of the church program. The Sunday school is a definite department of the church work. Therefore the pastor assumes the responsibility for success or failure of the Sunday school as well as the church. The attitude of the pastor

¹The Doctrines and Discipline of the Free Methodist Church, (Winona Lake, Indiana: Free Methodist Publishing House, 1960), pp. 144-147, par. 345.

regarding the department of the Sunday school is important. If the Sunday school will become effective it must have sound leadership. Many officers and teachers govern the work of the Sunday school but the pastor is over all including officers and teachers. The Sunday school that fails to be effective does not have proper pastoral guidance and training. The emphasis of this study was the importance of the pastor realizing his responsibility and place as over all supervisor of the Sunday school.

III. LIMITATIONS OF THE STUDY

This study dealt with the pastor and the Sunday school. This did not include a break down of different areas of the Sunday school and how the pastor was related to these areas. Christian Education is the total realm of education in the church. This research was limited to the pastor and the Sunday school as an organization. The Sunday school is a part of the total Christian Education work of the church. The primary limitation would center around the thought of how important has the Sunday school been to the pastors? Then in a present context how important is the Sunday school to the pastor today?

IV. METHODS OF STUDY

The methods of study have developed from the available resource material. Before research for the study began, pertinent material had to be gathered from outside sources other than the library. After the

material was gathered it was reviewed to discover any trend that may have been present in the history of the Sunday school movement, Methodism and Free Methodism regarding the pastor and the Sunday school. The primary source material for the trend in pastor and Sunday school relationship was discovered in the minutes of the Free Methodist conferences. The thesis title was sent to the Free Methodist Sunday School Secretary in quest of suggestions and possible questions. His response was of great assistance in the research and questionnaire. The questionnaire was sent to 33 pastors out of which 30 replied. The pastors were instructed to answer the questions without studying them. Two telephone conversations and one personal interview with the Oregon Conference Sunday School Secretary were also utilized. The Conference Sunday School Secretary provided considerable material which indicated the work being carried on in the conference. Besides material on the conference work, several questions for the questionnaire were received from the Oregon Conference Sunday School Secretary.

V. DEFINITION OF TERMS

Pastor. The pastor is the man called of God, ordained by the church and assigned to a church to carry all of the responsibilities of the church. He can train others, appoint others and help others in the church do their elected or designated responsibilities, but he is responsible to see that everything operates effectively.

Sunday school. The Sunday school is a department of the Free

Methodist Church to train and evangelize the converted and unconverted who attend the church.

Christian Education. Christian Education is the process of teaching and evangelizing the converted and unconverted in every department of the Free Methodist Church.

Institutional Education. Institutional education is the process of teaching and learning in any public or private institution outside of the local church.

VI. STATEMENT OF ORGANIZATION

The majority of the written work in the thesis was made up from tracing the historical trend of the pastor and the Sunday school. Chapter two is the foundation for the Sunday school movement and development through the Free Methodist Church. The outline was formed by tracing the trend through conference minutes, books and other available resource material. Chapter three is a historical analysis of the pastor and the Sunday school in the Oregon Conference. This chapter was an analysis of the Oregon Conference minutes, an Oregon Conference history book and the Oregon Conference paper. The fourth chapter is an analysis of the results of the questionnaire. The questionnaire outline was the basic outline of chapter four. Summarization, conclusions, and recommendations were formed in chapter five.

CHAPTER II

A HISTORICAL SURVEY OF THE PASTOR AND THE SUNDAY SCHOOL

In order to understand the present relationship of the pastor and the Sunday school a survey was made to discover the historical situation. History is enlightening to the present. The Sunday school movement had a beginning sometime in the past. One must try to discover how the Sunday school became a part of the church. An attempt was made to point out the beginning of the Sunday school in the Methodist Church. Since Free Methodism was a part of Methodism a survey was made of the historical relationship of the pastor to the Sunday school in both the Methodist and the Free Methodist Church. This survey was accomplished through the existing historical records available to the author. Since the primary concern of the thesis was with one conference of the Free Methodist Church, most of the survey was done on the history of the pastor and the Sunday school in the Free Methodist Church. The primary research emphasis in this section pertains to information on the Free Methodist Church from 1860 through 1899. Some of the research information was after 1899 but the majority of the material was in this period. The pastors of the Oregon Conference came from the other conferences of the Free Methodist Church. Therefore, the history of these pastors was important to the understanding of their relationship to the Sunday school in the new conference. Research emphasis on the Oregon Conference

history was written in chapter three of this thesis.

I. THE FOUNDING OF THE SUNDAY SCHOOL

The founding of the Sunday school was to meet a need of the poor children who were unable to attend church. All through the pages of historical record God has raised up similar movements to convert and teach man.¹ The need during the 18th century was for secular and Christian education. The public schools and the churches had become a privilege of the upper class of society.² "Children, for the most part, were as ignorant of the fundamentals of education as of the Bible."³ When these children were not working they ran the streets trying to find something of interest.⁴ "Robert Raikes saw that some drastic measures were needed to stem the tide of evil and conserve the basic elements of Christian society."⁵ He started his ideas of education with the prisoners. This proved so fruitless he attempted to educate the children who were not able to get any education either spiritual or secular.⁶ One would consider the church and ministers ready to accept such an idea as Raikes

¹Clarence H. Benson, History of Christian Education (Chicago: Moody Press, 1943), p. 120.

²Ibid., p. 121.

³Ibid.

⁴Ibid.

⁵Ibid.

⁶Ibid.

attempted with the children. But "the Church considered all such efforts as hopeless, and such a use of the Sabbath day as sacrilegious."⁷ Two main ideas were used to attract the children and teachers into the Sunday school program. The pupils were rewarded with a penny if they attended regularly with clean hands, faces and hair combed.⁸ The teachers were paid 25 cents a Sunday for five hours of instructing.⁹ The Sunday school movement spread into all classes of people until it was "fashionable among the better classes of English people."¹⁰ When Robert Raikes died in 1811 the Sunday school attendance was approximately 400,000 pupils.¹¹ When the church and ministers failed to teach and instruct children, a layman started a movement of education to teach and instruct them.

A contemporary with Robert Raikes who continued with the idea of Sunday school was William Fox. He started the Sunday School Society which added permanance to the Sunday school movement. These two gentlemen had been paying teachers to instruct the Sunday school pupils.¹² John Wesley championed the movement for volunteer teachers which helped

⁷Ibid.

⁸Ibid., p. 122.

⁹Ibid.

¹⁰Ibid., p. 123.

¹¹Ibid.

¹²Ibid., p. 124.

all phases of Sunday school work. More money was available for teaching material when teachers volunteered their services.¹³

II. THE METHODIST CHURCH AND THE SUNDAY SCHOOL IN ENGLAND

John Wesley as the founder of Methodism gave his wholehearted support to the Sunday school movement. John Wesley used the Arminian magazine to publish one of Robert Raikes' articles and to encourage Methodists to adopt the Sunday school.¹⁴ John Wesley exhorted Methodist pastors to preach on education. When the excuse was given that "I have no gift for this" he flatly said do it anyway. Any failure of a Methodist preacher to preach on education meant he was not called to be a Methodist preacher. This is a must with any man who would do his duty as a Methodist preacher.¹⁵ John Wesley's brother Charles also used Sunday schools. When John wrote to Charles he said, "I am glad you have set up Sunday schools . . . It is one of the noblest institutions which has been seen in Europe for some centuries, and will increase more and more, provided the teachers and inspectors do their duty."¹⁶ One wonders if all of the success of the Wesley revival was due to preaching.

¹³Ibid., p. 125.

¹⁴Delton Ray Meeds, "A Historical Study of the Sunday School Movement in the Free Methodist Church" (unpublished Master's thesis, Asbury Theological Seminary, Wilmore, Kentucky, 1959), p. 9.

¹⁵Ibid., p. 13.

¹⁶Ibid., p. 16.

Information from Wesley's journal indicates that John visited three different Sunday schools with 240, 800, and between 900 and 1000 boys and girls in attendance.¹⁷ The Sunday school was a vital organization in the development of the Methodist Church in England. John and Charles Wesley, both preachers, saw the necessity of promoting the Sunday school. They saw the need of educating the children and adults. However, few preachers were of the same mind as John and Charles Wesley. Both of these men were educated themselves and knew by experience the need for building strength into the born again believer by adding knowledge of the word of God.¹⁸

III. THE METHODIST MOVEMENT AND THE SUNDAY SCHOOL IN AMERICA

The Methodist movement began in England but it spread to America. The early Methodist Church seemed to be concerned more with preaching as a means of salvation than building the convert up in the faith. The preacher's attitude rendered the Sunday school unimportant to the church. "It is noteworthy that these early Sunday school efforts were apart from the church and in most cases were promoted by laymen."¹⁹ The church did not want to be bothered with the Sunday school. In fact, the churches' attitude led to near hostility of the church members toward anyone who tried to promote it. "A young girl, who gathered a

¹⁷Ibid., p. 15.

¹⁸Ibid., p. 13.

¹⁹Ibid., p. 21.

little Sunday school in the church gallery, was forbidden by church authorities to continue on the grounds that she was an imp of Satan, doing the devil's work, and desecrating God's day and His house."²⁰ This is just one of many similar reports of the churches' refusal to accept the Sunday school. However, the Methodist Church did reach a time when the Sunday school was recognized. "In 1790 the Methodist conference at Charleston, South Carolina, ordered the formation of Sunday schools throughout the church, and also the publishing of a Sunday school book."²¹ Before recognition by the general Methodist body several Methodist preachers had used the Sunday school. The second Sunday school to be established in America was by Francis Asbury in 1786.²² After adoption of the Sunday school by the general Methodist Church the progress was slow in the south but spread rapidly in the north.²³

IV. DEVELOPMENT OF THE SUNDAY SCHOOL IN THE FREE METHODIST CHURCH

The first and primary consideration for the development of the Sunday school in the Free Methodist Church was the personnel who made up the pastors of the church. These men for the most part came from the number of expelled ministers from the Methodist Church. The matter of

²⁰Ibid., pp. 20-21.

²¹Ibid., p. 21.

²²Benson, op. cit., p. 132.

²³Ibid.

expulsion was not of their own choosing. They were dismissed from the church on false charges. Of the many who were expelled consideration will be given to the General Superintendent of Free Methodism, Benjamin Titus Roberts.²⁴ These facts are stated not because they deal with the pastor and Sunday school directly but because these facts connect the Methodist Episcopal Church with the Free Methodist Church. One cannot talk about early Free Methodism without consideration of Methodism.

B. T. Roberts. B. T. Roberts was born in July, 1823 in western New York.²⁵ The Sunday school movement was sanctioned by the Methodist Church by 1790.²⁶ Benjamin's parents Titus and Sally Roberts were Methodists.²⁷ "Titus was a local preacher in the Methodist Church. No doubt Ben thought of himself as a Methodist, too."²⁸ What were the Methodists doing in their Sunday school? Ben says, "A Presbyterian minister came to me one day when a boy, and invited me to go to Sabbath-school. I went. I committed many chapters of the Bible to memory."²⁹ The Presbyterian minister saw the worth of the Sunday school and the

²⁴Leslie R. Marston, From Age to Age a Living Witness (Winona Lake, Indiana: Light and Life Press, 1960), p. 207.

²⁵Benson H. Roberts, Benjamin Titus Roberts, A Biography (North Chili, N. Y.: The Earnest Christian, 1900), p. 1.

²⁶Meeds, op. cit., p. 21.

²⁷Esther M. Roberts, The Bishop and His Lady (Winona Lake, Indiana: Light and Life Press, 1962), p. 9.

²⁸Ibid., pp. 9-10.

²⁹B. H. Roberts, op. cit., p. 2.

need of training minds in Bible truth. But again one wonders where were the Methodist preachers and Sunday schools? Here a brilliant young boy could not find enough intellectual challenge in his own church. His own denomination did not furnish him with the education he wanted. In the case of B. T. Roberts one can see that the pastor of a church, who was concerned about training minds in the Sunday school, was an important person in the conversion and calling to preach of B. T. Roberts.

B. T. Roberts' interest in instructing people in matters of religion was evidence that he felt a need in the local church beyond just preaching and other services of the church. He taught a class of Negroes and a class of young ladies in a Methodist Church while attending school in 1846.³⁰ After the formation of the Free Methodist Church in August 23, 1860, the mention of Sunday school work by B. T. Roberts was of a general nature. He seemed to accept the philosophy of all the other early church leaders. Revival was the most important phase of the Free Methodist Church.³¹ In all of the writings of B. T. Roberts, histories of the Free Methodist Church, Minutes, and the Earnest Christian of which he was editor, there was no research which indicated anything other than lip service by our first General Superintendent.

The Earnest Christian. B. T. Roberts was editor and proprietor

³⁰Clarence H. Zahniser, Earnest Christian (Circleville, Ohio: Advocate Publishing House, 1957), pp. 25-26.

³¹Marston, op. cit., p. 498.

of a monthly magazine called Earnest Christian. The magazine began in January, 1860 and continued until his death in 1893. The object of the magazine was to present the spiritual truths of holiness to meet the needs of people.³² This publication "makes no mention of the Sunday school throughout the years 1860-1868."³³ In the bound volume number XXXII, 1876 of the Earnest Christian, two mentions were made of the Sunday school. There was nothing said in the first section to indicate any promotion of the Sunday school. In fact if anything his aim was down grading of the Sunday school to promote institutional education of a parochial type.³⁴ The second reference was made regarding schools and crime. In this article an attempt was made to show the need of reforming the public schools. The reference to Sunday school was only a passing remark showing what it could not do.³⁵ In the second section of this volume, July 1876, several articles were geared to preaching and the minister. However, nothing was stated regarding his relationship to the Sunday school. Furthermore, in the section July 1876, there wasn't any mention of the Sunday school.³⁶ One would think a man that had experiences with the Sunday school in early childhood and

³²Wilson T. Hogue, History of the Free Methodist Church (Chicago: The Free Methodist Publishing House, 1918), I, 264.

³³Meeds, op. cit., p. 28.

³⁴Benjamin T. Roberts (ed.), The Earnest Christian and Golden Rule (Rochester, N. Y.: Benjamin T. Roberts, 1876), pp. 9-10.

³⁵Ibid., pp. 145-147.

³⁶Ibid., pp. 8-10, 17-18, 46-48, 133-136.

as a teacher, would consider it of vital importance as head of a denomination. Zahniser has written a book entitled the Earnest Christian. In this book he has a section on the writings of Roberts. Pages 271-276 describe the magazine, The Earnest Christian. He covered publication, problems and content of the magazine. However nothing was said about the work of the Sunday school. The content was directed toward holy living and practical piety. Copies of the Free Methodist paper were not available in order to discover if it promoted the Sunday school in the early years of the denomination.

Disciplines. The Disciplines of the Free Methodist Church have always carried a section on the Sunday school. The discipline of 1862 carried the following provision regarding the pastor and the Sunday school.

1. It shall be the special duty of preachers having charge of circuits, with the aid of the other preachers, to form Sunday schools in all our congregations where ten children can be collected for that purpose, and to engage the co-operation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday schools and religious instruction in each congregation at least once in six months; and to form Bible classes wherever they can for the instruction of larger children and youth, and where they cannot superintend them personally, to see that suitable teachers are provided for that purpose.

2. It shall be the duty of preachers to enforce faithfully upon parents and Sunday school teachers, the great importance of instructing children in the doctrines and duties of our holy religion; to see that our catechisms be used as extensively as possible, both in our Sunday schools and families; to preach to the children and publicly catechise them in the Sunday schools, and at special meetings appointed for that purpose.

3. It shall be the duty of every preacher in his pastoral visits,

to pay special attention to the children, speaking to them personally and kindly on the subject of experimental and practical godliness, according to their capacity; pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord, in baptism, as early as convenient.

4. Each preacher in charge shall lay before the Quarterly Conference, to be entered on its Journal, classes in his charge, and the extent to which he has preached to the children and catechized them, and make the required report on Sunday schools to his Annual Conference.³⁷

Such instruction as this did not guarantee that the pastors would do as they were instructed by the discipline. Similar instruction for the pastor was carried in the disciplines of 1898, 1900, 1907, 1931, 1947, and 1951. The disciplines of 1955 and 1960 made very little change regarding the basic ideas in the discipline of 1862. The main thought from the beginning of the Free Methodist discipline until the present time was the specific instruction concerning the duties of the pastor regarding the Sunday school. As the Sunday school movement grew and developed within the denomination it became more complex. However, the duties of the pastor in relationship to the Sunday school have always been in the discipline. Another voice raised on behalf of the Sunday school was the annual conference. The reports of these conference sessions are recorded in the Minutes of the Annual Conferences.

Minutes of the Annual Conferences. The minutes of the annual conferences of the Free Methodist Church are compiled in a book entitled the Minutes. In the 1870 copy of the Minutes there were conference

³⁷Meeds, op. cit., pp. 26-27.

committee reports written out along with statistical reports. The reports were on publications, education, Sunday school, and temperance. These reports varied within different annual conferences. From these written reports on the Sunday school much valuable information was gathered regarding the pastor and the Sunday school. By 1912 these reports were few in number compared with the 1800's. Blowers pointed out that by 1920 there were only two reports on the Sunday school.³⁸ So after the 1900's there was very little written information in the Minutes regarding the annual conference promotion of the Sunday school.

The Minutes of 1870 gave the minutes of the first, second and third General Conferences of the Free Methodist Church. The first General Conference in 1862 does not mention the Sunday school.³⁹ The second General Conference minutes in 1866 do not mention the Sunday school.⁴⁰ The third General Conference of 1870 mentions a committee on Sunday school.⁴¹ In the first General Conference, time was spent in revision of the discipline with no mention of any committee.⁴² The second General Conference mentioned other committees but none on Sunday school.⁴³

³⁸Genevieve L. Blowers, "An Approach to the History of Religious Education in the Free Methodist Church of North America" (unpublished Master's thesis, Asbury Theological Seminary, Wilmore, Kentucky, 1954), p. 18.

³⁹Minutes of the Annual Conferences of the Free Methodist Church 1870 (Rochester, New York: The Earnest Christian, 1870), p. 52.

⁴⁰Ibid., p. 53.

⁴¹Ibid., p. 55.

⁴²Ibid., p. 52.

⁴³Ibid., p. 53.

No doubt the 1860 copy of the discipline carried instruction regarding the duties of the pastor to the Sunday school. "At the time of its origin, the Free Methodist Church made the pastors responsible for the establishment of Sunday schools on their circuits."⁴⁴ Although the discipline of 1862 specifically instructed the pastor to organize a Sunday school wherever ten children could be gathered, the statistics in the Minutes pointed out that these instructions were ignored. A statistical trend of two ten-year periods and one 19-year period beginning with 1870 and ending with 1899 can be referred to in Appendix A. These statistics pointed out that in the period of 1870-1899 there were generally more preaching points than Sunday schools. In 1870 there were generally more church members than Sunday school scholars. But by 1899 this had changed until generally there were more Sunday school scholars than church members. These statistics included all of the conferences in 1870, 1880 and 1899. Following the statistics in Appendix A, two conferences are listed as having had no Sunday school committee in 1880 and one in 1899 had none. Along with this there are several quotes from different conferences to point out the exhortations by the annual conferences for better use of the Sunday school.

There were only four annual conferences in the Free Methodist Church by 1870. The Genesee Conference of 1869 ordered a sermon preached on the subject of Sunday schools.

⁴⁴Meeds, op. cit., p. 35.

After this sermon, short and appropriate speeches were made by Reverends A. N. Moore, G. W. Coleman, G. W. Humphrey, W. Jackson, W. Manning, G. W. Marcellus, and W. A. Sellw, M. N. Velzy, T. Suly, and others. It was a very interesting and profitable occasion. Earnest Sunday school men present, thought they saw in that meeting the germs of a much-needed revival of Sunday school interest among us. All the preachers and laymen present pledged themselves to be more faithful and diligent in this department of the Lord's vineyard than they had ever been. One brother showed his deep interest by voluntarily contributing five dollars to a general Sunday school fund.⁴⁵

This same conference Sunday school committee proposed the first resolution, out of nine others, "that we regard the Sabbath School work as of primary and not secondary importance."⁴⁶ Some of the preachers and laymen realized that the conference needed the Sunday school work in the church. Further they realized that the work of the Sunday school was not being done and a revival of Sunday school was needed. The Genesee Conference was not the only one to promote the Sunday school. All of the first conferences of the denomination tried to urge the pastors to use the Sunday school. The Sunday school was classified as a need in the work of the church. Some of the pastors were falling short of their prescribed duty and needed urging so that they would use it more effectively. In 1879 the Iowa Conference resolved "that our ministers take a deeper interest in the Sabbath School."⁴⁷

In the 1880 conference session there was much exhortation for

⁴⁵Minutes, 1870, p. 21.

⁴⁶Ibid., p. 27.

⁴⁷Minutes, 1879, p. 27.

more and better use of the Sunday schools. The pastors seemed to be neglecting their duty in promoting the Sunday school. The Iowa Conference again urged that "ministers take a deeper interest in the Sabbath School."⁴⁸ One conference in 1892 had to urge the pastors to attend Sunday school.⁴⁹ The annual conference seemed to see the Sunday school as an arm of evangelism but year after year it is not used as it could be. Conference after conference seemed to have the same problem of failure to use the Sunday school effectively.

By 1899 many new conferences had been formed yet these conferences seemed to continue to urge the pastors to see the worth of the Sunday school. The Wabash Conference wanted the preachers to be earnestly engaged in the work of the Sunday school.⁵⁰ This same conference year the Illinois Conference seemed to put on a big promotional campaign.

A Sunday-school convention was held in the Free Methodist Church. General Superintendent E. P. Hart and W. T. Hogg gave able and instructive addresses. Essays were read by Mrs. Lucius Rose and Henry Lenz. The three district elders were elected district Sunday-school missionaries.⁵¹

This seems to be a new idea of promotion when they elected district Sunday school missionaries. The value of the Sunday school never seemed

⁴⁸Minutes, 1880, p. 79.

⁴⁹Minutes, 1892, p. 45.

⁵⁰Minutes, 1899, p. 84.

⁵¹Ibid., p. 163.

to be insignificant but always the plea for more effective usage of it. General Superintendent Hart wrote a book, Reminiscences of Early Free Methodism, which was published in 1903. This book makes no mention of Sunday school as far as could be ascertained from review of the book. One would think that all the promotion that had gone on from 1870 through 1899 regarding Sunday schools in all the different conferences would find some kind of reaction in a 259 page book. Even though General Superintendent Hart gave able instruction on the Sunday school work he found no room for it in his book. The Ohio Conference went so far as to mention what was expected in a successful Sunday school.

The success of the school depends upon the spiritual and intellectual qualifications of those in authority, and is determined by the number of those actually brought under the power of regenerating and sanctifying grace.⁵²

This seems to be a new approach in what is expected of the pastor, teachers and officers of the Sunday school. This pointed out that the Sunday school under proper leadership can actually produce converts in a regenerating and sanctifying sense. Hart stressed in his book the effectiveness of the preaching ministry. But the Sunday school could and should produce fruit.

The General Conference began promotion of the Sunday school in the early years of the denomination. Even if this promotion was only an exhortation in the discipline.⁵³ This promotion has expanded as the

⁵²Ibid., p. 180.

⁵³Meeds, op. cit., pp. 26-27.

Sunday school has grown and expanded. Today the Sunday school enrollment far exceeds the church membership.⁵⁴ The pattern that began with more preaching points than Sunday schools has leveled off to an approximately equal number of each. The pattern of more church members than Sunday school scholars has also changed to more Sunday school scholars than church members.⁵⁵

Books of history and other books of Free Methodism. A report has been written on the St. Charles Camp Meeting of 1885. Many prominent Free Methodist leaders took part, including B. T. Roberts. In this 74 page publication there is no mention of Sunday school work. On page 14 and 27 a children's meeting is mentioned but nothing is said in connection with Sunday school work.

At the preachers' meeting held in the small tabernacle, at 1:30 p.m., views were interchanged. While the brethren differed in regard to the ways and means of promoting the work of God, yet all were a unit as to the work itself, and a precious oneness of soul and of purpose existed between them.⁵⁶

The content of discussion was not discussed in this meeting. When the preachers discussed "the ways and means of promoting the work of God"⁵⁷ they could have brought out the subject of Sunday schools if it was

⁵⁴Yearbook 1963 (Winona Lake, Indiana: Free Methodist Publishing House, 1963), p. 455.

⁵⁵See Appendix A.

⁵⁶Albert W. Parry, The St. Charles Camp Meeting of 1885 (Chicago: T. B. Arnold, 1885), p. 37.

⁵⁷Ibid.

important to them. In one of B. T. Roberts' sermons he said, "The Free Methodist Church has a two-fold mission. (1) To raise the Bible standard. (2) To preach the Gospel to the poor."⁵⁸ Emphasis in the early Free Methodist Church seemed to have been placed on the preaching ministry. Just as Roberts said the mission of the Free Methodist Church was "to preach the Gospel to the poor."⁵⁹

Wilson T. Hogue has written a two-volume set on the history of the Free Methodist Church. He was bishop from 1903-1920.⁶⁰ Besides this high office he filled many other important offices in the Free Methodist Church. While editor of the Sunday school literature he "was responsible for much important legislation concerning the Sunday schools and the development of the Sunday schools in the church."⁶¹ In the appendix of volume two he makes a comparison between the class meeting and the Sunday school as departments of the church.

In some charges the Sunday-school is appointed at the regular hour most convenient for the class-meetings. Here is a dilemma to be avoided if possible. One department of our work ought not to interfere with another. It will not do to rob the Sunday-school in behalf of the class-meeting, nor the class-meeting in behalf of the Sunday-school. Our younger members, most in need of this means of grace, are usually connected with the Sunday-school. Some, growing more or less backslidden, soon learn to prefer the Sunday-school, as a refuge from the distasteful obligations and exercises of the class-room. Thus, while we acknowledge the

⁵⁸Ibid., p. 55.

⁵⁹Ibid.

⁶⁰Richard Blews, Master Workmen (Winona Lake, Indiana: Light and Life Press, 1939), p. 112.

⁶¹Ibid., p. 119.

Sunday-school to be the nursery of the Church, it is to be feared that in the way above indicated, by being placed in competition, as to time, with the class-meeting, it may have robbed the Church of many a goodly plant of larger growth. This is a delicate and doubtful point,—a point in which the right and utility must be determined by contingent circumstances. Our conclusion is that the class-meeting is first—first in the Discipline—first in power for spiritual utility. The officers and children of our Sunday-schools, being members, ought not to be deprived of it. There is no Discipline to absolve them from attendance. And on the other hand, our faithful, class-loving membership ought not to be deprived of working in the Sunday-school, or attending the Bible Class, by the simultaneous class-meeting. Then let the Sabbath-school be in the morning, if otherwise it interferes with the Sabbath noon class-meetings. It will gain more than it will lose from the increased attendance and interest in it of the adult membership. This especially if the officers, teachers, and children cannot conveniently attend other than the Sabbath noon classes. Let all our Sunday-school children be encouraged to attend class-meeting, as members ex officio of the Church. We venture this liberal construction of the Discipline in their behalf. This is our recommendation.⁶²

In this paragraph one gathers the importance of the Sunday school by a bishop of the denomination. But he says, "Our conclusion is that the class-meeting is first—first in the Discipline—first in power for spiritual utility."⁶³

John S. M'Geary wrote a history of the Free Methodist Church in 1908 for the Sunday School Teacher Training Board.⁶⁴ This volume did not attempt to point out the Sunday school work. The emphasis was on

⁶²Hogue, II, p. 392.

⁶³Ibid.

⁶⁴John S. M'Geary, Outline History of the Free Methodist Church (Chicago: W. B. Rose, 1910), p. 3.

a brief history for Sunday school workers. The production of a book for the Sunday School Teacher Training Board indicated the growing need and usefulness of the Sunday school.

Hogue made reference to the writing of a book on Sunday school work by Rev. J. G. Terrill. "His Talks to Sunday School Teachers has received strongest testimonials from very prominent men."⁶⁵

Eldon Grant Burritt, A.M., wrote a book in 1910, The Pupil and How to Teach Him. This book was published primarily for improvement of the Sunday school teacher. As far as one could learn from the contents of the book there is no mention of how the pastor would fit in the teacher training relationship.

The Handbook for Sunday School Workers was written by Rev. William B. Olmstead, A.M. The copyright for the handbook was 1907. "Since the publication of the Handbook, twelve years ago, there has been a constant advancement along all lines of Sunday-school work."⁶⁶

The handbook contains ideas for teaching the scripture in the first part. Then in the last part of the handbook there was a section of history and method of the work of the Sunday school. The pastor should be a key man in a progressive Sunday school. "The pastor of the church is also the pastor of the Sunday-school."⁶⁷ The pastor was not

⁶⁵Hogue, II, p. 209.

⁶⁶William B. Olmstead, Handbook for Sunday School Workers (Chicago: W. B. Rose Publisher, 1919), p. 6.

⁶⁷Ibid., p. 206.

expected to do all of the work in the Sunday school. But his place as pastor of the church made him responsible for the progress of the Sunday school which was a department of the church. Every officer and teacher should know that the pastor of the church is their pastor. The pastor "is not the superintendent, but he is the superintendent's pastor."⁶⁸ The pastor as shepherd of the flock should always take the initiative for cooperation and encouragement to the superintendent, officers and other teachers. Not only is the pastor responsible for the officers and teachers as personnel but also for what they teach. "The pastor should give careful attention to the doctrines which are being taught. His supervision in this respect should extend to every department of the work."⁶⁹ One wonders how far the previous instruction was carried out in the Free Methodist Church. The push for Sunday school work of this nature seemed to come more from the general conference level and the annual conference level than from the local societies and classes. The histories, disciplines and Minutes seemed to indicate such a position. This handbook along with the 1870-1900 Minutes exhorted the preachers to use the Sunday school. However, the handbook was more specific in the area of method in the Sunday school procedure.

The pastor is expected to be a student of the word of God, but he should also be a student of present-day Sunday school methods. The time is past when any man can be an acceptable pastor who neglects the Sunday-school. He should attend conventions and read books in

⁶⁸Ibid.

⁶⁹Ibid.

order to inform himself on the best and most approved Sunday-school methods. In his knowledge of the work he should occupy the first place and be an authority.⁷⁰

Such strong exhortation regarding the pastor's relationship to the actual work of the Sunday school was not to be found in any of the Free Methodist publications up to this time. The other publications and resolutions have been of a general nature urging the pastor to use the Sunday school; sometimes telling what the Sunday school can do for the church. In this handbook the pastor was recognized as the head supervisor of the total church with the Sunday school as a department. The pastor's responsibility to officers, teachers, doctrine and method were pointed out very clearly and concisely. How much of this information was used by Free Methodist pastors? Perhaps one will never be able to answer such a question from available material. But a leader of the Sunday schools in the Free Methodist Church sensed a need for such counsel being expressed for the pastors. This leader and author of the Handbook expresses almost the same sentiment in his preface to the 1932 edition of the Handbook. "For a number of years we have been closely connected with Sunday-school interests, both in this country and in the Dominion of Canada, and have often observed the needs of the workers."⁷¹

The denomination saw a need for a specific magazine on Sunday school work in 1915. The General Sunday School Board authorized the

⁷⁰Ibid., p. 207.

⁷¹Ibid., p. 5.

publication called The Sunday School Worker. This publication of 1915 is still published but under the name Sunday School Journal.⁷² In review of several copies of the Sunday School Journal there was much valuable information to help the pastor promote a better Sunday school. However, the pastor would have to read the journal in order to get the needed help. If the pastor was uncertain of his place in the Sunday school organization there would be very little to instruct him in this matter. Besides the Sunday School Journal, there are numerous pamphlets put out by the Sunday School Department from headquarters to help Sunday school workers in the operation of a better Sunday school. The Sunday school has developed much from its beginning in the denomination.

Rev. R. S. Nelson, General Sunday School Secretary of the Free Methodist Church of North America has the following remarks to make about the Sunday school movement in the denomination.

Historically, Christian education has been held in high esteem by the founders of our church. Many who have followed have also held Christian education in high respect. The fact that we have seven colleges and two Bible schools confirms this statement. Higher education seems to have had more actual attention than the promotion of Sunday schools. Though Sunday schools have received attention, many of its advocates have merely given lip service; rather than dedicated interest and sincere applications for their development. Because our church has had a revivalistic background, Christian education at the local level has too often been considered secondary. The traditional concept that every Sunday school was important, but primarily for the teaching of children, has been deeply imbedded in the thinking of our people.

⁷²Blowers, op. cit., p. 54.

However, there has been a real awakening concerning the importance of Sunday school in the last twenty years. Though the traditional concept is still deeply imbedded, many of our pastors have envisioned Sunday school would be the church in action; and they have capitalized upon its importance and its place in today's color. I think generally our people would agree that the pastor is the administrative head and spiritual leader of the entire church; which, of course, includes Sunday school. We would agree that Sunday school is a church in action; reaching people, teaching people, training people, and enlisting people.⁷³

These statements by the Sunday School Secretary of the Free Methodist Church concerning Christian Education seem to be true in the light of research. The Free Methodist Church has always promoted institutional education, either college or parochial, but generally only "lip service"⁷⁴ has been given to the Sunday school. "There has been a real awakening concerning the importance of Sunday school in the last twenty years."⁷⁵

The emphasis on the preaching and the evangelistic ministry of the Free Methodist Church has placed the Sunday school as a secondary department.⁷⁶ The General Conference of the church has promoted Sunday school work both in personnel and finances. The annual conference has promoted the Sunday school and tried to point out its importance. Statistics seemed to indicate that in the beginning of the denomination some local churches and pastors were not enough concerned about the

⁷³Personal correspondence of the author to Rev. R. S. Nelson, Winona Lake, Indiana, August 14, 1963.

⁷⁴Ibid.

⁷⁵Ibid.

⁷⁶Marston, loc. cit.

Sunday school to even have one. The strong appeal by conference Sunday school committees for the pastors to use it seems to indicate a lack of usage by the pastor.⁷⁷ However as time went on the Sunday school has been used more and more by the pastor and church.

⁷⁷See Appendix A.

CHAPTER III

A HISTORICAL ANALYSIS OF THE PASTOR AND THE SUNDAY SCHOOL

The analysis of the Oregon Conference from a historical standpoint will aid in understanding the present situation of the pastor and the Sunday school. The survey of the history of the Free Methodist denomination did not reveal much information specifically about the Oregon Conference. Historical information on the Oregon Conference was limited. All available sources of information were used to discover a historical trend in pastor to Sunday school relationship.

I. THE BEGINNING HISTORY OF THE OREGON CONFERENCE

Minutes 1885-1916. The Oregon Conference began before 1885 as the Oregon and Washington Territory Conference. The first session of the annual conference was held June 10-13, 1885 in Beaverton, Oregon.¹ The first annual conference reported no Sunday schools in its first session. However, they state that the union Sunday schools operated three large schools.² From 1885 through 1889 there was no Sunday school committee reported in the annual conference sessions. Between 1889 and 1892 the Sunday school scholars had climbed to a greater number than the church members. In 1892 through 1895 a Sunday school committee is

¹Minutes of the Annual Conference of the Free Methodist Church (Chicago: T. B. Arnold, 1885), p. 13.

²Ibid., p. 16.

reported. Every year during this period the Sunday school scholars were more in number than the church members.³ At the 11th session of the Oregon and Washington Territory Conference "the Conference requested that this Conference be divided into three--to be known as the Oregon Conference, the Washington Conference, and the Columbia River Conference."⁴ The promotional interest that many of the other conferences showed in Sunday school work was not indicated until 1912. From 1885 until 1914 there were committees on Sunday school work, but not a written report in the Minutes until 1914.⁵ Previous to 1914 a statement was given in the state of the work report regarding the Sunday school. "This year has shown a healthy growth in interest in the Sabbath-school."⁶ This report indicated the first written interest in Sunday school work recorded in the Minutes. A committee was formed "on aggressive Sunday-school work"⁷ in the 1912 session of the annual conference. They also said "we are recognizing our responsibility as to education, foreign and home missions as well as in the matter of Sunday-school work."⁸ Then in 1914 the committee on aggressive Sunday school work had a rather lengthy report to give to the conference sitting.

³See Appendix B.

⁴Minutes, 1895, p. 15.

⁵Minutes, 1914, pp. 49-50.

⁶Minutes, 1910, p. 23.

⁷Ibid., 1912, p. 18.

⁸Ibid., p. 22.

Prelude and interline can perhaps be disposed of at this time because of circumstances and if any wish to read them we refer them to past reports, or suggest that they wait for those of future years. We now need something practical and to the point, for the time is short and much would be lost should the harvest wait.

First.--The necessity. The world has doubtless reached its last invitation, which is to go to the lanes, highways, byways and hedges and compel them to come in, and to-day in these places congregate the masses of children and youth, many of whom should be and may be reached by the faithful Sunday-school workers. To save a child means more than a soul saved from hell. It means the fearful influence of an evil life is destroyed and that soul turned to a life in God. To look upon the field already white for harvest cannot fail to move the consecrated heart to action. Not only the individual needs of the soul demand the work but our own needs as a denomination demand it. Yet we can not do the work in the same manner that the American Sunday-school Union do by their Sunday-school missionaries, who organize Sunday-schools and turn them over to any denomination that may be nearest at hand. Should we do that we would never hear from them again in a way favorable to our work. Our Sunday-schools generally must be within the reach of the pastor, or some other member of the circuit. New schools raised up by our pastors and members very often become the start of a new work, and in such work a conference Sunday-school secretary may be an excellent auxiliary if he can be one with the work especially at heart and can have some time and means for the work. We would judge from our reports that our Sunday-schools are gaining in interest and members, but there is much opportunity as well as need of more Sunday-schools, also larger and more enthusiastic ones. The problem is "HOW?" We believe the plan of the general Sunday-school board should be carried out with regard to holding Sunday-school conventions quarterly on each district, and institutes on the circuits. A conference Sunday-school secretary, backed by the conference, can make a success of these gatherings, which will ever be spreading and developing better methods and deepening conviction for the work.⁹

The aggressive committee on Sunday school work pointed out that the Sunday school work was in need of good leadership in order to improve

⁹Ibid., 1914, pp. 49-50.

and enlarge the Sunday schools. The Sunday school was recognized as a means of reaching others for Christ. The pastors have failed to use the Sunday school and past reports indicate this fact. Now the conference wants the Sunday school secretary to promote the Sunday school work by district conventions.

The year 1916 was the last year for the committee on aggressive Sunday school work.¹⁰ In the year 1915 the committee on aggressive Sunday school work gave a very lengthy report on the importance of the Sunday school in the conference.

The Sunday-school is a religious institution where the people, young and old, may be gathered and taught the Word of God. The object of this is to convert them and bring them into the church.

The word aggressive comes from the Latin words meaning to step. This gives the idea of walking Sunday-school work--not satisfied with what has already been attained but a constant advancement.

The Sunday-school is the greatest asset that any church or community has, hence it ought to be supported by all. A REAL Sunday-school is a feeder to the church. The wise business man always considers his greatest assets and looks after them with the utmost care. Statistics show that eighty-three per cent of the church members to-day are brought into the church through the Sunday-school. The largest number of conversions are before the age of twenty, proving that it is much easier to win the younger folks than hardened sinners to Christ. To save a child means more than a soul saved from hell. It means the fearful influence of an evil life destroyed, and an influence for God and righteousness, set in motion that only eternity can fathom. Much effort, time and money are spent in missions and rescue homes, which we would not underestimate, but how much better to save, if possible, the boys and girls to lives of purity and usefulness in the Master's service. Special effort should be made to get every child in the Sunday-school converted to God. Should we get a

¹⁰Ibid., 1917, p. 35.

boy at the age of twelve converted and he should live to be sixty years old he would have forty-eight years in the service of the Lord. Should we get a man converted at the age of forty-eight years and he lived to be sixty he would have twelve years of service for the Lord and thirty-six years of service for the devil. Which pays?

The home department and cradle roll furnish excellent fields for aggressive Sunday-school workers. These departments, if not neglected, will yield valuable returns for all time and labor expended by opening the way into homes that otherwise would be difficult to reach, as well as being a great blessing to those who are shut away from the house of God. The time has come when it is necessary to take advanced ground along Sunday-school lines. The last few years our conference secretaries have been making greater efforts in aggressive Sunday-school work and as a result much interest has been aroused and the people are realizing to a greater degree the need of making definite provisions for this work. New Sunday-schools organized very often become the start of a new work.

One of the greatest hindrances in this work is lack of funds. It matters little how much the secretary is interested in opening new fields or how great the opportunity; if there is no way provided for him to reach these places nothing can be accomplished.

Let us not be satisfied with what we have already attained in our Sunday-school work, but let us with one heart and mind seek to bring up our schools to a higher standard and to fulfill the injunction of the Master which is to go to the lanes, highways, byways and hedges and compel them to come in.

Your committee begs to recommend the following:

1. That the preachers and laymen alike return to their respective fields of labor with a determination to make their schools more progressive.

2. That they encourage the home department and cradle roll, and if these have not already been started that they be started as soon as possible.

3. The observance of Decision Day.

That all endeavor to bring up their Sunday-schools to the standards suggested by the General Sunday-school Board.

5. That Sunday-school conventions be held in connection with our district and camp meetings whenever practicable.

6. That the annual conference give one afternoon to Sunday-school work.

7. That an offering of five cents per member be taken in each Sunday-school semi-annually as a partial support for the conference

secretary.

8. That the conference recommend to the publisher, W. B. Rose, that the annual report now used by the preachers in reporting to their respective conferences be revised and that places for the Home Department and Cradle Roll be inserted, and also that part of the report which deals with the finances of the Sunday-school be revised in the following manner: That a place be left on the blank for the amount raised for Foreign Missions, amount raised for Home Missions, amount raised for Benevolences, amount raised for Children's Day Fund, amount raised for Educational Fund, amount raised for Conference Work.¹¹

One of the main declarations of this report was the importance of the Sunday school to the conference. Another factor implied in the report was the failure in the past and present of some pastors to promote and use the Sunday school movement.

II. A HISTORY OF THE OREGON CONFERENCE

A small booklet entitled The Glow of Fifty Years was the only historical information that was discovered specifically about the Oregon Conference. This booklet was compiled by a publication committee of David L. Fenwick and Donald L. MacPhee. The Minutes of the Free Methodist annual conferences indicated the beginning of the conference known as the Oregon and Washington Conference as 1885.¹² This book pointed out the beginning of the work of the Free Methodists as early as before 1880.¹³ Many departments of the work of Free Methodism are

¹¹Ibid., 1915, pp. 27-28.

¹²Ibid., 1885, p. 8.

¹³David L. Fenwick and Donald L. MacPhee, The Glow of Fifty Years (no publisher given, n.d.), p. 2.

exalted in this book. However one mention is made about Sunday school work.

Special attention has been paid at all the points to the Sunday School work, with gratifying results. At present, the Conference keeps a S. S. Secretary in the field and a monthly bulletin is published for the information of the whole Conference, and is proving an inspiration to the work.¹⁴

III. A SURVEY OF THE OREGON CONFERENCE NEWS PUBLICATION

The Oregon Conference mentioned a publication called Progress in the annual Minutes.¹⁵ No copies of Progress could be found by this author. In the September issue of the 1954 edition of The Oregon Conference News there was indication that a period existed without a printed paper in the conference.¹⁶ The plan of the paper was to share the cost among the W.M.S., the Sunday School, "the conference plus an amount from the circuits equal to ten cents per member over 16 years."¹⁷ "One page will be devoted to each of the interests, Sunday school, W.M.S., Y.P.M.S., and the local church."¹⁸

The Oregon Conference News. The first editions of the News left out the Sunday school report but had Y.P.M.S., (Young People's Missionary

¹⁴Ibid., p. 8.

¹⁵Minutes, 1939, p. 68; 1950, p. 41.

¹⁶Rev. and Mrs. M. C. Miller (eds.), The Oregon Conference News (Salem, Oregon: Oregon Conference of the Free Methodist Church, 1954), p. 1.

¹⁷Ibid.

¹⁸Ibid.

Society), W.M.S. (Women's Missionary Society), and other reports. Other issues of the News indicated a definite place for the Sunday school in the conference. In the October issue the District Superintendent, W. S. Kendall, wrote an article on evangelism in the Sunday school.

A recent issue of the Christian Life magazine proposes a startling question. In a survey conducted by a large number of fundamental colleges, such as Bob Jones University and Wheaton College, on the conversion age of children, it was discovered that children with Christian homes and Sunday school background were converted in largest numbers from the age of 8 to 12. After 12 years of age there was a sharp decline in conversions. This is startling, jolting and sobering. Most of us are looking ahead to youth as the most opportune time for evangelism; and what we think, to a large extent, will govern our concern. Let us not make the mistake of giving our S. S. children the mere mechanics of fundamentalism hoping to see them converted in youth. Think! It may then be a lost cause with many of them. "After 12 years of age a sharp decline in conversions." If we think right we will pray, carry a burden and concern for the moving of the Holy Spirit and expect the same as we would for adults. Every pastor, every S. S. teacher and every S. S. superintendent must be a Spirit-filled soul winner or our S. S. children will be lost at an early age. If your Sunday School isn't growing and going, take this to heart.¹⁹

This article seemed to come from the heart of a preacher who saw the need for evangelism in the Sunday school as well as the church. If there was a lack in the area of Sunday school work someone was failing to do an adequate job. One could say the teachers and officers were not doing the job that should be done in the Sunday school. But church workers and members are generally a product of what they have been taught. If this is true then it would reflect back on the work and labor of the pastor of the total church program. Disregarding all that has been

¹⁹Ibid.

previously said the fact remains that the pastor is overseer of the total church program. Julia Mae Weber, the Sunday school secretary for the conference, recognized a need in the area of evangelism.

The Sunday School is the biggest mission field most of us will ever see. On the average, one half of our Sunday School is unsaved. Last Sunday in the Oregon Conference there were about 1500 unsaved in our churches. Then there is a family back of every child, bringing our mission field of unsaved contacts to 4000 or more. This is our open door. What are we doing about it?²⁰

The need for meeting the challenge of the Sunday school mission field was not being met. Someone is failing in the task of evangelism.

The Eugene Free Methodist Church with P. Hawley as pastor was doing an excellent job. Of the four main factors which were indicated as adding to the success of the program, two mentioned Sunday school and its importance. One of the things the pastor did was call on parents of Sunday school children.

The importance of the Sunday school seemed to be strongly indicated through the conference news. In the May-June 1956 copy of The Oregon Conference News a new phase to Sunday school work was started in the Oregon Conference.

For the first time in Oregon Conference activity there will be a regular Sunday School Institute in conjunction with and a part of the Camp Meeting services. During the camp week, for a period of 45 minutes each morning, various parts of the Sunday School will be presented. It is hoped that ample time will be given to every area of the Sunday School work. Following is listed a few of the matters under consideration:

1. The Pastor's [Pastor's] relation to the Sunday School.

²⁰Ibid.

2. The departments of the Sunday School, Primary, Junior, etc. Departmentalizing the Sunday School.
3. The Sunday School superintendent, his duties, presentation, etc.
4. Building Sunday School attendance.
5. The place of Contests in the Sunday School.
6. Opening and closing exercises.
7. Sunday School promotion.
8. Board meetings or worker's conferences.²¹

The conference realized the importance of working on different areas of the Sunday school and was trying to improve its function. The first point listed indicated a need the conference realized in regard to "the pastor's relation to the Sunday School."²² A report of the first Sunday School Institute appears in the August-September 1956 issue of the News. "Each person who attended was inspired with a vision of possibilities for his own Sunday School."²³ Sunday school needs in many phases received new enlightenment from the institute discussions. Of special interest to this research was the summary of the report on the pastor's relationship to the Sunday school.

The pastor of the church is also the pastor of the Sunday School and is the key man in its growth and promotion. He is responsible for trained workers and must keep in close touch by working with the superintendent and the S. S. board.²⁴

The pastor's task in relationship to the Sunday school is being informed enough about its needs in order to keep it functioning properly.

²¹The Oregon Conference News, June 1956, p. 4.

²²Ibid.

²³Ibid., August-September 1956, p. 5.

²⁴Ibid.

Apparently there were some pastors in the Oregon Conference who needed such exhortation. The program of training workers did not seem to get started. The conference Sunday school leaders planned a new training emphasis for the local Sunday schools of the conference. Each local church was to select a director of leadership training to meet January 13 and 14 for training seminars. These directors were to go back to the local churches to promote training of Sunday school workers.²⁵

Why spend so much time on the Sunday school and the pastor? An article on the front page of The Oregon Conference News entitled, "Oregon SS Show Gain," declares the importance of the Sunday school to the church.

Do Sunday Schools really build the church? Are they of permanent value in the work of the church? Are they worth paying for, praying for, promoting? Consider the following facts taken from statistics of the last conference year:

Of churches which showed a gain in average Sunday School attendance every one showed a gain in full church membership.

Of churches showing a loss in average Sunday School attendance less than half showed a gain in church membership.

Churches with a gain in Sunday School attendance were responsible for no loss in church membership.

Churches with a loss in Sunday School attendance were responsible for a loss in church membership $2 \frac{2}{3}$ greater than their gain.

Every loss in the conference last year in full church membership was found in a church showing a loss in average Sunday school

²⁵Ibid., December 1960, p. 2.

attendance.²⁶

Under the present set up of the church and Sunday school, the Sunday school must receive proper attention or it will not build the church. The Sunday school leaders of the conference realized these facts. But some in the conference were failing to do the job. The slogan for the Free Methodist denomination in 1960 was "Double in a Decade".²⁷ The Oregon Conference in attempting to double in a decade realized they must gain 10% a year in the church and the Sunday school. Several churches gained the 10% in church membership but "in the Sunday Schools --seedbeds of the church the picture is not quite as promising."²⁸

The pastors and superintendents each have reports to make to the General Conference Sunday School Secretary and to the Annual Conference Sunday School Secretary. The Annual Conference Secretary had the following to say about reports. "Our Oregon Conference had a very poor showing in the summer quarter reports. Only eight of our thirty five schools reported."²⁹ This and the previous statements and summaries of the Sunday school work in the Oregon Conference indicated the pastor's relationship to some of the Sunday schools. Much progress has been made from the beginning history of no Sunday schools up to the complex Sunday

²⁶Ibid., November-December 1961, p. 1.

²⁷Ibid., January 1962, p. 4.

²⁸Ibid.

²⁹Lowry E. McKeown (ed.), Oregon Conference Telescope (Salem, Oregon: 1295 Summer N.E., January 1963), p. 3.

school pattern of today. But the pastor of the church must accept responsibility for all departments of its work. In accepting the responsibility of the work of the church he accepts the success or failure of each department.

CHAPTER IV

AN ANALYSIS OF THE PASTOR'S QUESTIONNAIRE

There are 35 circuits in the Oregon Conference of the Free Methodist Church. Questionnaires were sent to 33 pastors on circuits. Two of the pastors on circuits did not receive questionnaires because the circuits were left without a pastor until after the conference session. Out of 33 questionnaires sent out, 30 were received in time to use them in the analysis. The questionnaire was broken down into four major phases: Minister's Education, The Pastor and the Sunday School Personnel, The Pastor and the Sunday School Curriculum, and The Pastor as Educator. Periodically through the questionnaire a place was left for comments. Appendix C is the questionnaire as the pastors received it. Appendix D is the questionnaire results with any additions that were added by the pastor.

I. MINISTER'S EDUCATION

Not all of the ministers who received a questionnaire answered every question. Hence some questions will have more responses than others. This section of the questionnaire was broken down into four basic areas.

The pastor's training. A majority of the pastors had a college or a seminary training. Some were in the process of completing their academic requirements. For a further breakdown of the pastor's training

see Appendix D. There were six seminary graduates plus two attending seminary. Yet the average number of credit hours in Christian Education was comparatively low. For 11 ministers who reported any Christian Education at all, their average was only 11 credit hours per minister. This left 19 who either never reported what they had or they did not have any to report. The approximate average of the Oregon Conference ministers was only four credit hours.¹

The pastor's literature. The pastor's literature is vital to an up to date understanding of the Sunday school and Christian Education in general. Most of the ministers read in the area of Sunday school work. But how much or how often they read material was not determined in this section. One question pointed out that 16 out of 30 pastors always read the Sunday School Journal.² This indicated a need of improvement in the area of Sunday School Journal reading.

The pastor's training workshops. The majority of ministers reporting sensed a need for workshops for the pastor. Some pastors did not see enough value in the National Sunday School Association workshops to attend these when they were available.³ The pastor who did not want further training in Sunday school work indicated a definite attitude toward the Sunday school movement.

¹See Appendix D, p. 70, question A.1.d.

²See Appendix D, p. 71, question B.1.b.

³See Appendix D, p. 72, questions 1 and 4.

The pastor's need. Several pastors indicated a need for more information regarding the pastor and the Sunday school. Many of the pastors who received the Sunday School Journal wanted more information from it regarding their place as pastor. Although some needed and wanted more information regarding the pastor and the Sunday school they did not follow the duties already specified in Article IX of the Church Discipline.⁴

II. THE PASTOR AND THE SUNDAY SCHOOL PERSONNEL

Most of the pastors indicated a fair knowledge of the Sunday school organization. The relationship between the pastor and superintendent could be improved. Only six out of 23 pastors have a conference of one hour or more each week with the Sunday school superintendent.⁵ This would need further investigation to find out how many have a conference each week of any time at all. When asked the question, "Do you ever counsel with the teachers during the year?" only 14 out of 30 spent any time at all in counsel with the teachers.⁶

III. THE PASTOR AND THE SUNDAY SCHOOL CURRICULUM

The teaching material. Most pastors knew what material was being

⁴See Appendix D, p. 72, question D.4.

⁵See Appendix D, p. 73, question B.3.

⁶See Appendix D, p. 74, question C.5.

used by the teachers of the Sunday schools. The purpose of teaching in the Sunday school was realized as evangelism and character building. However, less than half of the 30 answered "yes" if converts were made in the classroom or not.⁷ Hence if the purpose of teaching is to make converts and build character someone is failing to reach the goal of evangelism.

Reading material. The pastors seem to understand the value of teaching and reading, in the Sunday school, complimenting each other. But the Sunday schools didn't seem to have very good reading material available. Out of 30 responding to the question, "Is your Sunday school library used?" twelve checked "some," two checked "much," fifteen checked "very little" and one checked "none."⁸

IV. THE PASTOR AS EDUCATOR

Most of the pastors indicated that they carried on training programs for the teachers. In a few instances there wasn't any training for classroom evangelism, building character, visitation evangelism, missions, and stewardship. The questions asked the pastor regarding administration could have been misunderstood. The question, "Is the pastor responsible to see if evangelism is carried out in the Sunday

⁷See Appendix D, p. 74, question A.5.

⁸See Appendix D, p. 74, question B.1.

school?" indicated some discrepancies.⁹ When the question was asked, "Do you train for classroom evangelism, 22 checked "yes" and seven checked "no."¹⁰ If the pastor is responsible to see that evangelism is carried out, the pastor has failed.

The Sunday school indicated 25 had a worshipful atmosphere in the opening, four didn't have such an atmosphere and one had no opening at all.¹¹

The teaching time in the classroom varied from Sunday school to Sunday school. Out of 30 who reported the amount of time spent in the classroom, one checked "one hour," one checked "50-60 minutes," 19 checked "45-50 minutes," four checked "35-40 minutes," and five checked "30 minutes."¹²

In 1955 James Bisel wrote a thesis on "A Study of the Work of the Pastor in the Field of Christian Education in the Oregon Conference of the Free Methodist Church." It was noted that certain of the conclusions and weaknesses discovered then are still present today. He discovered that the pastors needed to strengthen their responsibility in leadership training, workers' libraries, workers' conferences, planning a year's

⁹See Appendix D, p. 76, question B.6.

¹⁰See Appendix D, p. 76, question A.4.

¹¹See Appendix D, p. 77, question C.3.

¹²See Appendix D, p. 77, question C.4.

work, and visitation evangelism.¹³ Eight years after he completed his research the pastors are still in need of strengthening some of the same areas of pastoral responsibility.

¹³James H. Bisel, "A Study of the Work of the Pastor in the Field of Christian Education in the Oregon Conference of the Free Methodist Church" (unpublished B.D. thesis, Western Evangelical Seminary, Portland, Oregon, 1955), p. 100.

CHAPTER V

SUMMARY - CONCLUSIONS

Summary. When the Sunday school movement began it was a layman's organization. All the operations of the Sunday school had to be outside of the church organizations. The movement was slow in becoming a part of the church organization. After the Sunday school became a part of the church it grew and developed fast in some phases but slow in others.

The Free Methodist Church accepted the Sunday school in its church organization from the beginning formation of a discipline. But Marston declares that revivalism was the important factor in the beginning history of Free Methodism. He maintained the movement in the early denomination was evangelism in the form of revival. Christian Education was secondary in importance. Although the annual conferences exhorted the pastors to use the Sunday school, in most cases few practiced the message. After several years of promotion the Sunday school soon developed into a complex organization within the denomination. The pastors indicated a reluctance in adopting the Sunday school in a whole hearted way.

The Oregon Conference was organized with pastors from the Free Methodist Church. These men did not readily adopt the Sunday school. This research disclosed that Sunday schools were not organized on every preaching point in the beginning. Occasionally some strong Sunday school men would try to arouse a revival of the Sunday school movement.

Most annual conferences promoted the Sunday school by written Sunday school committee reports in the Minutes. The research indicated only two such reports by the Oregon Conference in 1914 and 1915.

The Conference News indicated a lack in many phases of the Sunday school work. The churches that had a pastor who was concerned about the Sunday school indicated progress. When the Sunday School Institute was started at camp meeting, a session for the pastor and the Sunday school indicated the key position the pastor plays.

The questionnaire did not indicate any great lacks. The minister's education, literature, current workshops, relation to personnel, knowledge of curriculum, available reading for scholars, training ability, and his administrative know how are areas for some pastors to receive correction and improvement.

General conclusions.

1. The pastors need to cooperate with the General and Annual Conference secretaries in promoting the Sunday school.
2. The pastors have been more concerned with revival from the pulpit and the preaching standpoint than with training and converting through the Sunday school.
3. Lip service has only been given to the Sunday school work by some pastors.
4. The pastors need to train their Sunday school workers to use classroom evangelism.

5. The church denomination should require more Christian Education.

6. Some pastors do not preach a sermon on the Sunday school as outlined in Article IX of the Sunday School Constitution.

Specific conclusions.

1. The pastors of the Oregon Conference need more training in Christian Education.

2. Some pastors of the Oregon Conference do not follow Article IX of the Sunday School Constitution.

3. Sunday school libraries in the Oregon Conference were used very little.

4. The Oregon Conference pastors failed to train the teachers to use classroom evangelism.

5. The Oregon Conference pastor must accept the responsibility for failure of the Sunday school.

6. The pastors expressed a need for Sunday school workshops.

Recommendations for further study.

1. The pastors of the Oregon Conference need more information in regard to their place as pastor of the Sunday school.

2. The Sunday School Journal needs to publish more information to help a pastor understand his position as pastor of the Sunday school.

3. There is a lack of evangelism in the Sunday school classroom after 103 years of organization.

APPENDIX

APPENDIX A

A COMPARISON OF PASTOR AND SUNDAY SCHOOL

FOR 1870, 1880, AND 1899

A report of the compilation of statistical information from the 1870, 1880, and 1899 Minutes to find out the number of Sunday schools and scholars compared to the number of preaching points and church members. Each conference had a Sunday school committee unless it is otherwise indicated. The General Conference minutes are also listed for sessions 1-3. Quotations from the 1870, 1880, and 1899 Minutes are given to point out some ideas about the pastor and the Sunday school. Members are referred to as church members and scholars as Sunday school scholars.

	Preaching Points	Sunday Schools	Members	Scholars
<u>1870 Minutes</u>				
Susquehanna Conference	56	30	1677	1009
Genesee Conference	42	48	1982	1663
Michigan Conference	21	27	1063	958
Illinois Conference	30	40	1834	1653
<u>1880 Minutes</u>				
New York Conference	29	28	839	1040
Susquehanna Conference	48	31	1567	1050
Genesee Conference	73	59	2316	2236

	Preaching Points	Sunday Schools	Members	Scholars
Michigan Conference	35	27	921	871
North Michigan Conference	92	53	1775	1270
Illinois Conference	28	31	1121	1086
Indiana and Central Illinois Conference	21	20	664	836
Kansas and Missouri Conference	41	18	580	309
Iowa Conference	24	36	1257	1174
Ohio Conference	14	16	678	739
Canada Conference	11	7	374	152
Wisconsin Conference	17	12	279	316
Minnesota and North Iowa Conference	18	11	364	222
<u>1899 Minutes</u>				
Kansas Conference	77	25	1021	856
California Conference	18	14	279	502
North Indiana Conference	29	14	354	516
West Kansas Conference	42	20	597	548
Oregon Conference	34	13	381	362
Minnesota and North Iowa Conference	44	21	408	415
Platte River Conference	56	29	528	699
Nebraska Conference	39	21	459	465
Colorado Conference	27	11	315	387
Southern California Conference	26	12	366	337

	Preaching Points	Sunday Schools	Members	Scholars
Missouri Conference	34	10	377	370
Michigan Conference	45	30	959	1142
Columbia River Conference	28	15	222	312
North Minnesota Conference	22	12	301	455
North Michigan Conference	105	83	1806	2389
Wabash Conference	56	40	880	1098
Genesee Conference	71	56	1699	2312
Iowa Conference	40	34	862	1031
Susquehanna Conference	76	45	1454	1523
New York Conference	59	38	1162	1429
Wisconsin Conference	56	34	887	966
East Michigan Conference	95	68	1705	2505
Kentucky and Tennessee Conference	15	4	203	145
Washington Conference	16	13	279	432
East Ontario Conference	32	24	682	700
West Ontario Conference	25	21	590	611
West Iowa Conference	42	33	831	873
Illinois Conference	59	42	1112	1324
Central Illinois Conference	53	55	1405	1980
Ohio Conference	51	45	907	1201
Oil City Conference	76	77	1768	2411

	Preaching Points	Sunday Schools	Members	Scholars
Pittsburgh Conference	47	43	1125	1521
South Dakota Conference	42	23	522	563
North Indiana Conference	27	16	341	573
Texas Conference	23	11	567	471
Kansas Conference	83	32	1004	911
Arkansas and South Missouri Conference	27	9	242	235
Louisiana Conference	12	4	253	50

First General Conference of 1862 makes no mention of Sunday school.

Second General Conference of 1866 makes no mention of Sunday school.

Third General Conference of 1870 makes first mention of Sunday school.

No Sunday school committee

1880 Minutes: North Michigan Conference
Wisconsin Conference (reference to institutional
education, but not Sunday
school work)

1899 Minutes: Kentucky and Tennessee Conference

Quotations

1880 Minutes

New York Conference

"4. Resolved, that we request the pastors to labor more earnestly to get the parents to attend, and press upon the membership the duty of encouraging and attending the Sabbath Schools" (p. 10).

Susquehanna Conference

"urge our pastors and people to greater diligence in promoting an interest and more general attendance" (p. 15).

Genesee Conference

The preachers were urged to follow the instructions of the Discipline regarding the Sabbath Schools (p. 27).

Michigan Conference

"Preachers put forth a greater effort this conference year to advance the Sabbath school cause" (p. 43).

Illinois Conference

"We regret the fact that there is a lack of interest among us on this all important subject" (p. 58).

Indiana and Central Illinois Conference

The Sunday school was exalted very highly by this newly organized conference (p. 64).

Kansas and Missouri Conference

"We would urge a closer adherence to the provisions and requirements of the discipline on the part of preachers" (p. 71).

Iowa Conference

"ministers take a deeper interest in the Sabbath School" (p. 79).

Ohio Conference

"Youth is the season when the character of man is generally for Heaven or hell. Here then is an important work for parents and Sabbath School teachers" (p. 88).

Minnesota and North Iowa Conference

"We especially urge it upon our preachers and parents to aid by their presence and means the Sunday-Schools all through the work" (p. 106).

1899 Minutes

Kansas Conference

There was no exhortation or resolutions on Sunday school work.

California Conference

The Sunday school is important to the building of sound character in youth (p. 11).

Platte River Conference

"The Sabbath-school demands the earnest attention of the church" (p. 37).

Colorado Conference

"We consider the Sabbath-school the nursery of the church" (p. 47).

Wabash Conference

"Our ministers should be earnestly engaged in this work" (p. 84).
(Work of the Sunday school is the work referred to in this sentence.)

Genesee Conference

"No pastor can afford to be disinterested in the Sunday-schools on his charge" (p. 92). An excellent exhortation for the use of the Sunday schools.

West Iowa Conference

"Wherever we find earnest workers in the Sunday-school we find the work of God prosperous" (p. 158).

Illinois Conference

"A Sunday-school convention was held in the Free Methodist Church. General Superintendent E. P. Hart and W. T. Hogg gave able and instructive addresses. Essays were read by Mrs. Lucius Rose and Henry Lenz. The three district elders were elected district Sunday-School missionaries" (p. 163).

Ohio Conference

"The object of the Sunday-school is not to teach pupils the doctrine of Christianity alone, but to lead them into a practical experience of these doctrines" (p. 180).

Pittsburgh Conference

"The Sunday-school should engage a considerable part of the preacher's time and attention. When we are ordained we promise diligently to instruct the children. Here is an opportunity to fulfill our vow and our duty to them in part" (p. 196).

APPENDIX B

STATISTICAL INFORMATION ON THE OREGON CONFERENCE

The word members refers to church members and the word scholars refers to Sunday school scholars.

	Preaching Points	Sunday Schools	Members	Scholars	Money raised for S. S.
1885	1	0	64	0	-
1886	4	3	65	17	9.41
1887	4	1	70	15	10.03
1888	9	no statistics available			
1889	10	1	103	20	none
1892	15	12	325	370	83.61
1893	36	17	393	454	216.60
1894	30	16	422	500	104.46
1895	48	16	397	400	97.33
1899	51	13	381	362	113.38
1909	39	25	628	777	486.85
1910	50	27	695	950	478.74
1911	40	27	706	958	702.00
1912	33	20	588	753	605.60
1913	32	19	625	759	631.90

	Preaching Points	Sunday Schools	Members	Scholars	Money raised for S. S.
1914	28	20	665	860	572.35
1915	29	21	657	825	627.58
1916	30	26	628	942	671.29

61

No Sunday school committee 1885, 1886, 1887, 1888, 1889

Sunday school committee and committee on aggressive Sunday school work

1912, 1913, 1915, 1916

Quotations

- 1895 "The conference requested that this conference be divided into three--to be known as the Oregon Conference, the Washington Conference, and the Columbia River Conference" (p. 15).
- 1910 "This year has shown a healthy growth in interest in the Sabbath-school" (p. 23).
- 1912 "We are recognizing our responsibility as to education, foreign and home missions as well as in the matter of Sunday-school work" (p. 22).
- 1914 This report on the Sunday school (pp. 49-50) is the first of its kind since the beginning of the conference. This is actually the 29th session of the Oregon area since the Oregon and Washington Territory Conference began in 1885.

APPENDIX C

THE PASTOR AND THE SUNDAY SCHOOL QUESTIONNAIRE

INSTRUCTIONS: Please do not study this. The first time you read it through answer the questions. Answer the questions as rapidly as possible.

I. Minister's Education

A. The Pastor's Training

1. Are you a college graduate? Yes__ No__
- a. Did you receive any training in psychology? Yes__ No__
- b. Did you receive any training in Christian Education?
- Yes__ No__
- c. Did you receive any training in church administration?
- Yes__ No__
- d. How many credit hours did you have in Christian Education?
- _____
- e. Do you consider such training
- __helpful __necessary
- __needful __unnecessary

Comments :

2. Are you a seminary graduate? Yes__ No__
- a. What was your major area? _____
- b. Do you consider training in Christian Education
- __important __essential
- __unimportant __unessential

- c. Do you think seminary training helps you in your supervision of the Sunday school? Yes__ No__
3. Have you taken college courses in Christian Education?
Yes__ No__
- Education? Yes__ No__ Psychology? Yes__ No__
4. Have you taken courses beyond college in Christian Education?
Yes__ No__
- Education? Yes__ No__ Psychology? Yes__ No__

Comments:

B. The Pastor's Literature

1. Do you read the Sunday School Journal? Yes__ No__
- a. Is the Sunday School Journal of any value to you?
Yes__ No__
- b. Do you always read it? Yes__ No__
- c. Do you read books or other material in Christian Education? Yes__ No__
- d. Do you read books or other materials on the Sunday School? Yes__ No__
- e. Do you read the pamphlets or other material sent to you from the General Sunday School Secretary? Yes__ No__
the Conference Sunday School Secretary? Yes__ No__
- f. Can reading of material benefit you and your relationship to the Sunday School? Yes__ No__

- g. Have you read a book or part of a book on church administration? Yes__ No__

Comments:

C. The Pastor's Training Workshops

1. Do you believe a workshop is necessary for the pastor? Yes__ No__
2. Do you attend such workshops when they are available? Yes__ No__
3. Does the conference provide a workshop with training for ministers? Yes__ No__
4. Do you participate in the National Sunday School Association workshops when these are available to you? Yes__ No__

D. The Pastor's Need

1. Do you need more information from the Sunday School Journal regarding your place as pastor of the Sunday school? Yes__ No__
2. Do you receive any information to help you understand your responsibility as pastor of the Sunday school? Yes__ No__
From the General Conference Secretary? Yes__ No__
From the Annual Conference Secretary? Yes__ No__
3. Do you follow the advice of the Church Discipline regarding the duties of the pastor to the Sunday school? Yes__ No__
4. Do you preach a sermon each year specifically on religious education as Article IX of the Church Discipline instructs you to do? Yes__ No__

Comments:

- E. Do you believe your pastoral training has benefited your Sunday school? Yes__ No__

Comments:

II. The Pastor and the Sunday School Personnel

A. The Sunday School Officers

1. Do you have a board of Christian Education? Yes__ No__
2. Do you try to work with the
treasurer? Yes__ No__ secretary? Yes__ No__
department superintendents? Yes__ No__
3. Are the members of the Christian Education Board Christians?
Yes__ No__

Comments:

B. The Superintendent

1. Does the superintendent administer the Sunday school?
Yes__ No__
2. Are you the overall supervisor of the Sunday school?
Yes__ No__
3. Do you have a conference with your Sunday school superintendent
for an hour or more, once a week? Yes__ No__
4. Is there a cooperative attitude on your part with the
superintendent? Yes__ No__
5. Does the superintendent cooperate with you? Yes__ No__

Comments:

C. The Teacher

1. Are your teachers Christians? Yes__ No__
2. Are your teachers filled with the Holy Spirit? Yes__ No__
3. Do all the teachers believe the doctrine of entire
sanctification? Yes__ No__
4. Are you aware of spiritual problems of your teachers? Yes__ No__
5. Do you ever counsel with the teachers during the year?
1 hr. or more__ 50 min.__ 40 min.__ 30 min.__
20 min.__ 10 min.__

Comments:

III. The Pastor and the Sunday School Curriculum

A. The Teaching Material

1. Is the material Bible centered? Yes__ No__
2. Do the teachers use the Free Methodist denominational
material? Yes__ No__
3. Do you know if all the material being used is doctrinal in
accord with the Free Methodist Church? Yes__ No__
4. What is the purpose of the teaching in the Sunday school?
__evangelize __build Christian character
__both evangelize and build Christian character
5. Are there converts made in the Sunday school classroom?
Yes__ No__

B. Reading Material

1. Is your Sunday school library used
__some __much __very little __none

2. Do you know what kind of doctrine is being presented in the Sunday school papers and reading materials? Yes__ No__
3. Do you consider reading and the library a vital part of the Sunday school program? Yes__ No__
4. Does the teaching and reading compliment each other? Yes__ No__
5. Is there a necessity for the teaching, reading and preaching program to work together for a unified purpose? Yes__ No__

C. Planning the Curriculum

1. Do you work with the Board of Christian Education in planning a year's program? Yes__ No__ more than a year's? Yes__ No__
2. Do you let your Board of Christian Education understand you want the Sunday school department to work together with other departments of the church toward a central goal? Yes__ No__

IV. The Pastor as Educator

A. Teaching and Training Workshops

1. Do you endeavor to have a trained or accredited staff of Sunday school teachers? Yes__ No__
2. Do you see that a teacher training program is carried on?
Yes__ No__
3. What methods of teaching do you like to see used by your teachers?

Audio-visual aids?	___
Lectures?	___
Discussions?	___
Story illustrations?	___
Creative dramatics?	___

Learn by doing? ___

A variety of the above mentioned? ___

4. Do you train for classroom evangelism? Yes___ No___
5. Do you train to build character? Yes___ No___
6. Do you train for visitation evangelism? Yes___ No___
7. Is missions and stewardship a part of the teacher training?
Yes___ No___
8. Are local worker's conferences held? Yes___ No___
9. Do your teachers know why you have departments and grades
in your Sunday school? Yes___ No___ Unknown___
10. Are adequate record systems stressed and taught? Yes___ No___

Comments:

B. The Pastor as Administrator of the Educational Program

1. Are you the responsible person for proper administration of
the Sunday school? Yes___ No___
2. Should you be the supervisor of enlargement or promotional
campaigns for the Sunday school? Yes___ No___
3. Are you the general supervisor of the Sunday school
fellowship time? Yes___ No___
4. Do you believe times of fellowship are necessary? Yes___ No___
5. Do you believe activities are necessary for the children and
youth in the Sunday school? Yes___ No___
6. Is the pastor responsible to see if evangelism is carried out
in the Sunday school? Yes___ No___

7. Should a church be designed with an adequate educational unit? Yes__ No__
8. Should you as administrator give your church program plans to the architect to help him design a better building for your church? Yes__ No__

Comments:

C. Education and Worship

1. Which is the most important?
- ___ Education is the most important
- ___ Worship is the most important
- ___ Both of equal importance
- ___ Worship most important, but education is important
- ___ Education most important, but worship is important
2. Should the church and the Sunday school be considered two separate bodies? Yes__ No__
3. Does your Sunday school opening have a worshipful atmosphere? Yes__ No__
4. Is your Sunday school teaching
- ___ 60 min.? ___ 50 min.? ___ 30 min.? ___ 15 min.?
5. Do you think the teaching time should be ___ more, ___ less than one hour?
6. Is your morning worship time one hour? Yes__ No__

APPENDIX D

THE RESULTS OF THE PASTOR AND THE SUNDAY SCHOOL QUESTIONNAIRE

INSTRUCTIONS: Please do not study this. The first time you read it through answer the questions. Answer the questions as rapidly as possible.

I. Minister's Education

A. The Pastor's Training

1. Are you a college graduate? Yes 19 No 11
 - a. Did you receive any training in psychology? Yes 24 No 5
 - b. Did you receive any training in Christian Education?
Yes 19 No 10
 - c. Did you receive any training in church administration?
Yes 19 No 10
 - d. How many credit hours did you have in Christian Education?
(average for 11 ministers) 11
 - e. Do you consider such training
 - 11 helpful 12 necessary
 - 6 needful unnecessary

Comments:

2. Are you a seminary graduate? Yes 6 No 24
 - a. What was your major area? _____
 - b. Do you consider training in Christian Education
 - 9 important 14 essential
 - unimportant unessential

c. Do you think seminary training helps you in your supervision of the Sunday school? Yes 9 No 1

3. Have you taken college courses in Christian Education?

Yes 10 No 16

Education? Yes 13 No 9 Psychology? Yes 21 No 2

4. Have you taken courses beyond college in Christian Education?

Yes 9 No 19

Education? Yes 2 No 20 Psychology? Yes 6 No 16

Comments:

B. The Pastor's Literature

1. Do you read the Sunday School Journal? Yes 29 No 1

a. Is the Sunday School Journal of any value to you?

Yes 30 No

b. Do you always read it? Yes 16 No 14

c. Do you read books or other material in Christian Education?

Yes 29 No 1

d. Do you read books or other materials on the Sunday school?

Yes 28 No 2

e. Do you read the pamphlets or other material sent to you from the General Sunday School Secretary? Yes 30 No

the Conference Sunday School Secretary? Yes 30 No

f. Can reading of material benefit you and your relationship to the Sunday school? Yes 30 No

- g. Have you read a book or part of a book on church administration? Yes 24 No 6

Comments:

C. The Pastor's Training Workshops

1. Do you believe a workshop is necessary for the pastor? Yes 21 No 8
2. Do you attend such workshops when they are available? Yes 24 No 2
3. Does the conference provide a workshop with training for ministers? Yes 14 No 12
4. Do you participate in the National Sunday School Association workshops when these are available to you? Yes 20 No 5

D. The Pastor's Need

1. Do you need more information from the Sunday School Journal regarding your place as pastor of the Sunday school? Yes 10 No 18
2. Do you receive any information to help you understand your responsibility as pastor of the Sunday school? Yes 27 No 2
From the General Conference Secretary? Yes 22 No 6
From the Annual Conference Secretary? Yes 15 No 10
3. Do you follow the advice of the Church Discipline regarding the duties of the pastor to the Sunday school? Yes 26 No 3
4. Do you preach a sermon each year specifically on religious education as Article IX of the Church Discipline instructs you to do? Yes 14 No 14

Comments:

E. Do you believe your pastoral training has benefited your Sunday school? Yes 27 No 1

Comments:

II. The Pastor and the Sunday School Personnel

A. The Sunday School Officers

1. Do you have a board of Christian Education? Yes 20 No 10
2. Do you try to work with the
treasurer? Yes 28 No 1 secretary? Yes 27 No 2
department superintendents? Yes 26 No 1
3. Are the members of the Christian Education Board Christians?
Yes 24 No 2

Comments:

B. The Superintendent

1. Does the superintendent administer the Sunday school?
Yes 27 No 3
2. Are you the overall supervisor of the Sunday school?
Yes 23 No 7
3. Do you have a conference with your Sunday school superintendent for an hour or more, once a week? Yes 6 No 23
4. Is there a cooperative attitude on your part with the superintendent? Yes 30 No
5. Does the superintendent cooperate with you? Yes 28 No 1

Comments:

C. The Teacher

1. Are your teachers Christians? Yes 29 No
2. Are your teachers filled with the Holy Spirit? Yes 17 No 8
3. Do all the teachers believe the doctrine of entire sanctification? Yes 27 No 1
4. Are you aware of spiritual problems of your teachers? Yes 26 No 4
5. Do you ever counsel with the teachers during the year?
 1 hr. or more 11 50 min. 40 min. 30 min. 1
 20 min. 10 min. (Group counseling 2)

Comments:

III. The Pastor and the Sunday School Curriculum

A. The Teaching Material

1. Is the material Bible centered? Yes 30 No
2. Do the teachers use the Free Methodist denominational material? Yes 30 No
3. Do you know if all the material being used is doctrinal in accord with the Free Methodist Church? Yes 28 No
4. What is the purpose of the teaching in the Sunday school?
 1 evangelize build Christian character
 29 both evangelize and build Christian character
5. Are there converts made in the Sunday school classroom?
 Yes 14 No 12

B. Reading Material

1. Is your Sunday school library used
 12 some 2 much 15 very little 1 none

2. Do you know what kind of doctrine is being presented in the Sunday school papers and reading materials? Yes 29 No
3. Do you consider reading and the library a vital part of the Sunday school program? Yes 29 No
4. Does the teaching and reading compliment each other? Yes 25 No 1
5. Is there a necessity for the teaching, reading and preaching program to work together for a unified purpose? Yes 28 No 1

C. Planning the Curriculum

1. Do you work with the Board of Christian Education in planning a year's program? Yes 24 No 5 more than a year's? Yes 2 No 14
2. Do you let your Board of Christian Education understand you want the Sunday school department to work together with other departments of the church toward a central goal? Yes 26 No 2

IV. The Pastor as Educator

A. Teaching and Training Workshops

1. Do you endeavor to have a trained or accredited staff of Sunday school teachers? Yes 28 No 1
2. Do you see that a teacher training program is carried out?
Yes 24 No 3
3. What methods of teaching do you like to see used by

your teachers?	Audio-visual aids?	___
	Lectures?	___
	Discussions?	___
	Story illustrations?	___
	Creative dramatics?	___

Learn by doing? ____

A variety of the above mentioned? 29

4. Do you train for classroom evangelism? Yes 22 No 7
5. Do you train to build character? Yes 28 No 1
6. Do you train for visitation evangelism? Yes 24 No 5
7. Is missions and stewardship a part of the teacher training?
Yes 22 No 6
8. Are local worker's conferences held? Yes 22 No 7
weekly? ____ monthly? 16
9. Do your teachers know why you have departments and grades
in your Sunday school? Yes 29 No ____ Unknown 1
10. Are adequate record systems stressed and taught? Yes 23 No 5

Comments:

B. The Pastor as Administrator of the Educational Program

1. Are you the responsible person for proper administration
of the Sunday school? Yes 26 No 4
2. Should you be the supervisor of enlargement or promotional
campaigns for the Sunday school? Yes 11 No 18
3. Are you the general supervisor of the Sunday school fellowship
time? Yes 12 No 16
4. Do you believe times of fellowship are necessary? Yes 30 No ____
5. Do you believe activities are necessary for the children and
youth in the Sunday school? Yes 28 No 1
6. Is the pastor responsible to see if evangelism is carried
out in the Sunday school? Yes 29 No ____

7. Should a church be designed with an adequate educational unit? Yes 30 No
8. Should you as administrator give your church program plans to the architect to help him design a better building for your church? Yes 23 No 3

Comments:

C. Education and Worship

1. Which is the most important?
- Education is the most important
- Worship is the most important
- 13 Both of equal importance
- 15 Worship most important, but education is important
- Education most important, but worship is important
2. Should the church and the Sunday school be considered two separate bodies? Yes 1 No 29
3. Does your Sunday school opening have a worshipful atmosphere? Yes 25 No 4 (No opening 1)
4. Is your Sunday school teaching
(45-50)
1 60 min.? 19 50 min.? 5 30 min.? 15 min.?
(1 50-60 min. 4 35-40 min.)
5. Do you think the teaching time should be 7 more, 21 less than one hour?
6. Is your morning worship time one hour? Yes 29 No 1

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