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SURVEY OF THE PRESENT MISSIONARY EDUCATION PROGRAM
FOR HIGH SCHOOL AGE OF THE PRESBYTERIAN CHURCH, U.S.A.,
AS COMPARED WITH OTHER SIMILAR PROGRAMS OF
MISSIONARY EDUCATION

by

RUTH MARGARET MACDONALD

A.B., University of California

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"But you shall receive power
when the Holy Spirit has come
upon you; and you shall be my
witnesses in Jerusalem and in
all Judea and Samaria and to
the end of the earth."

- Acts 1:8

TABLE OF CONTENTS

Gift of the Author

TABLE OF CONTENTS

INTRODUCTION	Page i
A. Statement of the Problem	i
B. Significance of the Subject	ii
C. Method of Procedure	iii
1. Delimitation of the Problem	iii
2. Sources of the Investigation	iv
3. Organization of the Study	iv
 CHAPTER I: SURVEY OF THE CURRENT MISSIONARY EDUCATION PROGRAM OF THE PRESBYTERIAN CHURCH, U.S.A..	2
A. Introduction	2
B. Investigation of the Principles Behind the Program of Missionary Education of the Presbyterian Church, as Summarized from Books and Pamphlets on the Methodology of Presentation of a Program of Missionary Education	3
C. Survey of the Missionary Education Content in the Regular Curricula for the High School Age	8
D. Survey of the Missionary Education Content in the Plan for Giving of the Youth of the Presbyterian Church	10
E. Survey of the Material Recommended for Study During Schools of Mission Study	11
F. Survey of Material Published with the Aim of Recruiting for Missionary Service	12
G. Summer Conferences	14
H. Summary and Conclusion	15

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26964

CHAPTER II: SURVEY OF THE CURRENT MISSIONARY EDUCATION PROGRAMS OF OTHER LEADING DENOMINATIONS AND OF INTER-DENOMINATIONAL PROGRAMS . . .	17
A. Introduction	18
B. The International Council of Religious Education	19
C. The Missionary Education Movement	21
D. The Methodist Church	35
E. The Protestant Episcopal Church	49
F. The Southern Baptist Convention	54
G. Summary and Conclusion	58
CHAPTER III: SUMMARY AND CONCLUSIONS	61
BIBLIOGRAPHY	76

INTRODUCTION

SURVEY OF THE PRESENT MISSIONARY EDUCATION PROGRAM
FOR HIGH SCHOOL AGE OF THE PRESBYTERIAN CHURCH, U.S.A.,
AS COMPARED WITH OTHER SIMILAR PROGRAMS OF
MISSIONARY EDUCATION

INTRODUCTION

A. Statement of the Problem

It is the problem of this study to determine the value and the effectiveness of the program of missionary education as presented by the Presbyterian Church, U.S.A., to those of High School age. This determination will involve the study in a survey of the current literature published by the boards of the Presbyterian Church directed to those included in the age group, as well as a survey of other efforts made along the same line. In order to set up a standard by which to measure, the study will then turn to a similar survey of materials published and efforts made by other leading denominations, so that a comparison can be made, and these materials will be compared with Inter-denominational published materials and standards. Questions involved in the study will be: Is there a sufficient quality and quantity of materials published by the Presbyterian Church to meet standards set up by other materials; and, do these materials meet the goals set up by

the Presbyterian Church itself for missionary education? This study should serve as a basis for suggested corrections and additions to the Presbyterian missionary education program, if such need be.

B. Significance of the Subject

In a recent address before a church congregation, Dr. L.K. Anderson, a Secretary for the Board of Foreign Missions, Presbyterian Church, U.S.A., stated that out of the several hundred volunteers for missionary service, only a few over one hundred could be chosen as fit to take their places on the front lines of the Christian offensive; and out of those, only sixty-two could actually be sent in 1948, because there was an inadequate supply of funds to send any more. Many of the world's leaders today, such as Dwight Eisenhower, General MacArthur, John Foster Dulles, have stated that the need which meets the eye on the international scene is spiritual rather than material. This recognized need for spiritual leadership throughout the world, plus the fact that the church is not supplying an adequate number of spiritual leaders points to the need for such a study as this. Missionary education becomes important on the international scene, for through it must come adequately prepared spiritual leaders to meet today's

needs, and sufficient financial support for these leaders from those who remain at home. The importance of missionary education is recognized by the church itself, as seen by this statement from a manual on missionary education in the local church issued by the Presbyterian Church, U.S.A. "The Church is a Missionary Society:

"The Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of the Church is a member of the said society and bound to do all in his power for the accomplishment of this object'.

The above words, spoken at the General Assembly of 1847, constitute the charter for missionary education as part of the total program of the Church. The Church is a missionary society and the local churches are branches of that society, bound to study, preach, plan, pray for, and support missions."¹

Thus, missionary education is of recognized importance in the program of the Church, and, in fact, has significance to the whole world. It was therefore considered important to study the type of missionary education being presented to those of the High School age, whose lives are being molded, and who are choosing life-patterns.

C. Method of Procedure

1. Delimitation of Problem

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1. Your Church Studying Missions, Board of Christian Education, Presbyterian Church, U.S.A., p. 3

A survey of the field of missionary education as a whole would be too extensive a study for the purposes of this investigation, and would be unnecessary for the solution of the problem. In order to investigate the type of missionary education now being offered, it is necessary to study just the program being offered to one age group, and so the crucial age between 14 and 17 has been chosen. Furthermore, to make an extensive study of the programs for missionary education offered to this age group by all the denominations would have made too wide a field for research. Therefore, just one denomination's program, that of the Presbyterian Church, U.S.A., was chosen for thorough study, and the materials of other major denominations were studied only for purposes of comparison.

2. Sources of the Investigation

The primary source material for this study is the missionary education material issued for study by the denominations involved. A second source is the publications of such inter-denominational agencies as the Missionary Education Movement and the International Council of Religious Education.

3. Organization of Study

First, there will be an investigation of the current missionary education program of the Presbyterian Church, U.S.A. Then similar programs offered by

other leading denominations, and the inter-denominational agencies will be studied. The third step will be to compare the Presbyterian program with the others, and to evaluate its effectiveness on the basis of the comparison. Finally, on the basis of the above study, a summary and general conclusions will be made.

CHAPTER I

SURVEY OF THE CURRENT MISSIONARY EDUCATION
PROGRAM OF THE PRESBYTERIAN CHURCH, U.S.A.

CHAPTER I

SURVEY OF THE CURRENT MISSIONARY EDUCATION PROGRAM OF THE PRESBYTERIAN CHURCH, U.S.A.

A. Introduction

Every program of missionary education is based upon a philosophy or conception of what is involved in missionary education. Since this is basic to the program, the first portion of this survey will be devoted to an investigation of the principles behind the actual presentation of the missionary education material. One of the most basic of these principles to the Presbyterian program of missionary education is that missionary education should be a part of the total program of Christian Education.¹ Therefore, the second portion of this study will be a survey of the missionary education content in the regular religious education curricula for the High School age. In the Presbyterian Church missionary education is also carried on through the program of systematic giving of the youth; therefore, the next portion of the survey will be devoted to an investigation of that phase of the program. Then,

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1. cf. Your Church Studying Missions, Board of Christian Education, Presbyterian Church, U.S.A., p.3

because, "The missionary emphasis should be implicit in the teaching message of the church, it should be explicit at every point in the church's educational program, and it should receive special emphasis at certain times and seasons," ¹ the materials recommended for use at these special times will be surveyed, along with general tools for missionary education. Finally, there will be a survey of the materials issued on the subject of recruiting for missionary service. As this survey is being made, it will be well to remember that the purpose of it is to compare the work of the Presbyterian Church with that of other denominations and agencies also conducting programs of missionary education. This comparison will be made at the close of the study.

B. Investigation of the Principles Behind the Program of Missionary Education of the Presbyterian Church, as Summarized from Books and Pamphlets² on the Methodology of Presentation of a Program of Missionary Education

Missionary education involves many methods of presentation, but it has three primary goals:

"The creation of understanding both of the missionary nature of Christianity and of the missionary enterprise.

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1. op. cit., pp.3-4.
2. cf. Ibid.; Your Church in the World Neighborhood, Department of Missionary Education, Board of Christian Education; Missionary Education in Your Church, Harner and Baker.

The development of appreciation of people at home and abroad.....

The steady assumption of responsibility in the world Christian community."¹

This means that the message of missions must be inherent in the message of the church. Therefore:

"Only those curriculum materials should be used that portray missions as the natural, logical, and altogether inevitable expression of God's love working through men to bring in his kingdom."²

and

"Missionary education therefore should have as its outcome the enlistment of the members of a church in missionary service in the community and in participating in the program of the church for the nation and for world evangelization."³

Missionary education in the Presbyterian Church, then, will be a part of the total program for Christian Education of the youth; this is the first basic principle of the Church's program.

The second principle is that besides this general instillment of an enthusiasm for missions and their relations to the basic message of Christianity, there must be specific learning about the particular work and needs of missions, especially the work of the Presbyterian Church. There are four main avenues through which this learning may be done: study, worship, fellowship, and service. These may run through the regular program of

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1. Your Church in the World Neighborhood, p.3.
2. Your Church Studying Missions, p.3.
3. Ibid., p.4.

Christian Education in the church, as has been mentioned, but they will also come as a part of a special program of missionary education coming once or twice a year. This special program may take the form of a School of Missions during which the various age groups in the church meet separately for mission study on one night a week over a period of time. On the other hand, the program may be an institute which is held every night in a week. Whatever the form may be, there will be a time during the year when missions will receive a special emphasis through a program of study.

A third principle of missionary education in the Presbyterian Church is in reality more of a principle of giving. It is felt that giving should be intelligent and meaningful, especially to youth. Therefore, much of the most effective missionary education is done through the plans for giving of the youth, and young people are inspired with the knowledge that their money is going to a real person doing a vital piece of work, about which they, the young people, know something.

Another principle is based on the fact that the best learning is done when that learning may be resolved into activity and practice. Therefore the youth are given opportunity to live out their missionary education experience by actively participating in a missionary effort, or learning first hand about it.

There is a further principle which insists on thorough planning, whatever the program and organization of missionary education may be. As plans are made ahead of time, resources may be shared with other groups in the church, and may be used to the best advantage. Planning ahead means that missionary education may be an integral part of the total educational program, and it may be brought in at every possible opportunity. Planning means that mission study may be brought into every phase of the youth program, worship, fellowship, and the like.

A sixth and final principle maintains that missionary education should be on a high level, and that the best materials available should be used in the presentation. The Presbyterian Church therefore supplies the local church with an abundance of materials and aids¹ and works in cooperation with the Missionary Education Movement, which is also a source of materials.

The organizational set up which carries out the program of missionary education in the local church is optional with the church. There are suggested plans, however. For the program of the whole church, it has been suggested that there be a Missionary Education Council

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1. cf. Tools for Missionary Education, Department of Missionary Education, Board of Christian Education of the Presbyterian Church, U.S.A.

made up of representatives from each organization in in the church. This council may function under the church's Department of Missions, or it may be a committee of the Department of Christian Education. On this council will be a representative from the High School Westminster Fellowship's Outreach Commission, and possibly a representative from the High School Sunday School Department to bring the news about mission activities in the church back to that group.

It is the function of the Outreach Commission of the High School Westminster Fellowship to do all in their power to keep their group informed about missions. They will do this by promoting the regular mission meetings provided in the Youth Fellowship Kit; by cooperating with the church's Missionary Council in the presenting of the School of Missions; by working with the Stewardship Commission in the promoting of a Friendship Frontier (the personalized giving plan of the youth of the Presbyterian Church whereby each group supports a particular piece of mission work) for the group; by taking advantage of the means the adult church may be using to encourage interest in missions, such as speakers, visual aids, and the like; by planning mission projects; by keeping the youth in the group informed about the vocational opportunities open to them in the field of missions; by using any means that will fit into the program to keep

missions before the young people, and keep them interested.¹

Having seen how the program of missionary education in the Presbyterian Church is promoted, the study will now turn to an investigation of the material which is thus promoted.

C. Survey of the Missionary Education Content in the Regular Curricula for the High School Age.

In order to make this survey complete, both the New Curriculum for the High School Sunday School needs to be investigated for missionary education content, and also the Youth Fellowship Kit, which is the program guide for the High School Sunday evening groups.

1. The New Curriculum: Missionary education is seen to be a part of the program of Christian Education when a sample portion of this curriculum is investigated. The October through December issue of "This Generation", magazine for parents and teachers of High School students, was chosen for investigation. There is a general article on missions stressing the importance of mission study, and suggesting the use of missionary education material. One lesson out of the thirteen in this magazine is a

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1. cf. The Manual of the Westminster Fellowship, Board of Christian Education, Presbyterian Church, U.S.A. pp.89-98.

mission study, and that one is a study of the history of missions from the time of Christ until now. However, there is a mission emphasis in two of the other lessons, and one worship service suggested for the use of the young people is built around a mission theme in connection with the World Day of Prayer.

2. The Youth Fellowship Kit; This Kit contains the year-round plans and program suggestions for the High School youth groups of the Presbyterian Church. Volume six will be investigated for its missionary education content as a sample. Out of the forty-six topics listed for discussion and study, fourteen of them are under the auspices of the Outreach Commission, which means that there is a missionary aspect in them. Three of these fourteen are directly on the subject of missions, one of them being a study of the tools and methods in use today in the cause of world missions. The other two are on the two themes for study of the year, one for national missions and the other for foreign missions. These themes have been chosen by the Missionary Education Movement, a cooperative agency for the promotion of missionary education, which means that the Movement's materials may be used as supplements in the study. This also means that the missionary education materials in the youth program corresponds with all the other missionary education for the year. (Each year, the Presbyterian Church chooses to study the same

themes as does the Missionary Education Movement, and works in cooperation with that agency.)

In addition to the missionary emphasis in these topics, there is a missionary theme in one of the worship services planned for special events in the church year. The service for Pentecost Sunday is missionary in emphasis, and celebrates the beginning of the missionary movement.

The Kit suggests mission activities which afford the young people an opportunity to express in service what they have been learning.

D. Survey of the Missionary Education Content in the Plan for Giving of the Youth of the Presbyterian Church.

Under the Youth Budget Plan for giving, the youth have an opportunity to make their giving personal and informed. This method is known as "staking a claim", and means that each youth group selects a specific missionary or mission work. Involved in staking a claim is knowing about the claim that has been staked. The young people may make a study of the work, may correspond with the missionaries involved, may invite the missionaries to speak to them if at all possible, or may go to see the work if it is a national missions work and close to their homes. Claims are staked in what are known as "friendship Frontiers", which are areas particularly suited to the support and interest of young people.

When a group of young people has expressed a desire to help in the support of a particular work, they are given a certificate and literature describing their claim. Then letters and news will come from the missionary on the field telling of the progress of the mission, and keeping the group informed about the work in which they have a part.

"It is not enough just to pay in the money for these claims - our missionaries and workers who are actually on the frontiers are depending on each group to help make the sharing a real fellowship of work and prayer throughout the year."¹

There are a group of materials available to the youth groups which will keep them informed on the subject of missions: "Presbyterian Young People", "Five Continents", "Missionary Mail", "Friendship Frontiers", "Featuring", and others. It is the function of the missionary representative to keep the youth informed about the news in missions, and to promote the reading of such literature.

E. Survey of the Material Recommended for Study During Schools of Mission Study

The Presbyterian Church recommends that each local church set aside some time out of its yearly program in

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1. Friendship Frontiers, Youth Budget Plan Committee, Presbyterian Church, U.S.A.

which it may place a special emphasis upon mission study. As has been mentioned, this study follows the themes chosen for the year by the Missionary Education Movement, and the study groups use the books and lesson plans published by the Movement for study purposes. The materials generally consist of discussion and program suggestions, and resource material from which to gather information. To supplement the general information on missions given by the Movement material, the Presbyterian Boards of Missions publish information specifically on Presbyterian work in the fields under study. Lists of such material may be found in the Boards' "Annual Announcement", "Literature", "World Friendship Reading List", and "Tools for Missionary Education".

High School groups join in the School of Missions in their church, and study the material published particularly for their age group by the Missionary Education Movement. This material is written to have a special appeal to them, as is the Presbyterian material which they study. Youth who have participated in such studies over a period of years will have a good idea of the whole missionary program.

F. Survey of Material Published with the Aim of Recruiting for Missionary Service.

Any material on missions will present indirectly

to the young people the challenge of missionary service. However, the Boards of Missions of the Presbyterian Church publish some literature which specifically brings before youth the opportunities and needs of the mission field. Since "many young people make their decisions to enter missionary service while still of high school age, often at summer conferences"¹, this material is pertinent to those of that age group. If such a decision is made, they are urged to correspond with the Boards, and to keep themselves informed about the preparation they should be making.²

1. "Introducing the Missionary Candidate to the Boards of Missions of the Presbyterian Church, U.S.A." This pamphlet gives the inquirer about missionary service the information he would need to get started in his preparation, under the headings:

What are the qualifications for missionary service?
Spiritual qualifications
Educational qualifications
Physical qualifications
Temperamental and social qualifications

Service under the Boards of Missions
What are the Boards?
In what countries or areas of this country do the Boards work
What kinds of work do the Boards carry on?
How are the Boards' Missionaries supported?
What kinds of new missionaries are needed?

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1. "Introducing the Missionary Candidate," Boards of Missions of the Presbyterian Church, U.S.A., p.14
2. cf. Ibid., p.14

The missionary candidate and his relationship to the Boards.

When and how should a candidate make his first contact with the Board?

2. "Answering the Call to Missionary Service"

This pamphlet has much the same information and appeal as the previously mentioned one.

3. "Calls for Overseas Frontiers", issued by the Board of Foreign Missions. This pamphlet lists the specific needs for missionaries on the foreign field. Under each field it tells of the type of missionary which is needed there, whether medical, educational, single, married, and the like. These needs are current, and the pamphlet is published annually.

4. "Calls to National Frontiers", issued by the Board of National Missions. This pamphlet is similar to the afore-mentioned one, with the exception that it deals with the needs on the national front rather than on the foreign fields.

G. Summer Conferences

There is one more phase of the missionary education of High School youth in the Presbyterian Church which has not been brought in under any of the foregoing categories, so it will be mentioned here. Of recent years the summer conference has become increasingly important to all of Christian Education, and particularly to missionary edu-

cation. At the conference the young person is learning and living the Christian life in all realms of experience, and he is coming to definite decisions and commitments. Therefore the conference is an excellent time to present the cause and call of missions. The Presbyterian Church has been using missionaries and nationals at the conferences to demonstrate missions as well as talk about them.

A unique type of conference is the travelling conference or caravan, where the young people visit a national mission work and experience first hand what is meant by the mission field. These young people are then commissioned to return to their own groups and tell what they have learned. Sometimes these travelling conferences may be work camps where the youth contribute their time and energy to doing some constructive work for the mission.

Work camps or conferences may be international and inter-racial so that the youth experience a fellowship that is truly missionary in character.

H. Summary and conclusions

This survey indicates that the Presbyterian Church has used three basic means by which to educate its High School youth about missions. One, mission study is incorporated in the regular lesson material for religious edu-

cation. Secondly, there is material available for a special study class or session during the time each year when the whole church is having a mission study emphasis, and opportunities are afforded youth each summer for study at conferences, or participation in caravans or work camps. Finally, mission study is incorporated with the program for giving. The questions arise: Are these materials and methods up to the best standards of missionary education? Is the Presbyterian Church doing an adequate job of missionary education of its High School youth? These questions will be discussed in a later chapter.

CHAPTER II

SURVEY OF THE CURRENT MISSIONARY EDUCATION
PROGRAMS OF OTHER LEADING DENOMINATIONS,
AND OF INTER-DENOMINATIONAL PROGRAMS

CHAPTER II

SURVEY OF THE CURRENT MISSIONARY EDUCATION PROGRAMS OF OTHER LEADING DENOMINATIONS, AND OF INTER-DENOMINATIONAL PROGRAMS

A. Introduction

Having surveyed the Presbyterian program for missionary education content, this study will now turn to a similar survey in Inter-denominational and other Denominational fields. This second survey will be done with the end in mind of comparing the Presbyterian program with those of the other organizations. Such a comparison will be made in a later chapter. The Inter-denominational programs surveyed will be those of the International Council of Religious Education, which is a cooperative agency of thirty of the larger denominations in this country and Canada, and the Missionary Education Movement, which is an agency of cooperation among the boards of missions and education of thirty denominations in the United States and Canada. The denominational programs surveyed will be those of the largest denominations in this country, that is, those whose membership numbers two million or over. This number was chosen because the Presbyterian Church, U.S.A. falls into that numerical category. The other programs

surveyed then, will be those of the Methodist Church, the Protestant Episcopal Church, and the Southern Baptist Convention. This chapter of the study will then conclude with summarizing statements about the missionary education programs thus investigated.

B. The International Council of Religious Education

The International Council has no missionary education program as such, but rather cooperates with the Missionary Education Movement. It therefore publishes no materials which could be surveyed in this field as contributing to the missionary education of High School students. However, the Council has set up criteria for Christian Education in which it has determined the proportion that should be devoted to missionary education. It is for the purpose of bringing these findings to bear upon the study that this section is included in the survey. In answering the question, "What is a good curriculum of Christian Education?", the International Council feels that missionary emphasis and service projects should be included as integral parts of teaching units.¹ To bear out this conclusion, the Council has demonstrated with a one year outline of Closely Graded

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1. cf. The Curriculum Guide, International Council of Religious Education, p.6.

Lessons for fifteen, sixteen, and seventeen year olds.¹
The outline contains fifty-two sessions to run through-
out the year, one such series for each age group. Out of
the fifty-two sessions for the fifteen year-olds, there
are eight sessions devoted to the topic "Religion in
the Work of the World," and five sessions on the subject
of "World Christian Fellowship." Both of these series
contain a limited amount of missionary emphasis, although
neither one of them are missionary education as such.

Out of the fifty-two sessions for the sixteen
year-olds, there are seven sessions on race relations,
which emphasis contains a small amount of missionary
outlook.

In the outline for the seventeen year-olds
there is a five-session series devoted entirely to the
subject of "Modern Missions and World Needs." Thus in
this sample outline, there is some time allotted speci-
fically to the study of missions, and some further
missionary emphasis throughout the whole of the graded
lesson series.

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1. *Op. cit.*, p. 41.

C. The Missionary Education Movement

The Missionary Education Movement is the uniting of the boards of missions, both foreign and national, of thirty Protestant denominations to the task of more effectively educating the members of these denominations to the urgent call of missions all over the world. This means that the aim of the Movement is to give every Christian and every Church a compelling sense of mission. This aim is carried out by a system of education which is directed to all ages, from the youngest ages through adults. For young people of High School age, the Movement works for a basic concern for and realization of the importance of missions. This realization should result in lives that are either dedicated to service in a mission field, or dedicated to support those who are thus dedicated by prayer and money.¹ This dedication to missions will depend first of all upon a dedication to Christ, for, "Broadly speaking, missions is sharing the Christian faith through qualified persons commissioned by the church to do, in Christ's name, some work that needs to be done and through that service to interpret God's love to those among whom they work and to win them as followers of Christ."²

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1. cf. Triplett, Louise, Presenting Missions, for the Missionary Education Movement, p.8.

2. Ibid., p.7.

The Missionary Education Movement has set up some standards by which a missionary education program for High School students is best carried out. Following are these standards and methods as summarized from some of the Movement's publications:¹

1. The program for missionary education must not be a hit-or-miss type of program, but must be well planned in advance, and must be an integral part of the total Christian Education program of the High School department of the church. It is suggested that the whole youth program for the year be worked out before the year begins, and that missionary education be included as a regular part of that program.
2. The missionary education program of the High School group should be carried out in coordination with the missionary program of the whole church, so that the youth may participate where possible in the church plans. This will work to the advantage

1. cf. op. cit.; and other pamphlets and books on the subject: Missionary Education, 1947-48, Missionary Education Movement; Ransom, Ruth, There's a Job for You, for the Missionary Education Movement; Griffiths, Louise B., Missionary Education for the Junior High School Age, for the Missionary Education Movement; Harner, Nevin C. and Baker, David D., Missionary Education in Your Church, 1942. All references published by the Friendship Press.

to the advantage of both groups.

3. The missionary education program should be planned in relation to the denominational missionary emphasis for that age group, and denominational missionary needs which may be met by High School youth.
4. There are three types of yearly programs which may be followed by a High School group:
 - a. The year's program may be built around main events such as special days and seasons, where interest will be directed toward missions.
 - b. The year's program may include two periods of three or more weeks for special emphasis on missions.
 - c. The year's program may be centered in a "missionary month" when all of the activities of the youth are related to missions.
5. The missionary education program should be planned so that there is variety in presentation. If the young people are to become truly interested in missions, then the program presenting missions to them must be of interest to them. This means that the presentation cannot be stilted or boring, but it must have variety and spice in it. This will involve careful planning.
6. The young people themselves should have a part in the planning of the missionary education program.

This will help to insure their interest in the program.

7. The mission emphasis may be included in much of the rest of the Christian education program not directly centered on missionary education. This emphasis may be touched upon in many of the worship services and topics throughout the year, if the Missionary committee is alert. This will mean that missionary education will truly be carried on throughout the year.
8. The reading of missionary books and other literature should become a regular habit with the High School young people. The promotion of this habit is a part of missionary education. A well-stocked and attractive reading table will be an invaluable aid in this promotion.
9. One of the best methods of missionary education is to make use of missionaries in the presentation. There should be a place for the missionary speaker in every missionary education program. There are some localities where this is impossible, but even in these places, missionary personalities can be a part of the teaching method. This can be accomplished through active correspondance with missionaries, a method which shall be discussed more fully at a later point in the study.

10. Audio-visual aids are a teaching method which should be included in the missionary education program. Modern education has shown that learning is more permanent and more vivid when done through the eye with such aids as motion pictures and other pictorial representations. Education about missions so often deals with a realm of experience that is completely foreign to the High School student that the more graphic the presentation, the more meaningful it is to him.
11. Missionary education should be, and often is, studied in terms of the giving of the young people. One of the best plans is to have the youth group undertake the financial support of a certain missionary or mission project. They may then study about that work so that their giving may be intelligent. An active correspondence should be maintained between the group and the missionary, and whenever possible, there should be personal contact. If it is a national missions project and near the homes of the young people, the best possible missionary education would be for the youth to visit the work personally. In order to make the learning areas more widespread, the projects supported by the High school students should be changed regularly. An annual change is considered to be the most effec-

tive, for it allows ample time for the students to learn about each project.

12. Another effective means of combining missionary education with the giving of young people lies in the realm of the giving of service. All education is more effective if it involves some sort of activity that is, the working out of what has been learned. This is as true of missionary education as it is in any other field. Therefore, if the young people can make some actual contribution in the way of active service for some phase of mission work, their learning will be strengthened.
13. Missionary education for the High School age group should include an emphasis on recruiting for missionary vocations. There should be a presentation of missionary service as a vocation in any study of the fields that are open to young people today, and that presentation should give to the youth a clear understanding of everything that is involved in present-day missionary efforts. Of course it should be made clear that such a vocation is first of all dependent upon a vital Christian faith, a complete consecration, and a definite call of some sort into service.
14. There is a final method of missionary education which is considered to be the most effective on a

large scale. This is missionary education done in some sort of a mass meeting or gathering of young people from more than one group. Of course there are many types of such gatherings, but they can be classified as variations of the four types following:

a. Summer conferences and camps for High School youth.

"Probably the most effective missionary education on any large scale today is done each summer by missionaries and nationals at hundreds of church conferences and camps for youth. Mission boards do well to reserve time for these assignments of missionary personnel, expensive as this plan is in time and money. In a recent questionnaire sent to denominational leaders, the summer camp program was almost unanimously ranked high in effectiveness."¹

These conferences are designed to enrich the total life of the student, and as missionary education fits into the program of the conference, so it will become a part of the life of the young person. The conference is also a time when many young people make life commitments, and the missionary emphasis before them will help to guide their thinking to make possible a commitment to missionary service.

b. Mission Weekends. These times consist of two or three days (usually a weekend is the most convenient time) devoted entirely to the theme

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1. Triplett, Louise, Presenting Missions, p. 52, Friendship Press

of world missions. There are concentrated study periods and inspirational messages all related to some phase of missionary education. The programs are especially geared to meet the interests and needs of the age group involved, and the education is on an advanced level since the young people included have some previous interest in missions, else they would not be attending. These weekends may take the form of a laboratory, and nationals from the areas and countries in which the youth group is interested are invited to share in the weekend and to lead in the discussions.

- c. Traveling Conferences or Caravans. This final type of group work is most effective when only a small selected group is involved. It is in reality a group visit to some missionary project, station, or institution. The group may either spend its time in study about the work, or in actually doing some work contributing to the on-going of the missionary project. Caravans will naturally take place for the most part in this country, and will visit national missions work, but some groups have had the rare experience of visiting work on the foreign field, particularly in Mexico. The caravaners,

having had a vital experience in missionary education, may then in turn become a factor in missionary education in their own youth groups. They may pass on the things they have seen and heard and done in the language and on the level of their fellow students, and so make missions more understandable and real to the youth of their church. Caravaning has been done with great success with young people of college age, but should be attempted only with much caution and strict supervision with those of High School age. Where it can be done, however, it will prove to be a most effective method of missionary education.

In order to aid effectively the cooperating denominations in carrying out their missionary education programs, the Missionary Education Movement has published through its Friendship Press many resource and guide materials. These materials are distributed through denominational headquarters as well as through the Missionary Education Movement offices in New York. The resource materials include books and pamphlets on methodology and presentation of missionary education¹ as well as material on missions themselves. The general plan of cooperation with the denom-

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1. See footnote 1 on p. 22 of this thesis.

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inations is that the Movement chooses a theme each year, and particular fields for special study, one for foreign missions, and one for national missions. They then publish material which will aid in education about missions in the areas chosen for study. The cooperating denominations choose the same themes, and use the Missionary Education Movement material to supplement their own denominational material, and around it they build their programs. These materials include illustrative booklets giving information about the areas and people under study, missionary stories, worship services around the chosen missionary themes, supplementary reading material, and suggested program aids such as pictures, maps, and other audio-visual aids. The total Missionary Education Movement program for the year is outlined in the annual publications entitled "Missionary ²Education" and "Annual Announcement," Friendship Press. These booklets tell of the chosen themes of the year, and list all of the materials available for each age group, materials which aid in the presentation of the themes. A current reading list is mimeographed by the Movement more often to keep missionary educators up to date on the material available. A summary list of all the material available through the Friendship Press (publishing agent for the Missionary Education Movement) will be found in the "Complete Catalogue," published annually by the Press.

The study materials published by the Movement for the High School age generally consist of discussion and program suggestions for a series of meetings or studies along the theme of the year. Resource material is listed along with the study plans so that the program may be strengthened, and variety added. The material for the High School age for 1948 has been chosen as a sample for study in this present investigation.

The study theme for foreign missions for the year 1948 was China, and there were two reference books offered for study along with a complete teaching guide. The teaching guide, entitled "Discussion and Program Suggestions on China for Youth," by Rowena Ferguson, includes six teaching plans outlining the story of missions in China, using "Rising Through the Dust," by Archie R. Crouch, as a text. The teaching guide also includes four programs for the presentation of missionary education in a more formal manner. This part of the teaching guide uses "Look again at China," by Willis Lamott, as the resource text, a book which gives the historical, political, economic, and cultural background of that ancient country. There is a further section of the guide which suggests worship programs and activities to accompany the study program, or to lend a missionary emphasis at a time when missions are not being studied by the youth group. The guide concludes with a list of available resources for the

enrichment of the program of missionary education, resources both in printed material and in visual aids. The teaching guide is complete and thorough in its suggestions, but it leaves ample room for the teacher to fit the lessons to the individual needs and interests of the group. The reference books too are well-written, interesting to the High School mind, and with an attractive format. They include pictures and maps which enliven the study of missions.

The national missions theme for the missionary education of High School youth, as chosen for the year 1948 by the Missionary Education Movement, is "America's Geographical Frontiers." The teaching guide for this part of the year's mission study is entitled "Discussion and Program Suggestions for Youth on America's Geographical Frontiers," by Ronald E. Osborn, and is used with the text, "Forty-Eight Plus!" by Constance M. Hallock. This set is similar to the one previously mentioned on China, and includes outlines of six teaching sessions and six worship periods, along with the reference book which gives the background of the people living in the territories of the United States, and tells what the Church is doing to meet their needs. The guide also suggests possible activities to be carried out during the mission study, and lists source materials and visual aids. These are the same caliber materials as those mentioned under foreign missions.

Among the other resources listed is the book "Puerto Rico Today and Tomorrow," by William F. and Ruth A. Hastings, which is in itself a more specialized study course for youth, concentrating on the one "Frontier." There are six lesson plans, covering the background of the country, the work of the Church, and concluding with concrete suggestions for out-reach on the part of the young people.

It would be fruitless to evaluate the missionary education publications of the Missionary Education Movement by their own standards, except as these publications are used in the programs of the cooperating denominations. Such an evaluation will be made in a later chapter of this study. For the purposes of this portion of the study, it will be sufficient to comment on the manner in which the yearly study materials for the High School youth meet the suggested methodology of the Movement as summarized on pages 22 through 29 of this study. The program suggestions are worked out in advance, so that advance planning may be done by the individual youth group, as suggested. The missionary education program of the youth follows the same general theme as the study theme for the adult Church, so that the youth program may be coordinated with the program of the rest of the church, as suggested. The Movement's materials are flexible enough so that they may fit into any type of a program, and may

follow any desired relationship to the rest of the Christian Education program. These materials offer a variety of methods of presentation, so that the missionary education program need not become stereotyped, and among the methods of presentation are those which include the young people themselves in the planning and conducting of the program, as suggested. Adequate supplementary and reference material is given so that no matter what the needs and special interests of the individual churches may be, there is something which will fit into the program. This abundance of material and the wide variety of methods of presentation, including the use of audiovisual aids and purposeful activities, brings the level of missionary education, as seen in the work of the Missionary Education Movement, up to the standards of current secular education. As suggested, the Movement includes in its program, material with the emphasis on recruiting for missionary service, and makes the call to the mission field as vivid as can be.

To summarize the work of the Missionary Education Movement:

"Thirty denominations cooperate through the Missionary Education Movement of the United States and Canada in the preparation and publication each year of study and program materials for all ages on a home and a foreign mission theme. In addition, general missionary education materials of many types are provided by the Missionary Education Movement. All of this interdenominational material is published by the Friendship Press. Books and pamph-

lets prepared for young people are adapted for use in church school classes, youth fellowship meetings on Sunday evenings or through the week, missionary society sessions, weekday schools of religion, vacation schools, summer camps and conferences, and youth groups in an all-church school of missions. They also provide many suggestions for special features in the youth program in the local church and source material for use with any missionary lesson or topic presented in denominational youth quarterlies and periodicals."¹

D. The Methodist Church:

The program of the Methodist Church for missionary education is a unified one that has been authorized by the General Conference of the Church, under the Interboard Committee on Missionary Education. This committee includes representatives from all the boards and organizations of the Church which are interested in the missionary education of the youth, and works through the framework of the youth division of the church school.² Thus the missionary education of the Methodist youth is from the very foundations of its organization a part of the total program of Christian Education. This unified program of missionary education has the following aims:

"That all the youth of The Methodist Church, boys as well as girls, shall experience a vital program of missionary education.

That those agencies interested in the missionary education of youth, namely, the Board of Education,

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1. Triplett, Louise, Presenting Missions, p. 19, Friendship Press.
2. Cf. A Unified Program for the Missionary Education of Methodist youth, released by the Interboard Committee on Missionary Education, the Methodist Church, p.2

the Board of Missions and Church Extension, including the Women's Division of Christian Service, shall cooperate in such enrichment of life for youth.

That the separate organizations for the missionary education of youth, such as former Epworth League Missionary Departments, Queen Esthers, Standard Bearers, and the like are merged into a new combined organization for each age group of youth.

That information about the missionary projects administered by the Division of Foreign Missions (including the work of the Joint Committee on Christian Education in Foreign Fields), the Division of Home Missions and Church Extension, and the Women's Division of Christian Service shall come to all of our Methodist boys and girls through the basic curriculum of the church school and through what are known as interest groups.

That youth shall be challenged and inspired to participate to the utmost of their ability, through sacrifice, prayer, and fellowship in the world-wide missionary enterprise of the Methodist Church."¹

This unified program for missionary education shall now be investigated according to three phases of the work. First the study will look into the general principles upon which the program is based, and the methodology which these principles indicate. Then the study will investigate the application of these principles in the youth material of the church to determine how the missionary education program fits into the total youth program. Finally, the programs of the special interest groups, which are a part of the youth program of the Church but do not fall into the above category, will be investigated for their missionary educational content.

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1. Op. cit., pp. 2-3.

1. Basic to a unified program of missionary education is an organization which will effectively administer the program in coordination with the total youth program. This organization in the local church is known as the Joint Committee on the Missionary Education of Youth, and is formed of representatives, both youth and adult, of all the interested agencies and organizations in the church. Under this committee is the Commission on Missions and World Friendship, which is the senior's own committee for the promotion of the missionary education program. Thus the youth have an opportunity to participate in the on-going presentation of missionary education, yet they are under the supervision of a committee which includes interested adults.¹ The Joint Committee has the following functions with regard to the Senior High School Department, indicating the scope of the missionary education program for the local church:

- a. Appointing the adult advisors for the Commission on Missions and World Friendship, after consulting with the youth council of the department.

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1. cf. Hodder, Emily C., and Wheaton, Ruth E., World Friendship for Youth, the Methodist Publishing House, charts on pp. 15-16.

- b. Relaying on to the Commission and advisers information regarding missionary education and the promotion of projects developed by the Church.
- c. Serving in an advisory capacity and making recommendations regarding the missionary education program in the local youth group. This will include recommending the use of the current Missionary Education Movement materials in the interest groups, the providing for the study of missionary units within the church school lessons, and the development of interest in service sponsored by the Women's Society of Christian Service on the part of girls' interest groups.
- d. Suggesting ways of promoting the program of giving of the youth in the church. This program will include the promotion of the Methodist Youth Fund, and recommendations for the Fourth Sunday observance.
- e. Planning general missionary education promotion, such as missionary speakers, participation in a church school of missions, visits to missionary projects and institutions, and making it possible for young people to attend conferences and meetings where missionary work is presented.
- f. Keep the youth advised on the available reading and source material on missionary education,

and help to promote the reading habit among the young people.¹

The work of this Committee, then, is carried out in the young people's group by the Commission on Missions and World Friendship, which is one of four commissions through which the entire program of the group is promoted. The Commission on Missions has as its aims and objectives:

"To develop an active interest in the growth of the World Christian Community.

To develop a sense of world citizenship and a determination to share in the responsibility of youth which this involves.

To develop an appreciation of that which has worth in ideas, institutions, and cultures, wherever found.

To develop interracial understanding.

To lead youth to participate in the missionary enterprises of our church by personal services and through such means as the Methodist Youth Fund and general benevolences.

The development of worship, study, fellowship, and sharing experiences which are definitely missionary.

The integration of a missionary emphasis into the total youth program."²

Commission members are urged to consider the needs of the group to which they minister, and to plan the missionary education program accordingly. Suggested activities which the Commission might make a part of the program are the use of mission study units in both the Sunday morning and evening sessions, the use of resource material to

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1. Cf. A Unified Program for the Missionary Education of Methodist Youth, released by the Interboard Committee on Missionary Education of the Methodist Church, p. 4.

2. op. cit., pp. 6-7.

enrich the study, missionary worship services, promotion of interest groups for special study, visiting nearby home mission work, and the use of every available aid in the promotion of interest in missionary education.¹ In order to keep the Commission informed as to its proper functions, the Interboard Committee on Missionary Education of the Methodist Church has published a manual for use in the youth groups. The manual is entitled "World Friendship for Youth," by Emily C. Hodder and Ruth Esther Wheaton, and contains the full instructions, suggestions, and plans needed to carry out the unified program of missionary education in the Methodist Church. A brief examination of the contents of the manual will give insight into the proposed method of carrying out the unified program.

Following the introduction into the material, there is a full explanation of the organizational set-up for the promotion of the program. This portion of the book explains both the national organization, and the way in which the program is furthered in the local church, as has been discussed previously in this study.²

The next portion of the book is devoted to a discussion of the type of leadership which is required for

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1. Cf. Ibid., pp. 8-12.

2. Cf. pp. 36-39 in this study.

the promotion of such a program. The need is stressed for a consecrated and well-informed leadership which will be continuously awake to opportunities to present missionary education. These standards apply both to the adult-advisor leadership, and to the student leaders.

Chapter Four of the manual presents definite methods of starting a youth group on a program of missionary education. The section emphasizes the importance of framing the program to meet the needs of the group, and of making missionary education a vital part of the total program. Careful planning is required in order to make this tie-in possible, as the manual states.

The manual then turns to a discussion on the philosophy of the program of missionary education which is proposed by the National Commission. The philosophy embodies six major characteristics of a good program: Practical, flexible, diversified, informing, interesting, and inspiring.¹ In order to put this philosophy into action, each program should be built with a definite aim in mind:

"To give information regarding the needs of the field and the work being carried on.

To deepen interest and conviction.

To change attitudes.

To increase the sense of cooperation with God in creating His Kingdom of love.

To lead to action - through prayer, service, giving."²

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1. Cf. Hodder, Emily C. and Wheaton, Ruth Esther, World Friendship for Youth, p. 47.

2. Ibid., p. 47.

The method and material used will be determined by which one of these aims is dominant, though a good program will contain all of them to a degree; above all, the program must be unified, as the manual states. This portion of the discussion then continues with some very practical suggestions as to how the program may fulfill the aims. The suggestions include the use of drama, exhibits and displays, visual aids, missionaries and nationals, socials with a missionary theme, worship with a missionary theme, and the reading of missionary books.

The sixth chapter of the manual presents opportunities for study and suggests ways in which the opportunities may be best used. It suggests that:

"One of the primary tasks of the commission (on Missions and World Friendship) is therefore to see that some time shall be spent each year in both the Sunday morning and evening sessions in consecutive weeks of study in the missionary field. There should be two periods of extended study, one for a unit on home missions and one on foreign missions."¹

Using this basic annual study plan, the Methodist Church cooperates with the Missionary Education Movement, and uses the chosen theme of study and material published by the Movement. Units of study are set up for both the morning and evening groups, and one of these units is built around the missionary theme.

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1. op. cit., p. 64.

"Included in the regular lesson materials for both morning and evening use are missionary units and units closely related to mission study. The mission units are usually based upon the year's themes which have been selected by the Missionary Education Movement ... When, therefore, the missionary units of the morning and evening sessions are being studied there is much resource material available in the Missionary Education Movement texts."¹

Therefore, the best and most obvious opportunity for study is in the regular sessions of the Church School and the evening youth groups. These opportunities are made possible by the inclusion of missionary material in the periodicals for these sessions. For example, the classes using the Group Graded Lessons which are found in the magazine "Highroad" will find mission study units within their study material for the year. They will also find missionary worship services suggested in "Workshop," another magazine for their use. The evening groups will also find similar units included in their portions of these magazines. Provision has also been made if occasion should arise when a group desires to make a special study of some particular phase of mission work. The regular materials offer suggestions for supplementary resources both among the denominational publications and among the publications of the Missionary Education Movement, if such an occasion should arise.

Finally the manual presents the opportunities for

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1. op. cit., Hodder and Wheaton, p. 65.

service through the work of the Commission. These opportunities primarily involve the service of giving financial aid to the work of missions, but there is also some opportunity for service through doing something constructive for missions and missionaries.

The manual closes with a complete bibliography and resource list for the effective promotion of missionary education in the Methodist Church.

This summary of the contents of the manual for the Commission on Missions and World Friendship has served to point out the method by which the unified program for missionary education is carried out in the local church under the leadership of the Commission. However, there are two other agencies which promote missionary education. One is the program for giving for the youth of the Methodist Church. This program takes two forms, in turn, one being the Methodist Youth Fund, and the other the World Service Sunday. The former is a unified plan for giving, whereby all of the systematic giving of Methodist youth is collected and administered under a single agency. The giving is proportionate, systematic, and intelligent, which means that the youth are informed as to what it is to which they are giving. "Information should be given constantly about the work being accomplished through the Methodist Youth Fund."¹ The World Service Sunday, on the other hand,

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1. op. cit., p. 80.

involves the distribution of the free offerings toward the benevolences of the Church.

"World Service is the means by which the people of Methodism unite to serve the world. For this purpose the offering in the church school each fourth Sunday is used. Through it Methodist Youth have the opportunity with all the others of helping to support the general benevolence agencies of the church."¹

Both of these methods for giving stress the importance of presenting missions to make the giving of the youth real and meaningful to them. This means that there must be some missionary education in connection with the giving program.

The second agency for missionary education which was not brought out in the study of the manual is in reality not an agency, but rather a method by which missionary education may be promoted. That method is through worship, particularly the worship services of either the Sunday morning church school or the evening youth group.

"At least twelve worship services during the year for both the morning and evening sessions should be missionary in character, or relate to the various World Service agencies. Many will wish to have these regularly scheduled for every fourth Sunday. In some cases, it may be preferable to have a series of such worship services several times during the year."²

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1. op. cit., p.80
2. A Unified Program for the Missionary Education of Methodist Youth, released by the Interboard Committee on Missionary Education of the Methodist Church, p.11

Planned worship services with such a missionary emphasis may be found in the regular lesson material.

Having investigated the principles and methods upon which the unified program for missionary education is based, the study will now turn to an investigation of the application of the basis as seen in sample portions of the youth material of the Methodist Church.

2. As a sample of the youth material to be studied the March 1949 issue of the magazine "Highroad", which contains all of the material for the month's sessions, both morning and evening, will be investigated for missionary emphasis in the lesson plan, so the regular lessons do not contain mission study material. However, there are two articles on missions for general information and to supplement any extra-curricular mission study which might be desired by the group to fulfill a particular need. "Workshop", the corresponding magazine for leaders of youth, has no lesson material and no worship services planned directly on the theme of missions, but it does have an article on the subject of Missions and World Friendship. Therefore the investigation indicates that though missionary education as such is delegated to certain times of the year, there is a presentation of some missionary material throughout the year.

In the Graded Lessons for young people entitled

"Christian Action",¹ a quarterly of lesson material, the investigation finds that there are two lessons devoted to the subject of missions, both being direct mission study.

A third set of lesson materials for youth, the "Bible Lessons for Youth",² which follows the International Council of Religious Education graded lesson plan March 1949, issue one lesson on missions.³

There is a special program quarterly for youth meeting in small churches⁴ in which, in the January, February, March 1949 issue, there is one lesson devoted to a missionary emphasis, with the worship service for that lesson bringing out the same theme.

In summarizing this portion of the study, it is safe to say that the Unified Program for Missionary Education of Youth in the Methodist Church is carried out in actuality into the lesson material for youth. Missionary education has become an integral part of the Christian

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1. Christian Action, Graded Lessons for Young People, January, February, March, 1949. Theme, A Free and Effective Church, by Henry E. Kolbe.
2. Bible Lessons for Youth, prepared by the General Board of Education of the Methodist Church, adapted from outlines prepared by the Committee on the Graded Series of the International Council of Religious Education.
3. cf. the section on the International Council of Religious Education in this study, pp. (II-2 through 3).
4. Program Quarterly for Youth Meetings in Small Churches, prepared by the General Board of Education of the Methodist Church.

Education program of the Church, and is given a specific place in the lesson material. Not only is there a given time for emphasis, but missionary information is given throughout the year. Ample material is given so that the young people may have a vital and varied program of missionary study, and youth leadership is trained through the program so that they may be prepared to carry out the work through their own Commission. Both the program material within the lesson plan, and the supplementary material follow the Missionary Education Movement themes for the year, resulting in the facts that the total missionary education program is a unit, and that there is abundant resource material to be had from the Missionary Education Movement.

3. The third portion of this section of the study will be devoted to an investigation of the application of the principles of the unified program for the missionary education of the Methodist youth to the program material for the special interest groups. These are groups which have been organized around a mutual interest in study along a specific line, an interest which usually has been aroused in the regular group meetings. They do not take the place of the regular groups, but are supplementary. In the field of mission study, one of these groups may take up a study in Missionary Education

Movement material, or some special phase of Methodist missionary work. Into the latter category would fall a girls' group organized to study the work of the Women's Society of Christian Service. Such a group would use the book "Build Ye the Road", which is a year's program of twelve programs for the study of missions in different lands, and twelve worship services with a missionary emphasis.

The special group is formed under the auspices of the Commission on Missions and World Friendship, and so is a part of the total missionary education program. The material the group studies, whether it be the girl's group mentioned above or another type of group, will fit the themes of the Missionary Education Movement, so that again the study fits into the unit, and there is ample resource material available. Activities play a large part in the learning of these interest groups. Thus the studies of the special interest groups are in accord with the principles of the unified program for the missionary education of the youth of the Methodist Church.

E. The Protestant Episcopal Church

The missionary education program of the Protestant Episcopal Church is built primarily about significant seasons of the year and significant days in the church

year calendar. The missionary education of youth is a part of the total program of Christian Education, and there is a mission emphasis in the regular lesson material for the youth groups and classes. There is no planned program of missionary education as such, but upon investigation, the program for youth reveals a definite place for the study of missions.

This emphasis may be seen when an examination is made of the National Youth Commission's study outline for the year of 1947-1948.¹ The Prayer Book was chosen as a basis for the year's study, and each group was expected to participate in the major events of the Church year. Two of these major events involve a study of missions as the youth participate in them. The Youth Sunday and the United Youth Offering is a time when all of the youth of the Protestant Episcopal Church make their work known to the rest of the parish, and when they take a special offering for a designated mission work. For two weeks prior to the offering, the youth study the meaning and purpose of the day, and prepare themselves to give by studying the mission work to which they will give. The area chosen for study corresponds to the areas chosen by the Missionary Education Movement, so that

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1. cf. Plan ! 1947-1948, The Program and Emphasis of the United Movement of the Church's Youth, National Council of the Protestant Episcopal Church.

there is ample resource material for the study, as well as material about specific Protestant Episcopal work in the field. Suggestions are made in the lesson plan as to how the study may be conducted, though the suggestions are neither numerous nor complete.

The second major event of the church year which involves the youth in mission study is the Feast of Lights, which is traditionally the time when the Church's responsibility for carrying the Gospel to the world is emphasized. The lesson outlined in the study plan for that date is a mission study. It is a general study of the importance of missions, and if a particular emphasis is made, it is up to the individual group to make it. The outline of the study is brief, but included are suggestions for enriching the study with study-aids and activities.

Besides the missionary emphasis involved in these two special events, there is one more lesson in the lesson plan which is a mission study, and has the primary purpose of bringing before the youth the importance of church and mission vocations. A wealth of material is listed as resources for this study, among which is Missionary Education Movement material, as well as material published by the Episcopal Church with the aim of recruiting for mission workers.

Missionary education may be carried on in special

study groups which are interested in missions, and meet for the specific purpose of learning more about them. There are study plans for such groups, and much resource material is available on request. An example of such material is "My Life is His", a five-session study of Christian stewardship, and of giving the life to Him in all areas. These special study plans may either be used by a special study group, as mentioned above, or they may be used in regular youth group meetings where the group has a special interest in mission study, and wishes to set aside the regular study plan, studying missions instead. There are mission study materials to aid in this special investigation published by the Protestant Episcopal Mission Board, which tell of that denomination's work on the mission field. There are studies of special countries, and a story book of incidents covering all the work of the church, at home and abroad.¹

There is some mission emphasis in the worship services planned for youth groups, such as "Before God's Altar", which follows the church calendar year, and has special mission worship services for the major events noted above which have a missionary emphasis. Also under worship

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1. Ye Shall Be My Witnesses, National Council, Protestant Episcopal Church

there is a missionary emphasis presented by the use in the youth group of the Calendar of Prayer for Missions, which brings to the attention of the group for prayer certain missionaries and mission work each week. There is no provision made for the study of any of this work, unless the group has a desire on its own. If such a desire should arise, there is material available upon request for the use of the group.

Another means of bringing a missionary emphasis into the youth program of the Protestant Episcopal Church is through the Birthday Thank Offering. Each year a project is chosen to which the offering the young people give at the time of their birthdays is sent. A guide giving information about the project is sent to the leaders of youth groups so that they may educate the youth to give intelligently to their project.

The final method of educating the youth of the Episcopal Church about missions is through the Lenten Offering.

"A study of the missionary work of the church is a regular part of the educational program suggested for Church School. This study is planned in connection with the Lenten offering or in preparation for it. . . . The use of the units helps the boys and girls gain a better understanding of the reason for the Lenten offering as well as some knowledge of the missionary work of the Church. Many schools, therefore, use them as a regular part of the Church School program; some in Epiphany as a preparation for the offering

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1. See above, p. 51 of this study.

which is made in Lent; others during the Lenten season. When the units are not used as a part of the Church school curriculum the information material in them is made a part of the weekly Church school Lenten service or a part of the regular Sunday school worship."¹

The themes chosen for study correspond to the themes of the Missionary Education Movement, so that there is source material from that agency, as well as the material from the Church itself.

In summary, it may be said that the Protestant Episcopal Church, through the use of special days and special offerings, brings missionary education to its young people as a part of the regular program of Christian Education. There is more material available for further and more intensive mission study if the local group desires, and such material will be supplied upon request.

F. The Southern Baptist Convention

The Southern Baptist Convention has no over-all program of missionary education, and no organized plan for seeing that missionary education is promoted in the local church, but there is an element of missionary emphasis in the youth program of that church. Missionary education is a part of the Christian Education program of the

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1. Parish Helps for 1947-48, The National Council, Protestant Episcopal Church.

church, and is treated as any other subject for study by the young people. In order to make clear the application of this method, there follows an investigation for missionary education content of the study materials for Church school classes and youth groups of the Southern Baptist Convention.

1. Union Quarterlies of the Southern Baptist Convention Training Union Series.

These are the materials for the youth groups of the church, and are lesson plan outlines. Both the Young People's and Intermediate's Unions are organized with missionary committees which promote the missionary activities of the group. It is the aim of both age groups that each local union take part in some practical missionary activity each month. For the Young People, it is urged that the mission committee promote also "Tithing, education in stewardship, and systematic giving by all of its members to church expenses, benevolences, and missions, according to the church plan".¹

In the Intermediate Union Quarterly for the quarter of April, May, June 1949, there are two lesson

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1. Standard of Excellence, The Training Guide for the Baptist Young People's Union, suggested by the Sunday School Board of the Southern Baptist Convention.

plans with some mission study content in them. One is a study of Christian vocations, and missionary work is presented as one possibility in the field. There are suggestions to guide the young person into further investigation if a desire to serve on the mission field should arise from the meeting on the subject. The second study with missionary content is a presentation of Southern Baptist mission work in a certain area.

The Young People's Union Quarterly for the same period contains one outline of home mission study, the study accomplished by looking at the life of one such pioneer missionary. There is further missionary content in each quarter in the section on daily devotional readings. The readings each contain suggestions for prayer, and missionaries and mission work are usually on the request list. Activities are suggested to the young people by way of corresponding with these missionaries, and of learning about their work and needs. Supplying this information is considered to be a part of the work of the missionary committee of the union.

2. Uniform Sunday School material.

The Young People's Quarterly for the quarter of April, May, June 1949 contains no lesson material on missions, but it does contain one article giving information on Baptist mission work in one certain

area. This article is not a part of the study plan, but is in the quarterly for the general interest and information of the young people.

The Intermediate Quarterly for the same period has one lesson plan with some missionary content. This lesson presents the challenge of missions in the continuing work of Christ, but does not give specific information. In the intermediate teacher's quarterly for this period, besides the lesson emphasis already mentioned, there is one missionary story used to illustrate a phase of the Christian life.

3. Graded Sunday School material.

There are two years of this graded material which fall into the high school age category, and a chart describing the content of the quarterlies for the two years¹ indicates no lessons on the missionary theme, although there may be some missionary content within some of the lessons. The Spring quarterly for the sixteen-year-olds was chosen out of this series for investigation as to content, and it was found that there was one lesson with such an emphasis. This lesson deals with the need for missions today, the

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1. cf. See His Banners Go, Spring Sixteen-year, Intermediate Graded Lessons, Southern Baptist Convention Series, chart, p. 13.

beginning of missions in the Bible, and the beginning of Baptist missions. The lesson seeks to show the motivation of missions.

There was no indication in any of this material that any organized plan was followed in the selection of the missionary material presented, or that there was any theme for missionary education chosen. When teachers need help in the presentation of missions, they are referred to Missionary Education Movement material for suggestions, but the Movement's theme of study is not followed. The Department of Missionary Personnel of the Foreign Board of the Southern Baptist Convention will send to young people on request information about the personnel needs and requirements of the mission field.

For the reading list of the young people, there are missionary stories suggested for their enjoyment and information, and that concludes the missionary emphasis of the Southern Baptist Convention.

G. Summary and Conclusion

In summary, the investigation has noted varying methods among the major denominations for missionary education. One such denomination, the Methodist church, has a uniform plan for mission study, and an organization in both the national and local church to see that

the plan is put into effect. Mission study is done in a systematic way, and the prescribed areas and themes chosen by the Missionary Education Movement are followed. There are pamphlets and books published by the Methodist Council describing method of presentation, and giving suggestions for procedure in missionary education.

The Protestant Episcopal Church builds its program for missionary education around special events of the church year, and around special youth offerings. The themes of the Missionary Education Movement are followed, and mission study is conducted with the primary aim of educating the youth to give intelligently, both of their money and of themselves.

The Southern Baptist Convention conducts its missionary education as a part of the program of Christian Education. There is no plan or mission theme followed, but there is a missionary emphasis within the regular lesson material of both the Sunday School and the youth groups.

The primary interdenominational agency for the promotion of missionary education is the Missionary Education Movement. The Movement has published materials to aid in the presentation of mission study, as well as materials on given mission areas for the use of groups studying missions. The former present standards and methods of missionary education, while

the latter are aids in the actual study.

The methods presented by this Movement, and the methods of the denominations investigated will be used as a basis of comparison for the methods of the Presbyterian Church in the missionary education of High School youth.

CHAPTER III

SUMMARY AND CONCLUSION

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It has been the purpose of this study to evaluate the current missionary education program for youth of High School age in the Presbyterian Church, U.S.A. by comparing that program to similar programs presented by other denominations and by inter-denominational agencies. The first portion of the study was given to a presentation of a survey of the Presbyterian program, while the second portion surveyed the rest of the field. To conclude the study, there must now follow a comparison of the Presbyterian program, as surveyed in these pages, with the other programs presented by the survey.

It was found that all of the programs, whether they mentioned it specifically, or simply demonstrated their determination, felt that the program for missionary education should be integrated with the rest of the program of Christian Education. The two inter-denominational agencies, the International Council of Religious Education and the Missionary Education Movement, both state and demonstrate the fact that missionary education belongs in the regular religious education curriculum of the church. Of the denominations, the Methodist

Church declares its policy to be that missionary education should come as a part of the church school program and the program for the Sunday evening youth groups. The Protestant Episcopal Church and the Southern Baptist Convention have both demonstrated in their Sunday School and youth group curricula that missionary education is a vital part of their program of Christian Education too. In turning to the Presbyterian program, the investigation has shown that there too, missionary education has a part in the program of Christian Education, and it is considered necessary to a well-rounded and fully developed Christian life.

The investigation into the various programs of missionary education indicated that those programs which made use of the Missionary Education Movement material, and worked in cooperation with that organization in following the themes for study, had at their disposal a wealth of resource aids and guides for their missionary presentations. It was found that the denominations which planned their study programs around the themes chosen by the Movement had for their use not only excellent text books, study materials, and visual aids, but also study outlines and programsguides to aid them in the actual presentation. In as much as the Presbyterian Church follows the plan of the Missionary Education Movement, it then has these advantages in its program.

Further, the investigation has revealed that missionary education may be presented strategically in coordination with the program of giving for the youth of the church. This was noted to be one of the principles of missionary education suggested by the Missionary Education Movement, and was followed by two of the other denominations studied; namely, the Methodist Church, and the Protestant Episcopal Church. The Presbyterian Church follows this suggestion most effectively by having the youth of the church stake claims on various missionary frontiers throughout this country and the world. Through these claims, the young people come to have a personal interest in, and contact with the missionaries involved in their "claim". Through this personal interest, and the study which results, the Presbyterians achieve the goal of effective missionary education.

One of the first criteria of good Christian Education, as stated by the two inter-denominational agencies and as indicated by the several denominations, is the need for careful planning ahead of the total program. This means that the program for missionary education must be planned well in advance of its presentation. Of course this will be done automatically if the missionary education is a part of the rest of the program for Christian Education, and if that program is planned in

advance. However, there are other phases to the program of missionary education which must be taken into consideration, such as the program under the youth giving plan, and these factors must also be planned in advance, and must be worked into a total plan for missionary education. Upon examination of the plans of the Presbyterian Church, it will be noted that plans for missionary education are made ahead of time, in fact, plans are made annually for the ensuing year. There may be some question as to how well these plans are integrated with one another, but that question will be dealt with in a later portion of this summary.

It has been suggested by the Missionary Education Movement that the program for missionary education in the local church ought to be in accord with the denominational program, and with the denominational missionary needs. This suggestion has been carried out by the Methodist Church, which not only makes use of the general materials on missions issued by the Missionary Education Movement, but integrates into their mission study plan the denominational missionary literature, and makes certain that the youth of the church are well acquainted with the particular missionary work of Methodism. The Protestant Episcopal Church and the Southern Baptist Convention also follow this plan, and emphasize their denominational work. It will be noted in connec-

tion with this suggestion, that the Presbyterian Church also complies, and supplements the general material with information about the Presbyterian missions, information about the Presbyterian missions, information which is to be used in the mission study periods. This Presbyterian missionary education is also done through the giving plan of staking claims, which has been discussed in a previous portion of this section of the study.

The investigation has revealed that, aside from the giving program and the missionary education it involves, and aside from the missionary content in the regular Christian Education curriculum, there are two major types of programs of missionary education which may be followed in the local church. These two types are demonstrated among the denominational programs studied, and are mentioned by the inter-denominational agencies under consideration. There may be a program of missionary education built around special days and seasons of the church year. Such a program is followed by the Protestant Episcopal Church. On the other hand, the program may be such that there is a period of time devoted each year to the study of missions. Under this plan, at the specified season of the year, the church will conduct a school of missions, or some other similar form of specialized and consecrated study of missionary endeavor. It is the latter plan that the Presbyterian

Church follows in that it recommends to the local churches that they conduct such a school of missions annually. The school may be divided into two parts, one on national missions and the other about the foreign field, or it may be held at one period. Again, the school may be concentrated into one short period of time, or it may be held one night a week over a longer period. Whatever the form takes, the important thing is that it should be a period of special missions study of some sort each year. During that period, all of the activities of the church, social and spiritual, should be related in some way to the study of the missionary enterprise.

Missionary education programs are more effective by far if they are planned with a variety in presentation and materials and method, the study has indicated. The study has shown further that missionary education needs to be presented with the same high standards of educational method as is the rest of Christian Education. It must not be simply a few well told hero stories about pioneer missionaries, but must be a well rounded and well planned program, designed to stimulate the High School student to an understanding and appreciation of the full scope of missions. Both the standards set up by the inter-denominational agencies, and the programs which have been attempted by the denomina-

tions indicate that these high standards need to be maintained in order to maintain a real and vital interest in missions. Educational methods such as the use of audio-visual aids and projects should be employed to aid in the presentation. As often as possible, the students should come in personal contact with missionaries, either as speakers, or in informal discussion groups, thus lending further variety and reality to the program. To summarize this point, the missionary education program should use all possible and reasonable resources to make the presentation stimulating and full of variety.

The Presbyterian program can be said to follow this type of procedure to a certain extent. Although there has not been the best possible use of all such methods and resources, for the program is by no means perfect, the church does call for a variety of presentation in the program, and offers resources and program aids to make this possible to the local church. The use of missionary speakers is urged, for example, and audio-visual aids may be had upon request from the central offices. To further enhance the program of missionary education in the local church, reading lists are published, and groups are urged to maintain a reading table which contains current missionary books and literature. The project method of education is used effectively in

connection with the youth plan for giving of benevolences. The fact that the Presbyterian Church cooperates with the Missionary Education Movement means that there will be available to the churches of the denomination all of the resource material which that agency publishes and has on hand for the use of interested bodies.

The Missionary Education Movement, through its literature as summarized in this study, suggests that the missionary education program for the High School age should include some emphasis on the presentation of missions as a possible vocation for the young people in the future. All of the denominations have followed this suggestion, although in some of them, the information for such a presentation is not given along with the rest of the program, but is simply available upon request, as in the case of the Southern Baptist Convention. The Presbyterian Church has included this emphasis on recruiting for missions in its curriculum for missionary education, as well as in other places in the Christian Education program. There is complete information on all of the work and opportunities in missions prepared for the use of the High School student, if he should desire to use it.

The investigation indicates that the young people themselves should have a part in planning the program of missionary education, and the extent to which they do

will be the extent to which the group will be vitally interested in the program. All of the denominational work investigated bears out this suggestion, for, according to the plans, some sort of a missionary committee should be at work in each youth group in each denomination to promote the missionary education program. The Presbyterian Church was found to comply with this suggestion in its plan for the High School Westminster Fellowship. In the organizational set-up of the Fellowship, there is provision for a missionary committee under the Outreach Commission, which committee promotes missionary interest in the group in whatever way is the most effective, and cooperates with the church-wide missionary committee to plan the annual church-wide school of missions. The committee takes the initiative in the missionary education in connection with the Youth Budget and Friendship Frontier plan for giving.

One of the strongest suggestions for missionary education on the part of the Missionary Education Movement is that it should be incorporated into the summer program for youth. This summer program of missionary education may take several forms, but the main forms are: missionary speakers or emphasis at summer conferences, missionary weekends of a laboratory nature, including work camps, or caravans or travelling conferences which visit home mission stations or projects. The Presbyter-

ian Church has probably made the best use of this opportunity to present missions of all the denominations studied. The Boards of Missions make it a point to send missionaries to all of the conferences possible, and work camps and caravans are organized in all areas of the country to interest young people in a personal contact with the work of missions.

Thus far the study has noted that the Presbyterian Church has complied, for the most part, with the suggestions for the presentation of a missionary education program gleaned from the foregoing surveys. There are some other suggestions taken from the surveys, however, with which the Presbyterian Church does not comply, and these will be noted now.

The Missionary Education Movement urges a unified program of missionary education, and the Methodist Church demonstrates such a program through its Inter-Board Committee on Missionary Education, and corresponding committees in local churches. Having such a committee in the organization of the national church makes the program of missionary education complete and thorough throughout the whole of the church, down to the local church. There is no duplication of effort, and the program is integrated to the best advantage into the total Christian Education program. There is one central agency within the church to which one may refer if in

need of missionary education material.

In contrast, in the Presbyterian Church, if one should desire to gain a total picture of the missionary education effort in the church, there are many Boards and departments to which one would have to go. The Youth Departments of the Board of Foreign Missions, and the Youth Department of the Board of National Missions each publish materials for the young people, as well as promote the use of the Missionary Education Movement. Then the Missionary Education Department of the Board of Christian Education also publishes materials and helps to aid in missionary education. The Youth Budget Plan makes another agency within the church which is responsible for issuing and promoting material on missionary education. This same lack of complete unity is carried on down to the local church. Although there are many Presbyterian Churches which have an active Missionary Department which calls to its meetings representatives of all the departments and groups which are interested in missionary education, whether youth or adult, this is not the set pattern for churches, and it is not necessarily followed. There are suggestions in Presbyterian literature on missionary education to the effect that the program in the local church should be unified, however there is no complete manual on a unified program as is found in the Methodist Church. The

unified program could bring together all of the factors which make up the total program of missionary education, such as the missionary content in the regular Christian Education curriculum, the special mission study programs, and the education through the plan for giving of the youth. This unification would be effective not only in the national church, but in the local church as well, under a committee of Missionary Education. Duplicate effort would be avoided, and the whole program would take on a force it does not now have.

If such a plan of unified action on missionary education were to be followed in the local church, then the coordination between the various church groups as they planned and presented their programs would be strengthened. Further, the various emphases of missionary education would be drawn into a unit, and the picture of the missionary enterprise would be more complete and accurate. In other words, the whole program of missionary education would be strengthened if such a program were to be put into effect.

As has been suggested, along with the unified program for missionary education, the Presbyterian program would be strengthened if a complete manual describing that unified program, and the method of organization, were to be placed at the disposal of each Church. This manual should also contain, as does that of the Methodist

Church, the importance and place of the missionary committee, and the requirements for leadership on such a committee.

Another suggestion gleaned from the surveys which was not found to be followed in the Presbyterian program for the missionary education of High School students was the use of special interest groups for more intensive mission study for those who are interested. These interest groups engage in study that is over and above the regular program of missionary education, but which may arise from that regular study. The formation of the interest group is volitional on the part of those who join, but is under the auspices of the missionary committee.

This investigation reveals a suggestion for the program of missionary education which involves the planning of the program in such a way that it meets the specific needs of the group. The method for determining these needs which was suggested was that of taking an inventory of the attitudes, ideas and conceptions of the group with regard to missions. This suggestion was thought to be a good one, yet was not being followed by the Presbyterian program at the time of the study, except possibly in individual situations.

There is a final question regarding the effectiveness of the Presbyterian program for the missionary

education of High School students which can be only partially answered by this study. The value of the program will be determined, in the final analysis, by the actual use that is being made of it in the local church. Statistics show that the New Curriculum is being used in eighty-five percent of the churches, so the missionary education content in that material is in use to that extent. There are no further statistics to show the extent of the use of the other material, however, so that the question remains unanswered from that standpoint. It is known that the Youth Fellowship Kit is popular, and that mission study schools are held in many churches, but how much the High School students actually know about missions is not known. It is suggested that if the unified program mentioned above were to be put into effect, it would indicate more clearly the improvements that need to be made in order to reach more effectively the High School youth of the Presbyterian Church, U.S.A. with missionary education.

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