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A SURVEY OF AND A SUGGESTED PROGRAM FOR  
THE MISSIONARY EDUCATION OF YOUTH  
IN THE GENERAL CONFERENCE MENNONITE CHURCHES  
OF NORTH AMERICA

By

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## INTRODUCTION

A SURVEY OF AND A SUGGESTED PROGRAM FOR  
THE MISSIONARY EDUCATION OF YOUTH  
IN THE GENERAL CONFERENCE MENNONITE CHURCHES  
OF NORTH AMERICA

INTRODUCTION

A. The Subject Stated and Delimited

It has often been said that a growing church is a mission-minded church. Harner gives the basic reason for this fact when he says:

Christianity is not complete without missions. It is not itself without missions. A Christian experience is not complete without the missionary outreach. We are truly Christian only when we have the missionary spirit, a sense of mission to those who have not as yet tasted the full joy of the love of the Father and brethren. We keep our Christianity best when we share it.<sup>1</sup>

With such a realization of the importance of missions to the life of the church, it can be concluded that missionary education must be an integral part of the total program of Christian education in the church, taking a place of equal importance with the other phases of that

. . . . .

<sup>1</sup> Nevin C. Harner and David D. Baker, Missionary Education in Your Church (New York: Missionary Education Movement of the United States and Canada, 1942), p. 25.



work. It is thus the purpose of the writer to make a survey of the present missionary education of youth in the churches of his denomination, with the purpose of evaluating it and making suggestions for its greater effectiveness.

Because of the enormity of the scope of the missionary education for the entire church, this study will be limited to the age group called "youth". Youth is a term used to denote those individuals who are in the transitional period from childhood to adulthood, the period in which maturity is being attained. Thus youth is a flexible term, but it generally refers to individuals between the ages of twelve and twenty-four, including the junior high school, high school, and college age groups. Throughout this thesis, however, the term youth will refer only to the junior high school and the high school age groups. This delimitation is made because it is during these years that the greatest changes come into the life of the individual. During these years, more than those of later youth, the individual forms his basic attitudes toward the church and its missionary outreach. This delimitation also is made because many of the Mennonite churches have placed the junior high and the high school age groups together and have dealt with them as a unit in many phases of the church work.

## B. The Significance of the Problem

The interest of Mennonites in missions and missionary education received a late start because of the many migrations of the people and because of the Mennonite policy of isolation from the "world" and its influences. But with the passing of time the command of the Lord to go into all the world and preach the gospel was more keenly felt, until today the great majority of the Mennonites in America are committed to the cause of missions. However, with the rising interest in missions, there has not been a corresponding emphasis upon planned missionary education.

If the Mennonite church desires to expand its missionary program on the mission fields, it must educate the youth in its midst. The importance of training this new generation has well been stated by Burkhardt:

The world in a real sense is carried forward on the backs of young people. All that one generation may ever hope to achieve can only become a reality in youth. Adolescence is a connecting link between all that has passed and all that is to be.<sup>1</sup>

Thus, youth is the age group above all others which must be given the challenge of a well-planned program of missionary education. It is the responsibility, as well as the opportunity, of the church to present this program

. . . . .

<sup>1</sup> Roy A. Burkhardt, Understanding Youth (New York: The Abingdon Press, 1938), p. 15.

which will instill into the rising generation a greater interest in missions, resulting in a growth in their Christian personalities and in greater outworkings in the kingdom of God.

### C. The Plan of Procedure to be Used

The study of the problem of the missionary education of youth in the General Conference Mennonite Churches naturally falls into four parts: the criteria for the missionary education of youth, the present missionary education of youth in the General Conference Mennonite Churches, an evaluation of the contributions in the missionary education of youth as presented by some major denominations and movements, and finally, a suggested program for the General Conference Mennonite Churches in the light of these contributions.

The first study will concern the nature and needs of youth and the aims of missionary education in the light of these needs. The second study will be that of the historical background and a survey of the present program of missionary education of youth. The third study will be that of some important contributions that have been made in the field of missionary education of youth by the Presbyterian, Northern Baptist, and Southern Baptist churches,

and by the Missionary Education Movement. The last study will be that of a modified program for the Mennonite churches in the light of these contributions.

#### D. The Sources of Data

The sources of data for the criteria of missionary education in chapter one will be investigations of the nature and needs of youth by leading students of the psychology of adolescence, and the aims of the missionary education of youth as given by writers in that educational field. In chapter two, the information concerning the historical background and the survey of the present program of the missionary education of youth in the General Conference Mennonite Churches will come from denominational literature and from questionnaires which were sent to the one hundred and seventy-five pastors of that conference. The churches of the Central Conference were not included, because they have so recently joined the General Conference and thus have not yet fully cooperated with the conference missionary program. The information in chapter three concerning the important contributions of missionary education programs of major denominations and movements will come from the materials sent out by those groups for the purpose of the missionary education of youth, as well as from personal interviews with leaders

of those groups. The material in chapter four, which will be the suggested program for the missionary education of youth in the General Conference Mennonite Churches, will be based on the findings of the previous chapters.

CHAPTER I

A STUDY OF THE CRITERIA FOR THE MISSIONARY  
EDUCATION OF YOUTH

CHAPTER I  
A STUDY OF THE CRITERIA FOR THE MISSIONARY  
EDUCATION OF YOUTH

A. Introduction

In order to reach youth, it is necessary to be aware of their nature and needs, and to discover what can be presented to cope with them. Missionary education is not a panacea, but as an integral part of the entire program of Christian education, it can meet many of the needs of youth and can be of great assistance in the formation of the characters of youth. It is difficult to place the nature and needs of youth into specific categories, for any analysis of living personalities is of necessity a bit mechanical. But for the sake of this study, the findings of the investigation of the nature and needs of youth will be classified in these categories: physical, social, intellectual, and religious. This investigation will be followed by the aims of missionary education of youth formed in the light of their nature and needs. As has been previously stated, the term "youth" will refer to the group from twelve to seventeen years of age, commonly known as the junior high and high school age.

## B. The Nature and Needs of Youth

### 1. The Physical Nature and Needs.

As individuals enter upon the threshold of youth, they find themselves in a period "when the myriad forces that, within a few years, transform a child into an adult are in their first swirling confusion."<sup>1</sup> This period is often called the pubertal period because puberty is its central and characteristic experience. The most obvious change noticed in youth is that of physical expansion. At first, there is a rapid growth of bones and muscles. In the latter years, after adult height is nearly attained, growth continues more slowly. This rapid growth causes a typical awkwardness, but it is replaced by graceful co-ordination of muscles as physical integration is achieved. The glandular system and the organs of the body also undergo a series of changes.

These facts are not so important to us in themselves as their indirect influence upon the personalities and capacities of adolescent boys and girls. Growth furnishes the physical basis for emotional, social, and economic security.<sup>2</sup> However, it is also well to remember

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<sup>1</sup> E. Leigh Mudge, The Psychology of Early Adolescence (New York: The Caxton Press, 1922), p. 13.

<sup>2</sup> Cf. Luella Cole, Psychology of Adolescence (New York: Farrar & Rinehart, Inc., 1942), p. 17.



that because of the new physical powers of youth, there is a burning and consuming desire for physical activities of all kinds.

## 2. The Social Nature and Needs.

Youth is an age of social integration, in which the individuals become dominated more and more by social impulses. There is a definite consciousness of relationship to social groups, which results in boys' gangs and girls' cliques. Eventually group consciousness crosses the sexual line of demarkation to combine boys and girls into groups. Miss Cole very ably describes this spirit when she says:

Adolescents are tremendously sensitive to social stimuli; no other problem seems to them as serious as the establishment of themselves in their own society. They react faster to prestige within their own group than to most forms of adult approval. High school boys and girls tend to form small shut-in cliques, the members of which are intensely loyal to each other but critical to outsiders. The leaders of adolescent opinion are important in high school...<sup>1</sup>

Youth have a peculiar satisfaction in collecting things. The leader of a gang often maintains his position because of his large collection of stamps, stones, pictures, nature specimens, and other things which have little intrinsic value but attract much attention. Later the crave for collecting turns to scrapbooks filled with pic-

. . . . .

<sup>1</sup> Ibid., pp. 264-265.

tures of favorite athletes, clippings of high school affairs, or whatever the particular interest of the individual may be at the time. The taste of high school girls seems to turn toward autograph books containing a collection of poetry understood only by those having a romantic complex.

In the earlier years of youth, the desire for adult approval and hero worship accompany the desire to grow up. With the passing of time, however, hero worship turns into idealism, in which ideals are suggested by living people who are engaged in interesting and intriguing work.

In the senior year of high school, because of the nearing of the day of decision concerning the question of "college or work", the problem of lifework is faced squarely for the first time.

### 3. The Intellectual Nature and Needs.

In the intellectual realm, youth are aware that their reasoning powers, which are stimulated by new experiences, are developing. Hasty conclusions and lack of discrimination are by no means uncommon. Because of the consciousness of being able to solve their own problems, youth build walls against direct authority. The "know it all" stage, with its accompanying critical and argumenta-

tive attitude, has been reached. Suggestions, however, are accepted by youth when they are tactfully presented. A suggestion may be carried out with the greatest vigor, while the same desire, expressed directly, probably will be done grudgingly.

Imagination, which has long been operative, now works overtime. There is a craving for adventure, for facts about the entire world, and for interesting biography.<sup>1</sup> Averill says: "The ambitions of youth lie in the realm of the spectacular, or the active, or the creative..."<sup>2</sup>

#### 4. The Religious Nature and Needs.

In the religious realm, youth are faced with a mixture of faith and doubt. What was formerly taken at face value is now questioned. Suspicion sometimes arises as to the possibility of error in the commonly accepted religious beliefs, whereas formerly there was nothing but implicit acceptance. There is a minor revolt against authority and dogmatism, which must be met by tactful suggestion and demonstration of the practical outworkings of Christianity.

. . . . .

<sup>1</sup> Cf. Earl S. Rudisill, The Intimate Problems of Youth (New York: The Macmillan Company, 1929), pp. 20-21.

<sup>2</sup> Lawrence A. Averill, Adolescence, A Study in the Teen Years (Boston: Houghton Mifflin Co., 1936), p. 214.

On the other hand, it is interesting to note that youth are confronted with an intense sense of sin, which may naturally lead to a conversion experience or a sense of greater consecration to Christ. Tracy says:

This is the period of life where are made the great serious decisions and deliberate choices that shall determine the direction and the trend of all the remaining years. Hence we need not be surprised to find that positive and definite decisions in regard to the claims of religion--the most vital of all issues--are made more commonly in the period under consideration than in any other; so that many observers have come to speak of it as the 'normal period of conversion'.<sup>1</sup>

Thus we realize that this period is pregnant with the possibility of winning youth to Christ and of calling their attention to the claims of Christ on their increasing powers.

C. The Aims of the Missionary Education of Youth  
In View of their Nature and Needs

Missionary education, as an integral part of Christian education, should be of vital importance to all youth, both to the few who will eventually become missionaries and to the majority who will follow other callings. All Christians alike are entitled to the responsibility and joy of sharing in the missionary enterprise.

In planning a missionary education program for

. . . . .

<sup>1</sup> Frederick Tracy, The Psychology of Adolescence (New York: The Macmillan Company, 1928), p. 204.

youth, it is necessary to state the aims to show how an effective program is able to meet some of their needs. The aims come under three classifications: the provision of information concerning missions, the creation of right attitudes toward the missionary enterprise, and the provision of activities which contribute to missionary interest.<sup>1</sup>

1. The Provision of Information Concerning Missions.

Youth have a strong desire to learn new facts, especially concerning unusual places and activities all over the world. It is an aim of missionary education to present intelligent information concerning missions and missionary activity to meet this desire.

a. The Biblical Basis for Missions.

The Biblical basis for missions is a basic consideration in missionary education. It is therefore a primary aim to show the true nature of Christianity and how it involves missions. It is necessary to show that Christ's command to go into all the world and preach the gospel was the beginning of missions, and to show how literally the disciples obeyed that command.

. . . . .

<sup>1</sup> Cf. Herbert Wright Gates, Missionary Education in the Church (Boston: The Pilgrim Press, 1928), pp. 202-203.

- b. The History of Missions and the Life Stories of Great Missionaries.

An understanding of the past is always an aid in understanding the present. Thus another aim is to give an over-all view of the history of missions and of the lives of missionaries who played important roles in the progression of missions. Youth's craving for adventure and their innate hero worship and idealism can be met by accounts of adventurous missionary activity and thrilling biography.

- c. The Spiritual, Social, and Material Conditions of the People in Mission Fields.

The presenting of the spiritual, social, and material needs and aspirations of peoples being reached by missions is necessary as a background for youth to evaluate what missions are doing at home and abroad. It is an aim to present these not as dry facts, but personalized, as a part of life.

- d. The Aims and Present Program of Missions.

Another purpose of missionary education is to present the aims of missions and to give information concerning the total missionary program throughout the whole world.

- e. The Missionary Work of the Denomination and the Missionary Interest of the Local Church.

The aims and present world-wide program of missions

form the background for the missionary program of the denomination and the part the local church is playing in missionary effort. It is the aim of missionary education to bring missions home to youth by vividly presenting the local church and the denomination's place in the total program.

2. The Creation of Right Attitudes Toward the Missionary Enterprise.

It is necessary to develop attitudes of appreciation and concern toward other peoples and toward the world mission of the church if effective, voluntary participation of youth is to be had in the missionary program. Snap judgments and the critical and argumentative attitudes of youth will entrench any misconception which they may have concerning missions unless something is done to counteract them. It is an aim of missionary education to create within youth the right attitudes toward the missionary outreach of the church and their responsibility toward missionary endeavor.

a. The Conviction of the Necessity and Importance of Missions.

Since youth are beginning to form their philosophies of life with settled ideas, the cultivation of right attitudes toward missions during this period means their cultivation for life. Therefore, it is an aim of mission-

ary education to cultivate the conviction of the necessity and importance of missions. Youth must be shown that missions are not merely to be important to children's mission bands and the Woman's Missionary Society, but that missions are of vital importance to them. It is necessary to show youth that missions are not detached, but rather a vital part of the total program of Christian education.

b. Understanding Sympathy With the Peoples of the World.

Closely related to the conviction of the importance of missions is an understanding sympathy with the peoples of the world. One can give money to foreign missions in an attitude of pity, or patronizingly, or with a feeling of a disagreeable duty done. One aim of missionary education is to overcome this attitude with one of understanding sympathy, and of personal interest.

c. An Attitude of Consecration.

The questioning attitude of youth is like an island that divides a river into two channels. It either drives them away from Christ and the church, or toward a deepened life of consecration. It is an aim of missionary education to aid in bringing them to the latter.

The youth that see God working wonders through the efforts of missions have their faith enlarged. By



participating in the working of those wonders through prayer, they are growing spiritually. By learning the real stewardship of money and time, and by actively participating in the ministry of helpfulness, youth learn an attitude of consecration which prepares them for greater use by God.

d. An Attitude of Obedience to God's Command.

Young people are at the age of making crucial decisions concerning their lifework. Thus, this is the time that missionary education aims to present the challenge to full-time Christian work. It is not only the right but the obligation of the church to challenge them to a serious consideration of Christ's claim on their lives and of the wonderful opportunities open to them in the field of missions. It is the aim of missionary education to extend this challenge to the best, the keenest, the strongest, and the most popular young people of the church, as well as to the rest. It is the local church, and the missionary education of youth in that organization, that alone can insure a never-failing supply of workers for the needy fields.

3. Provision of Activities Which Contribute to Missionary Interest.

Activities provided for the missionary education

of youth will vary according to time and place, and with the type of group to be reached. It is an aim of missionary education to at least provide for the activities of sharing, Christian giving, and for active participation in the ministry of helpfulness. Whether the activity be handwork or collecting clothes for missions, whether it be on Sunday or weekday, whether it be in or out of the church, it is the aim of missionary education to use the activity not only as a logical result of interest in missions, but also a means of arousing still greater interest. Gates says that these activities should be made:

1. Intelligent. The pupil should know for what he is working and why.
2. Efficient. Each project should be carried through to definite and satisfactory outcomes.
3. Cooperative, combining efforts for better and larger results and for the joy of fellowship in service.
4. Permanent and continuous, thus making their greatest contribution to character building.
5. Aggressive, calling forth the powers of initiative in action.<sup>1</sup>

#### D. Summary

The discussion of this chapter has dealt with the nature and needs of youth and the aims of missionary education in the light of them. The nature and needs of

. . . . .

<sup>1</sup> Ibid., pp. 203-204.

youth were classified in four categories: physical, social, intellectual, and religious. The aims of the missionary education of youth were discussed under three headings: the provision of information concerning missions, the creation of right attitudes toward the missionary enterprise, and the provision of activities which contribute to missionary interest.

Physically, youth are in a state of expansion. Bones and muscles grow; the glandular systems and the organs of the body undergo a series of changes. New physical powers cause a desire for physical activity. Physical change also has an indirect influence upon the personalities and capacities of youth.

Socially, youth find themselves in a period of integration. They become more and more dominated by their gang, clique, or mixed group. The desire to become adults and for adult approval leads to hero worship and idealism. There is a great desire to collect things, beginning with such things as stamps, and changing to items of personal value, such as autographs.

In the intellectual realm, youth are trying out their new reasoning power and thus have the feeling that they "know it all". They are highly susceptible, however, to suggestions tactfully offered. A craving for facts and for adventure grow to major proportions during youth.

In the later years of high school, the problem of life-work becomes important.

In the religious realm, youth are torn between faith and doubt. However, the new sense of sin often leads to an experience of conversion or greater consecration. The important decisions of life are faced squarely, so there is an opportunity to challenge them with the claims of Christ on their lives.

The aims of the missionary education of youth are formed to meet some of these needs. The intense desire for knowledge and adventure are met by a challenge to youth with the information and knowledge concerning the origin and the history of missions, and the present aims and program of missions as carried on at home and abroad. It is an aim also to meet hero worship and idealism with captivating missionary biography. But information and knowledge are insufficient in themselves. Thus it is also the aim of missionary education to create right attitudes toward world missionary activity. Right attitudes are especially important during youth, for it is during this period that attitudes are taking their more or less permanent form. It is the aim of missionary education to convince youth of the necessity and importance of missions, and to develop an attitude of consecration and obedience to God which will help in the development of

their character, and may even lead to full-time Christian service. Missionary education also aims to provide activities which will be the expression of missionary interest and also will create new interests in the entire missionary program.

These are the chief aims of missionary education, which, as an integral part of the complete program of Christian education, seeks to meet some of the needs of youth.

## CHAPTER II

### THE PRESENT PROGRAM OF THE MISSIONARY EDUCATION OF YOUTH IN THE GENERAL CONFERENCE MENNONITE CHURCHES OF NORTH AMERICA

## CHAPTER II

### THE PRESENT PROGRAM OF THE MISSIONARY EDUCATION OF YOUTH IN THE GENERAL CONFERENCE MENNONITE CHURCHES OF NORTH AMERICA

#### A. Introduction

The purpose of this chapter is to survey the historical background of the present program of the missionary education of youth in the General Conference Mennonite Churches, and to set forth the present program as surveyed by the answers to the questionnaires sent to the pastors. The colorful historical background of the church and its attitude toward missions and missionary education will be presented first because it is essential in evaluating the present program of the missionary education of youth.

The present program will be set forth in terms of both general missionary education that is reaching youth and the specific missionary education of youth. By general missionary education is meant that which is set forth for all age groups of the church, including youth. Specific missionary education of youth, on the other hand, is that which is planned specifically for youth and is carried out through youth organizations.

B. The Historical Background of the Present Program  
for the Missionary Education of Youth

It is not surprising that for many years the Mennonite denomination should remain indifferent to missions and missionary education; for only a century and a half ago, at the beginning of modern missions, there was no Protestant denomination, with the exception of the Moravian, which looked favorably upon missions. The leaders of the denominations were suspicious of the idea of preaching the gospel to the heathen, and the laity remained indifferent to the whole problem. However, because of the very nature of the Mennonite denomination, it took a longer time to awaken it to its missionary obligations than other denominations.

1. The Non-missionary Mennonite Church.

In the early days following the Reformation, the Anabaptists in Europe, from whom the Mennonites came, set out with extraordinary zeal to spread their religious convictions. However, due to the vigorous persecutions of these groups by the religious bodies who were in the majority, this vigorous zeal had completely been quenched by the middle of the sixteenth century. On January 5, 1527, Felix Manz was drowned in Lake Zurich, Switzerland, for spreading religious convictions contrary to those of



the Zwinglians. Concerning this occurrence C. H. Smith says:

Scores of martyrs followed the fate of Mantz still in the same year in many lands, and thousands in the years to come. For a full century and more, not only in Switzerland, but all over south Germany, Austria, and Moravia, up and down the Rhine and the upper Danube, wherever they were found, Anabaptists had to pay the extreme price for their faith.<sup>1</sup>

This extreme persecution caused the church to go into isolation from the world. At first this isolation was caused by expediency, but later it was regarded as an ideal. Everything of the outside world came to be looked upon with suspicion. This tended to set and make permanent the non-missionary tendencies, which remained for nearly three hundred years..

In the middle of the seventeenth century, the Pietistic Movement was beginning to make inroads into the organized church in Germany. At the turn of the eighteenth century "The Society for the Propagation of the Gospel in Foreign Parts" was organized in England. The Whitefield and Wesley revivals in the first half of the eighteenth century helped lay the foundations for modern missions. But to all this the Mennonites were rather impervious because of their policy of isolation. It took nearly a century more before this new missionary interest could pene-

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<sup>1</sup> C. Henry Smith, The Story of the Mennonites (Berne, Indiana: Mennonite Book Concern, 1941), p. 20.

trate the Mennonite mind.

## 2. The Awakening of Missionary Interest in the Mennonite Churches.

Despite the indifference at first toward missions, there was a certain conviction held by the Mennonite denomination which prepared the way for eventual participation in missionary enterprises. This conviction was that love must work in the form of mutual aid, especially in the care of the poor within the local group. The Mennonites in the Netherlands held a liberal view of this conviction, crossing national boundaries to help their brethren in Moravia, Switzerland, and the Palatinate. In 1709 they organized the "Committee for Foreign Needs", which sent money to aid the Swiss Mennonites to get to America. Finally, at the end of the eighteenth and the beginning of the nineteenth centuries, interest in missions arose, and contributions were occasionally sent to societies like the Basel, Barmen, and English Baptist Missionary Societies. It was not until 1847, however, that the Mennonites in the Netherlands organized the Amsterdam Missionary Society, and work was begun in Java in 1851 by Rev. Peter Janz.<sup>1</sup>

Meanwhile, however, the Mennonites who had come to

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<sup>1</sup> Cf. Edmund G. Kaufman, The Development of the Missionary and Philanthropic Interest Among the Mennonites of North America (Berne, Indiana: Mennonite Book Concern, 1931), pp. 46-49.

America were permitted an even greater degree of isolation than they had in Europe, for now they had obtained the religious freedom for which they long had sought. This resulted in the retention of set customs and attitudes for a longer period of time than that of their European brethren. While the religious awakenings led by such men as Whitefield and Asbury did have an influence upon some individual Mennonites, the church as such remained unmoved. Finally, in protest to the spiritual lifelessness and the severe customs of the Mennonites, liberalizing tendencies were set into motion by such men as John H. Oberholtzer.<sup>1</sup>

With these new tendencies there seemed to develop a parallel interest in missions. At first this interest was made manifest in the form of charity. Then, in 1859, a plea came for the American Mennonites to help support the work of the Missionary Association of the Mennonites of Amsterdam as the Mennonites of Holland, Germany, Austria, and Russia were doing. The American Mennonites responded. The following exchange of letters and church papers helped the Mennonites of the Pennsylvania, Canada-Ohio, and Iowa groups to get acquainted with the work of their European brothers, and gradually it stimulated them to get some similar work of their own started. The great-

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<sup>1</sup> Ibid., p. 60.

est final factor in reaching this end of the cooperation of the different American Mennonite groups for the purpose of missions was the Mennonite paper called Das Christliche Volks-Blatt, of which Oberholzer was editor. The paper had a great missionary as well as unifying influence upon the three geographically separated Mennonite groups in America.

In 1860, a plan of union was formulated, and out of it grew the present General Conference of the Mennonite Church of North America. It is quite evident that the interest in united action toward missions played a great part in this unification, for the conference set forth these four principal lines of work for which it should exist: "foreign missions, home missions, publication, and education."<sup>1</sup>

At the first meeting of the General Conference, two mission treasuries were created and another was added at the third session of the conference, so that each district had its own--the Western, the Central, and the Eastern.

### 3. The Rise of Mennonite Missions.

The General Conference churches were now in a posi-

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<sup>1</sup> Ibid., p. 85.

tion to launch out upon their own missionary work. Yet, despite the additional impulses of missionary interest that came through the founding of a school for the training of missionaries and ministers at Wadsworth, Ohio in 1866, and the immigration of missionary-minded Mennonites from Russia between 1873 and 1880, interest seemed to lag and there was little progress. Within the next twenty years, however, at least this much was accomplished: the formation of a mission board in 1866, the securing of a mission worker, and the finding of a field of work. In May, 1880, S. S. Haury and his wife arrived in Darlington, Oklahoma, to begin their work among the Arapahoe Indians. Another milestone had been reached by the Mennonites in their interest in missions, for at last they had sent out their own workers. Work among the American Indians gradually expanded to the Cheyenne tribe in Oklahoma and Montana, and to the Hopi tribe in Arizona.

It was not until 1896 in Alexanderwohl, Kansas, however, that the question of an "oversea mission" actually became official business. After due consideration, the following resolution was passed: "Resolved, that the General Conference begin a mission across the sea when funds and missionaries will be available."<sup>1</sup> Thus was taken the

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<sup>1</sup> Board of Foreign Missions, Twenty-five Years with God in India (Berne, Indiana: Mennonite Book Concern, 1929), p. 12.

first step of the beginning of missionary work in India, a country which at the time was stricken by a material as well as a spiritual famine.

But not all the churches were in agreement, and it was quite evident that the Mennonite mind was conservative and that it still had tendencies toward isolation. P. A. Penner in the history of the Mennonite missionary activity in India says:

It must not be assumed, however, that the action of the General Conference had the universal approval of the churches. Far from it. Our church papers contained many articles that tended to discourage such who favored an extension of foreign missionary activity.<sup>1</sup>

However, the time came when funds and missionaries were available. Late in 1900, P. A. Penner and J. F. Kroeker with their wives arrived in Bombay, and in 1901 they established a General Conference Mennonite mission field in the Central Provinces.

Following the establishment of the work in India, a desire gradually arose to do work in North China also. Thus, in 1914, the work which was begun by Mennonites who had gone to China independently was taken over by the Foreign Mission Board. In recent years interest has been taken in starting mission work in South America. In a current issue of the Missionary News and Notes, Gerald

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<sup>1</sup> Ibid.

Stucky reported that the small group of missionaries who were sent to South America had recently succeeded in renting a spacious building in a village near Bogota, Columbia. It will soon be used as an orphanage for unwanted children, thus forming the base for the first General Conference Mennonite mission work in South America.<sup>1</sup> In recent years, several missionaries have also been sent to Africa in cooperation with the Congo Inland Mission. Because of work done by Mennonites in Puerto Rico under the auspices of the Mennonite Central Committee during the years of World War II, there is now an investigation being made as to the advisability of opening a General Conference mission field there. In this manner the growing interest of Mennonites in missions has concretely been manifest.

#### 4. The Rise of the Missionary Education of Youth.

While the interest in missions grew, missionary education, as such, lagged far behind. Even when there was some sort of missionary education, it was general rather than specifically for youth. Examples of this general type of missionary education were report tours by presidents of the mission board who had visited the fields, talks by missionaries on tour during furloughs, and arti-

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<sup>1</sup> Gerald Stucky, "From the Fields," Missionary News and Notes, XXI (March, 1947), p. 18.

cles by missionaries in the denominational papers. Later, with the formation of Sunday schools in the churches in 1858 and the founding of the Woman's Missionary Society in 1867, there came the added general stress upon missions.

The first effort for a direct missionary education of youth came in the formation of the girl's junior and intermediate mission bands in the local churches as auxiliaries of the Woman's Missionary Society. For several years a page in the Missionary News and Notes has been set aside to reach the members of these mission bands.

The first young people's society in the General Conference churches was organized in Philadelphia in 1886. By 1898 there were at least twenty-six such organizations and many of them had made small contributions to missions.<sup>1</sup> Later, as the societies organized into district young people's groups, they undertook special projects for missions and made an effort to become acquainted with the program of missions. For example, the Pacific District young people had a project of forming a missionary prayer cycle, of collecting and distributing pictures of missionaries, and of distributing pamphlets dealing with various mission fields. Similarly, young people from other conferences collected money for certain missionary projects and tried

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<sup>1</sup> Kaufman, op. cit., p. 169.



to have a special missionary emphasis at their youth conferences. But much of the young people's interest in missions and missionary education has been sporadic, for it depended almost entirely upon local leadership. The General Conference young people's group until recent years had barely achieved group-consciousness and thus was not able to present a planned program of missionary education for itself. The whole field of plans and materials for the specific missionary education of youth has also been left veritably untouched by the Woman's Missionary Society, the Board of Education, and the Foreign Mission Board.

C. The Present Program of the Missionary Education  
of Youth as Surveyed by Questionnaires

In order to survey what is being done in the General Conference Mennonite Churches in the realm of the missionary education of youth, a two-page questionnaire was sent to the one hundred and seventy-five pastors of the churches. Questions were asked concerning both the general missionary education of the church which reaches youth and the missionary education of the church which is specifically for youth. Eighty-six of the one hundred and seventy-five questionnaires were answered and returned. These give a fairly good cross section of how well the youth is being reached by missionary education in the

churches.<sup>1</sup>

1. General Missionary Education Reaching Youth.

a. Missionary Education through Speakers.

It is noteworthy that in answering the question, "What form of missionary education do you think is most effective in the church?", fifty-one pastors answered that it was missionaries telling of their experiences and showing pictures of their work. From the beginning of Mennonite missions, missionary speakers have been invited to speak to various organizations in the churches and have thus played a very important part in the general missionary education of the church. Of the eighty-six churches represented, missionaries have spoken in the church services of eighty-one, in the missionary society meetings of sixty-four, and in the Sunday school services of forty-nine. They also were reported to have spoken in special meetings of four of the churches.

Several questions were included in the questionnaire to find what emphasis the pastors themselves placed upon missions in their messages. Seven pastors deliver missionary messages once a month. Ten replied, ten times; two, eight times; eight, six times; thirteen, four times;

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<sup>1</sup> The results of this questionnaire are recorded in the appendix.

twelve, two times; and quite a few answered "frequently". It was revealed that a great majority of the pastors used missionary illustrations in their sermons, and fifty-four pastors indicated that they read portions of missionary letters from the pulpit.

b. Missionary Education through Special Programs and Conferences.

While seventeen of the churches have missionary committees, it was found that much of the responsibility for missionary education resides in the hands of the Woman's Missionary Societies. All but two of the churches reporting have one or more of these societies. Occasionally, they give programs in the churches, consisting of the reading of excerpts from missionary letters, challenging talks by some of the members, and at times, a message by a visiting missionary. In a few churches, missionary plays are enacted, often with the help of the young women's mission bands.

Forty-five of the churches set aside certain Sundays as "Missionary Sunday" with the aim of giving a special missionary emphasis. Five churches reported that they have annual mission festivals which take place over the week-end, while twenty-one held missionary conferences which were also several days in duration. One church annually holds what is called a School of Missions, which

takes place on five consecutive Sunday evenings. The aim of this school is to reach all age groups with a study for information and understanding of the various mission fields.

c. Missionary Education through Visual Materials.

The answers to the questions concerning visual materials make it quite clear that the churches are not availing themselves of all the opportunities in this realm. Only ten of the eighty-six churches have the names of the General Conference missionaries posted. Only eight churches have maps of the world permanently hanging somewhere in the church building. Of these, one church has some pictures of the General Conference missionaries, one church has pictures of the missionaries from the local town, and three churches have thumbtacks indicating the location of either the missionaries or of the mission stations. The General Conference Woman's Missionary Society published blue and white maps of the various mission fields approximately ten years ago, but no church indicated that it is using these at present. The society has just printed a new map of India and is in the process of publishing a new series of maps of other fields at the present time. Undoubtedly these will be strategically placed in the churches. Only fifteen churches have articles from

the mission fields on exhibit.

On the other hand, however, fifty of the churches which have interior bulletin boards occasionally use them for missionary purposes, and only two of those reporting indicated that they have never had either colored slides or moving pictures of missionary work shown in their churches.

d. Missionary Education through Reading and Study.

Missionary News and Notes, which is the official magazine of the Woman's Missionary Society, is used as a major means of dispersing information about missionaries and the mission fields. Many of the members of the Woman's Missionary Society are individual subscribers to this small monthly magazine; while at some churches, copies are distributed to all members at the doors. The Mennonite, which is the official magazine for the General Conference, also carries articles concerning missions, and many times publishes letters sent by the missionaries.

Several of the churches reporting have dispersed many small pamphlets published by the Woman's Missionary Society and written by missionaries about various phases of the work on the different mission fields. These pamphlets have also been a means of dispersing information about missions and missionaries.

Sixty-four of the churches reporting have either Sunday school or church libraries with several missionary books included among the others. The Woman's Missionary Society Literature Committee publishes a list of interesting books written by Mennonite missionaries, as well as a few books by the Missionary Education Movement, as suggestions for replenishing the missionary section of these libraries.

e. Missionary Education through Activities.

Now, as well as during the war years, most Mennonite churches are very active in relief activities. They raise wheat and cattle; they can food; and they give money for the sake of relieving the poor and needy. Many of the churches have, and still are, sending relief workers to the war-torn areas to administer these gifts. This activity in relief work is a good influence in getting the church members to think of the need of others, whether it be material or spiritual.

One of the most effective means of general missionary education in the church is the emphasis placed upon the stewardship of giving. Since much of the instruction concerning stewardship has emphasized the importance of placing money where it is needed most, many of the churches are giving more for missions than they are for other

causes. While many of the churches give their offerings to be disbursed at the discretion of the General Conference Mission Board, many of the churches and at least forty-one Sunday school organizations have undertaken to partially or fully support certain missionaries.

## 2. The Specific Missionary Education of Youth.

### a. Organization.

The only type of organization in the churches which has been created specifically for the missionary education of youth is that for young women. This organization is commonly called the Intermediate Mission Band. Fifty-three churches indicated that they have such groups. Only two churches, the Calfax church in Newport, Washington, and the church at Munich, North Dakota, have any kind of missionary organization for boys. At Langdon, North Dakota, there is a group for both boys and girls under fourteen years of age which is called the "Be Ye Doers" Club. These boys and girls are given fifty-cent pieces in the spring of the year to see how they can make them increase during the summer. The proceeds are then collected in the fall and given to foreign missions.

### b. Methods.

#### 1) Missionary Education through Speakers.

As in general missionary education, so in the

specific missionary education of youth, the missionaries bringing messages of their experiences, of God's working on the mission field, and messages of definite challenge, play an important part. Fifty-three churches reported that missionaries have spoken to their young people's group, and twenty reported that missionaries have spoken at the summer Bible school, which was attended by their twelve to fourteen-year-old youth. Occasionally missionaries have also spoken to the young people's Sunday school classes.

2) Missionary Education through Special Programs and Conferences.

The youth groups of the General Conference are mostly organized under the name "Christian Endeavor". Fifty-seven of these Christian Endeavor groups have special missionary topics for discussion several times a year.

Perhaps one of the greatest means of special missionary education for those who are able to attend is that of young people's conferences or retreats. Seventy-one of the eighty-six churches have sent some of their young people to Mennonite retreats, and fourteen of the churches have sent some to undenominational conferences and retreats. Of the 4,187 youth included in the reports, 640 of them have attended youth retreats or conferences at some time or other.



Forty-eight churches indicated that their youth who attended these youth retreats or conferences have received information concerning missions. Thirty-four reported that their youth have received a vision of the vast unevangelized field at home and abroad. Forty-two of the young people attending these retreats have volunteered to give their lives for full-time work on some mission field. The primary influence for these decisions was missionary speakers, according to twenty-seven reports. Ten reports indicated that the primary influence was classes on missions.

### 3) Missionary Education through Reading and Study.

With the exception of a few stories written by Mennonite missionaries, very little writing has been done by the Mennonites for their youth group. The Woman's Missionary Society has tried to make up for this deficit, however, by advertising and supplying missionary books from other denominations and from such organizations as the Missionary Education Movement. Some missionary stories and materials are also published in the section of Missionary News and Notes entitled "For Juniors and Intermediates".

In 1928, a Mennonite mission study course was compiled by Anna G. Stauffer of Los Angeles, California, which could be adapted for youth. However, this series

has long been out of print and at the present time there are no materials that can be used for mission studies in the mission bands, Sunday school classes, or Christian Endeavor Societies. This lack has been especially felt by the Youth Council of the General Conference Mennonite Churches, and thus the council has just recently planned to develop program materials in the field of missions and other vital interests of youth.<sup>1</sup>

#### 4) Missionary Education through Activities.

Some of the activities of youth have missionary education implications, although they do not deal directly with the subject. Relief work is such an activity in which many of the Mennonite youth are taking part. Eight churches have sent some of their young men to be attendants on cattle boats sailing to stricken countries. Youth groups have collected money for relief in twenty-one churches. Twenty-one youth groups have taken interest in canning for relief. Others have raised cattle, collected clothing, or tithed wheat for this same purpose.

In the realm of evangelism it was reported that fifty-two youth groups sing in jails, hospitals, and in the homes of the ill. Fifteen of these groups are accus-

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<sup>1</sup> Cf. Loewen Esko, "Youth Council Lays Plans for the Year," The Mennonite, Vol. 62 (March 11, 1947), p. 10.

tomed to doing personal work on these occasions.

In answer to the question concerning the making of missionary posters, charts, and scrapbooks, only twelve answered in the affirmative, leaving the realm of this type of project almost untouched.

Concerning stewardship activities, it was revealed that the youth Sunday school classes in forty-five churches took up special offerings for missionary causes. The youth in thirty-two churches collected money for certain missionaries who had special needs.

Beyond the activities of the youth groups of the local church, it was revealed that the Young People's Union, while actually formed in 1917, became a living organization around 1945. Since then it has sponsored several projects having to do directly with missions or having missionary implications. It has sponsored voluntary service projects in which young people teach in Bible schools on the American Indian mission fields, in city missions, and in rural areas. At present, it is sponsoring the education of four young people who are to return to their own people in Puerto Rico and Paraguay at the completion of their schooling. A drive is also being made to collect one thousand dollars to be used in building a church at the mission station in Lame Deer, Montana.

#### D. Summary

In this chapter, a survey of the historical background of the General Conference Mennonite Churches and their attitude toward missions and missionary education of youth was made. Then the present program of the missionary education of youth was surveyed, using the answers to the questionnaires which had been sent to all the pastors of the General Conference Mennonite Churches.

It was revealed that because of the policy of isolation, the Mennonite denomination for many years remained indifferent to the command to go into all the world to preach the gospel. However, missionary interest finally was awakened and the General Conference Mennonites themselves sent out missionaries to various foreign fields. It was revealed that with the rising interest in missions there was not a corresponding rise in missionary education, especially that of youth.

From the answers to the questionnaires, it was discovered that most of the present missionary education of youth in the churches is in the form of general missionary education, which reaches the remainder of the church as well as the young people. An Intermediate Mission Band has been formed for the specific purpose of the missionary education of the young women. However, most

churches have no corresponding organization for the young men. The General Conference Young People's Union has recognized the need of a well-planned program for the missionary education of youth, but as yet most of the field of the specific missionary education of youth lies uncultivated.

### CHAPTER III

#### CONTRIBUTIONS IN THE MISSIONARY EDUCATION OF YOUTH AS PRESENTED BY SOME MAJOR DENOMINATIONS AND MOVEMENTS

CHAPTER III  
CONTRIBUTIONS IN THE MISSIONARY EDUCATION  
OF YOUTH AS PRESENTED BY SOME MAJOR  
DENOMINATIONS AND MOVEMENTS

A. Introduction

As has been stated in the previous chapter, some major denominations became interested in missions and missionary education earlier than the Mennonites. Because of this earlier interest and because of their larger constituency, they have advanced farther in offering a specific program for the missionary education of youth than the Mennonites. Thus, the contributions of the programs of the missionary education of youth as planned by these major denominations are of vital importance. Also, some contributions have been made by such movements as the Missionary Education Movement. It is the purpose of this chapter to study some of these contributions in order to provide suggestions for a broadened program for the General Conference Mennonite Churches.

As the survey by questionnaire in chapter two indicated, the Mennonite churches are quite active in general missionary education, but they have not set forth an adequately planned program for the specific missionary

education of youth. Therefore, the major emphasis in this chapter will be upon the contributions for the specific missionary education of youth. However, the church-wide missionary education program will be described where it is necessary as a background for analyzing the specific missionary education of youth.

Because the entire field of the missionary education of youth is so broad, after surveying the contributions offered by various denominations and movements, a representative group was chosen to present what can be done in the realms of organization and of method.

It is the purpose of this chapter to present first the contributions that the Northern and Southern Baptist denominations have made in the realm of organizing for the missionary education of youth, and then to present some effective methods that are being used by the Presbyterian Church U.S.A., the Missionary Education Movement, and other groups which have made a study of the missionary education of youth.

The program of the missionary education of youth in the local church of the Northern Baptist Convention will be presented to show how it can be an integral part of the total church program of missionary education, and also how it can be an integral part of the total youth program, effectively using the existing organizations.



The organization of the Royal Ambassadors and the Girls' Guild of the Southern Baptist convention will be described to show how special organizations can be formed for the effective missionary education of youth.

#### B. Contributions in Organization

##### 1. The Integrated Program of Missionary Education of the Northern Baptist Churches.

###### a. The Missionary Education Program of the Local Church.

Ideally, the minister of each Northern Baptist church is the key person in the church-wide missionary program. Where a Board of Christian Education has been organized, it works with the minister in all the phases of education, including missionary education. Thus, at least one member of the board should be a member of the Woman's Missionary Society, and she should act as chairman of the church Committee on Missionary Education. This committee, which is made up of representatives of groups active in missionary education, is responsible for acquainting itself with the denominational materials and plans of study and activity, and then promoting a church program of missionary education.

The purpose of the missionary education program in the church is as follows:

1. To emphasize the Biblical--especially the New Testament--basis of the Christian missionary movement.
2. To provide a program and materials which should help people to participate effectively in world-wide Christian fellowship.
3. To make the world task real through fellowship with missionaries and those whom they serve, and through interpretation of the Northern Baptist program and work.
4. To encourage active participation in missions by prayer, gifts, and service.<sup>1</sup>

These aims are carried out through church worship, mid-week church night, the Sunday church school, the School of Missions, organizational activities, and through the vacation church school.

The National Department of Missionary Education suggests certain activities to aid in effectively carrying out the program of missionary education. In order that the churches may record their achievement, a plan of accreditation has been worked out. Each year the Department of Missionary Education makes an annual award to each church that totals a hundred points in missionary education activities.

The recommended activities include the formation of a Committee of Missionary Education, mission study courses, a church School of Missions, missions in the Sunday church school, a missionary reading program, program meetings, missionary education projects, World Service

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<sup>1</sup> To Christian World Friends Through Missionary Education (New York: Department of Missionary Education of the Northern Baptist Convention, 1946), p. 1.

Activity, Children in Missionary Education, and assemblies and conferences.<sup>1</sup> Except for Children in Missionary Education, all the activities include the youth group of the church. Thus it is against the background of this total church program that the organization for the specific missionary education of youth is formed.

b. Organization for the Specific Missionary Education of Youth.

1) The Organization of the Baptist Youth Fellowship.

In recent years, the Northern Baptist Convention has urged that all phases of the church's work for youth be placed under the one name of "Baptist Youth Fellowship". This Fellowship includes all youth activities of worship, study, recreation, and service. The purpose of this method of organization is to avoid overlapping of emphasis in the various organizations, and to present a unified, broadened program to meet the full needs of youth. Each activity is a part of the total program, contributing to the total experience of the individual without duplication of effort. Thus, the youth classes in Sunday church school are the Fellowship meeting with the emphasis on worship and Bible study. The Sunday evening meeting of the Fellowship is

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<sup>1</sup> Ibid., pp. 3-5.

primarily for expression and training. The weekday activities of the Fellowship are for the emphasis of study, service, and social activities. Classifying the meetings of the Fellowship in this manner does not mean that they are always distinct. Many meetings of the Fellowship combine such elements as worship and study, worship and expression, study and service, and service and recreation.

Because the needs of youth vary at different ages, the Baptist Youth Fellowship is ideally grouped into three age group or departmental Fellowships: the Junior High Fellowship (ages twelve through fourteen), the Senior High Fellowship (ages fifteen through seventeen), and the Young People's Fellowship (ages eighteen through twenty-five). While the larger churches have sufficient young people to form these three Fellowships, smaller churches are advised to organize only one or two Fellowships, including the same age range of twelve to twenty-five. When this is done, however, every effort must be made to meet the special needs of the several age groups included.

Much of the work of the Baptist Youth Fellowship is done by five standing committees which parallel in function the five-fold program of the Fellowship:

1. Grow in personal Christian living.
2. Help others to become Christians.
3. Serve through missionary world outreach.

4. Practice Christian citizenship.
5. Develop leadership.<sup>1</sup>

The five committees appointed to carry out this program are these: Personal Christian Living, Evangelism, World Service, Christian Citizenship, and Leadership. It is the responsibility of the World Service Committee to promote missions in meetings of the whole Fellowship, and in meetings of groups within the Fellowship.

2) Organization for the Missionary Education Program of the Baptist Youth Fellowship.

Beside the World Service Committee, which is appointed to promote missions, an adult adviser is appointed as World Service Counselor to advise the Fellowship and its officers on the missionary program of the church and the denomination. This counselor is provided for by the church women's organization in consultation with the Fellowship cabinet, and the appointment is approved by the Board of Christian Education. This counselor helps the World Service Committee to plan adequate missionary education and service projects for both boys and girls separately and for them in coeducational groups.

Sunday Morning Activities. The youth attending the Sunday church school classes are made to feel that

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<sup>1</sup> Handbook on Organization (New York: Baptist Youth Fellowship of the Northern Baptist Convention, 1946), p. 33.

they are a part of the Baptist Youth Fellowship without disturbing the general administration of the Sunday church school as a whole. The purpose of fostering this feeling is to enlist these young people in other phases of the youth work of the church. In these classes the Judson Keystone Courses are used. Beside Bible study, missionary units are included in these courses. For example, the junior high school course has one unit studying the organization for missionary activity of the denomination, and three units which are specifically missionary in character and bring acquaintance with the mission fields at home and overseas.

Sunday Evening Activities. The Sunday evening meeting of the Baptist Youth Fellowship is generally considered the most important meeting of the group. It is suggested that the topics for these meetings be taken from a quarterly pamphlet called Young People's Topic. Included with each topic is a section on methods of carrying out the theme for the evening. In the 1946-1947 series, the foreign mission theme was to be discussed on three Sunday evenings and the theme of "Race" and its missionary implications also was to be used three times. Thus missions is presented as an integral part of the total program for youth.

Weekday Activities. The Baptist Youth Fellowship

also includes the weekday activities and groupings of young people in the local church. These groups are largely responsible for carrying out the projects of the Fellowship. The activities carried on by the boys of the Fellowship are largely determined by the local church, but many churches have the boys of the Junior High Fellowship meeting in a group called the "Royal Ambassadors". This group meets for both recreation and missionary study. The course for this age group is a study of missionary heroes. The senior high group for boys is not primarily missionary in character, but often missionary studies are undertaken.

The weekday activities for the girls' groups are organized under the name of "World Wide Guild". In the larger churches this group is divided into three chapters, corresponding to the three Fellowships. A prescribed course of study is available for each group. In actuality, the World Wide Guild existed for the purpose of the missionary education of girls many years before the formation of the all-inclusive Baptist Youth Fellowship, but now it continues as a part of the Fellowship, keeping its broad program of study, worship, service, and giving.

Weekday activities also include many coeducational opportunities for study, service, and fellowship. Study classes are often formed for a limited period on the study of some missionary theme.

It has been observed that in the Northern Baptist Convention the missionary education of youth is an integral part of the total youth program and of the total missionary program of the church. This method of organizing prevents overlapping of emphasis and duplication of effort. Also, because missions are presented as part of the total program and not merely through extra organizations, youth are more easily convinced that missions are of vital importance to them.

2. Specific Organizations for the Missionary Education of Youth in the Southern Baptist Convention.

Youth groups which are organized for missionary education in the Southern Baptist churches are auxiliaries of the Woman's Missionary Union rather than being directly affiliated with the youth organization that meets on Sunday evenings.

a. Junior and Intermediate Girls' Auxiliaries.

The "Girls' Auxiliary" is the name of the missionary education organization for the girls in the Southern Baptist Convention. Within this organization there are two divisions: the Junior Girls' Auxiliary, which includes all those of nine through twelve years of age, and the Intermediate Girls' Auxiliary, which includes those from thirteen through fifteen years of age. At the age of



sixteen, the girls automatically become members of the Young Women's Auxiliary. The Junior and Intermediate Girls' Auxiliaries use separate manuals for their organization but they have the same ideals, aim, and allegiance.<sup>1</sup> The differences between the two groups, beside the ages of the members, are chiefly the forward steps in ranking.

1) The Purpose.

The purpose of the Girls' Auxiliary is twofold: "first, to develop a symmetrical Christian girlhood; and second, to bind together the girls of the church for world-wide service for Christ."<sup>2</sup>

2) The Allegiance.

The Girls' Auxiliary allegiance is as follows:

Knowing that countless people grope in darkness and giving attention to His commands, I assert my allegiance to Jesus Christ, to His Church and its activities, attempting with God's help to abide in Him through prayer; to advance in wisdom by Bible study; to acknowledge my stewardship of time, money, and personality; to adorn myself with good works; and to accept the challenge of the Great Commission.<sup>3</sup>

The five-pointed star emblem of the Girls' Auxiliary suggests their five ideals as stated in the allegiance.

3) The Rating System.

In the Junior Girls' Auxiliary, four advance ratings

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<sup>1</sup> Junior Girls' Auxiliary Manual and Manual of the Intermediate Girls' Auxiliary (Birmingham, Alabama: Woman's Missionary Union).

<sup>2</sup> Manual of the Intermediate Girls' Auxiliary (Birmingham, Alabama: Woman's Missionary Union), p. 10.

<sup>3</sup> Ibid., p. 5.

are possible: Maiden, Lady-in-Waiting, Princess, and Queen. Two advanced steps are possible in the Intermediate Girls' Auxiliary, that of Queen with a Scepter and Queen Regent. All these advances are made by fulfilling special requirements. For example, the requirements to become a Princess are:

1. Memorize Psalm 103; Ecclesiastes 12:1; Isaiah 55:6-9; Hebrews 7:25; Matthew 7:7-14; Matthew 6:19-33.
2. Give brief statements of Baptist beliefs.
3. Know ten missionaries of today, give their field and the nature of their work.
4. Tell about the world-wide program of work of the Southern Baptist Convention.
5. Membership minimum as Lady-in-Waiting for six months.
6. Take part on the program at least three times.
7. Read two approved mission books.<sup>1</sup>

If a girl of intermediate age has not taken part in the Auxiliary program before, she is placed in the Intermediate Auxiliary, but she must come up through the Junior Auxiliary ranking system, disregarding the time requirement.

#### 4) The Officers and Committees.

The officers of the Auxiliaries are president, vice-president, secretary, and treasurer. These are elected annually by the girls. A counselor is elected by the Woman's Missionary Society. The counselor, the officers, and the committee chairmen form the executive committee. The following committees are appointed by the president:

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<sup>1</sup> Ibid., p. 28.

membership, program, stewardship, library, mission study, social, community missions, music, poster and bulletin board, and other committees as occasions demand.

5) The Meetings.

The regular meetings are held weekly or semi-monthly, depending upon the local situation. It is the responsibility of the executive committee to see that the purpose and ideals of the Auxiliary are carried out through these meetings. To help in this task, the Woman's Missionary Union sets aside several pages of suggestions in the monthly magazine, World Comrades.

b. Junior and Intermediate Royal Ambassadors.

The "Royal Ambassadors" is the name of the missionary education organization for boys in the Southern Baptist Convention which parallels the Girls' Auxiliary. This organization is also divided into two age groups: the Junior Royal Ambassadors, which includes all those of nine through twelve years of age, and the Intermediate Royal Ambassadors for boys from thirteen through fifteen years of age.

1) The Object.

The object of Royal Ambassadors, as published in the handbook, is as follows:

The object shall be to study God's Word from a missionary point of view that His Kingdom plans may

be known; to study the lives and works of missionary heroes, who as His ambassadors, have represented Him in all lands, in other times as now; to endeavor by our conduct, contributions, and prayers to make Christ known to the world that many may know and be reconciled to Him.<sup>1</sup>

## 2) The Pledge of Allegiance.

The pledge of allegiance which is taken by each ambassador is:

I pledge myself to try to live worthily of our order; to guard my lips against profanity and untruth; to keep my body clean and useful; to study the lives of noble ambassadors set forth in God's Word and in world history; to give what I can to support missions; and by every possible deed of service to help bring in Christ's kingdom. I assert my allegiance to Jesus Christ; my desire is to live for Him and serve Him always. I will live pure, speak truth, right wrong, follow Christ the King. Else wherefore born?<sup>2</sup>

## 3) Ideals.

The Royal Ambassador insignia has a crown with five points upon it. Each point stands for the ideals in Royal Ambassador activities. They are: Bible study, mission study, prayer, stewardship, and service.

## 4) The Rating System.

After a boy joins the Junior Royal Ambassadors he can do things required for becoming a Page; next, a Squire; then, a Knight; and finally, as a Junior Royal Ambassador he can become a full ranking Ambassador. Two ranks are

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<sup>1</sup> Manual of the Order of Royal Ambassadors for Junior Royal Ambassadors (Birmingham, Alabama: Woman's Missionary Union), p. 7.

<sup>2</sup> Ibid., p. 5.

saved for the Intermediate Royal Ambassadors: Ambassador Extraordinary and Ambassador Plenipotentiary. An example of the requirements for becoming a full ranking Ambassador are:

1. Serve as a Knight for at least ninety days.
2. From the Bible, point out an ambassador's duties. Give the duty, quote the passage, and tell the reference.
3. Select and tell three incidents in the life of Jesus that show His missionary zeal.
4. Give a map talk on one of Paul's missionary journeys.
5. Give an intelligent answer to the question, "What does it mean to be a Christian?"
6. Write a story of your favorite missionary.
7. Give a brief outline of Baptist beliefs.
8. Give types of work done on home and foreign fields.
9. Attend seventy-five per cent of the missionary meetings since becoming a Knight.
10. Take part on the program at least four times since becoming a Knight.
11. Train a boy to become a Page.<sup>1</sup>

Requirements of an athletic nature may be attached to each rank by the decision of the members of the chapter under the direction of the chief counselor.

#### 5) Officers and Committees.

The officers of the Royal Ambassadors are also given names in keeping with court life, such as, Ambassador-in-Chief, First Assistant Ambassador, Chapter Recorder, Chapter Scribe, Chapter Steward, Chapter Custodian, and Chapter Herald. The counselor is generally a man who

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<sup>1</sup> Ibid., pp. 18-19.

has been elected by the church following his nomination by the Woman's Missionary Society. It is his responsibility to have general oversight of the work and he is ex-officio member of all Embassies. The standing committees, called Embassies, are as follows: Program, Recording, Knightly Deed, World Alliance, Stewardship, Recreation, and Ranking.

6) Meetings.

All the weekly meetings are to be missionary in character, with at least one meeting a month using the program material as given in Ambassador Life, the magazine published for Royal Ambassadors by the Woman's Missionary Union. One meeting a month is also set aside for work on the ranking system, and its program is usually under the direction of the Ranking Embassy. Many churches have found it profitable to have a period of recreation following the program proper. Also most chapters are busy in service activities, for Royal Ambassadors is distinctly a service organization. Hospital visitation, helping the poor, cutting wood for old people, and helping the pastor are but a few of the many projects carried on by individual ambassadors as well as chapters. Collecting clothes for relief has been a special project during the war years.

From the above description of the Girls' Guild and the Royal Ambassadors, it can be observed that effective missionary education can be accomplished by the

formation of special groups aside from the regular youth organizations. The rating system of these organizations is a contribution which can be used to give youth an added incentive to seriously study missions. It can also be observed that the formation of such special organizations, which have missionary education as a primary aim, can aid in meeting the needs of youth, such as recreation, that are not planned for by other youth organizations.

### C. Contributions in Methods

Some contributions in organizing for the missionary education of youth have been studied, and it is now the purpose of the remainder of this chapter to describe certain successful methods that have been used by some major denominations and movements.

#### 1. Missionary Education through Reading.

##### a. Read Around the World.

Reading can be one of the most useful methods in the missionary education of youth. Many young people who may not care to come to church for a special period for the study of missions will read missionary books. This is especially true of the hero-worshipping junior high school youth. To meet this opportunity, the Northern Baptist

Convention has organized a reading program for the Baptist Youth Fellowship called "Read Around the World". Ideally, this is to be a part of the total church missionary reading program. The Department of Missionary Education publishes a pamphlet for the Fellowship which contains a graded list of books available from national headquarters.

Each Fellowship group is advised to make its own rules to keep the books rotating and to develop a plan for friendly rivalry in a reading contest for the year. The reading contest takes added import when the whole church participates in the reading program and is striving for their twenty-five points toward the annual award of a Missionary Education Certificate. To achieve these twenty-five points, five per cent of the resident church group must read five missionary books each, or ten per cent must read three books each.

b. Books Provided by the Missionary Education Movement.

The Missionary Education Movement, whose offices are at 156 Fifth Avenue, New York, has done much to make reading an interesting and effective means of the missionary education of youth. The movement is an interdenominational organization which is made up of official representatives from boards of home and foreign missions, departments of missionary education, and other church



agencies which have the responsibility of the missionary education in over twenty-five denominations. The movement, generally using the name "Friendship Press", publishes interesting graded literature on all phases of missionary activity. Quite a series of books on both home and foreign missions are published for youth and are made available through the various denominational literature agencies.

## 2. Missionary Education through Study.

Beside general books on missions and missionary education, the Missionary Education Movement publishes missionary maps, pictures, plays, pictorial books, and study books. These are all woven about an annual theme which is chosen three years in advance. For 1944-1945 the theme was Southeast Asia; in 1945-1946, Africa; and in 1946-1947, India. The theme for 1947-1948 will be World Evangelism; and in 1948-1949, China and Her Neighbors. Along with the primary theme, a secondary theme having to do with national missions is also chosen. In 1944-1945 the secondary theme was The American Indian; in 1945-1946, The Church Among Uprooted Americans; and in 1946-1947, The Christian and Race.

Practically all the materials needed for a well-rounded study of a certain country by any young people's group are made available. For example, the main study

book for youth is Our Country is India, written by young Indians and their leaders and compiled by Rebecca Wells Loeffler. This is an interesting book which interprets the thinking of modern Indian youth and presents the action of youth groups which are trying to meet the needs of building a new India. This is India by Arthur Mosher is an attractive pamphlet of pictures, graphs, and maps to illustrate life in India. Discussion and Program Suggestions for Youth on India were compiled by Ross and Mary Cannon. Worship services on India, reprinted from this guide, and including a questionnaire and a dramatic sketch, are also made available for pupil use. Material for use in planning recreation which may take place along with the study is published under the title Fun and Festival from India by Rose Wright. Maps, Kodachrome slides, plays, and even phonograph records are also available to aid in the study.

While it is the purpose of the Missionary Education Movement to furnish the necessary material on certain countries, the organization itself advises denominations to enhance the study by the use of their own materials in order to direct the attention of youth to denominational fields within the country studied.

The materials available for the missionary education of youth by the Missionary Education Movement are

for a series of study programs in the Sunday evening session of youth groups, and for periods of special study during the week by missionary youth organizations. Where churches have special periods of study for six or eight weeks known as a School of Missions, the materials of this organization fit in ideally for the study by the youth.

### 3. Missionary Education through Projects.

#### a. Friendship Frontiers.

"Friendship Frontiers" is a name given to places, work, and workers maintained by the united effort of the Presbyterian young people. It includes the realms of national and foreign missions, Christian education, pensions, and seminaries. The most interest, however, has been taken in home and foreign missions.

"Staking a claim" in these Friendship Frontiers means that a group of young people agree to give a certain amount to their support, an amount which can be paid immediately or at any time during the year. When the claims are staked in national or foreign missions, certificates and descriptive literature are sent to the group concerning the field they chose to support, and the Board of National and Foreign Missions sends at least twice a year a news letter from missionaries on the field where the claim has been made. Articles, pictures, and news

stories about the various Frontiers appear intermittently in the Presbyterian Young People, Five Continents, and Missionary Mail magazines.

The purpose of Friendship Frontiers is to personalize missions and to serve as one of the means of understanding and appreciating the work of the church.

Claims can be staked in amounts from ten dollars to a thousand dollars, and one claim can be made for every ten dollars given to missions. If more money is received than is needed for any Frontier in one year, the excess is placed into a similar type of work by the Board of National and Foreign Missions. It is suggested that claims be varied from year to year in order to broaden the interests of the young people. By staking four or more foreign mission Friendship Frontier claims, so located around the world that the sun is continually shining upon one, the youth group can become a part of the "Twenty-Four-Hour-A-Day Fellowship". Twenty-four stations have been selected throughout the world in order to provide a wide range of choice. It is suggested that, in order to make full use of the project, a Friendship Frontier prayer calendar be made, that the group subscribe to Five Continents in order to get regular news from the Frontiers, and that a series of Friendship Frontier programs be planned, using booklets and colored movies, which are available from the national

headquarters.

b. Adventures in Friendship.

"Adventures in Friendship" is the name given to a project set forth for the Baptist Youth Fellowship. It is to be an adventure in understanding of other races, nationalities, and social groups. The project can be carried out through such means as letter-writing, fellowship banquets, and joint worship services. In larger cities, it is possible to visit Negro or bilingual churches. Youth groups in smaller cities can contact other groups or individuals through missionaries, relief organizations, or the Red Cross.

4. Missionary Education through Special Programs.

The following are various ways which have been used in presenting missions either in the worship portion of a program, or in a complete program for youth groups.<sup>1</sup>

a. Campfire Meeting.

The group is seated in a circle in semi-darkness, as about a campfire. The "campfire" is made of candles which have missionary verses typed on strips of paper and wrapped about them. A large candle in the center,

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<sup>1</sup> Several of these methods are adaptations of ideas presented in the Christian Education of Youth course at Wheaton College, Wheaton, Illinois.

standing upright and lighted, represents "The Light of the World". The theme of the meeting is taken from Amos 4:11, "Ye are as firebrands plucked out of the burning." At the appropriate time each takes his turn and goes to the camp-fire, takes out a candle, reads the message, lights his candle from the large one, and returns to his seat.

b. Leaderless Meeting.

Another method which has been used in presenting missions is the leaderless meeting. The program committee types out each part of the program on individual slips of paper: for example, "As soon as the second song has been sung, stand and read the following Scripture, Isaiah 6: 1-13." These slips of paper are given to the various members as they come in. Of course, discretion must be used in handing out assignments in order to make the meeting run smoothly. For the messages, various Bible characters are chosen, such as Jonah, Philip, and Paul, and each person participating is asked to discuss how the particular character whose name he was given did missionary work.

c. Editor-Reporter Meeting.

Those taking part on this program sit around a table with the leader, as editor, at the head. This is a "check-up" meeting, in which the editor is asking the various reporters for a resumé of the assignments upon

which he has sent them. In turn, the reporters cover individual fields or countries, describing the stations, the type of work carried on, and various items of interest concerning both the religious and secular life. The editor interrupts occasionally with pertinent questions in order to keep the listeners' interest.

d. Aboard the Gripsholm.

The Gripsholm is a passenger ship upon which missionaries are returning to their various fields. The informal meeting takes place on board deck, with missionaries from all the corners of the world joining the group from time to time. The conversation may start between a missionary and a non-missionary, with the former explaining why he is going abroad as a missionary. This will bring out the purpose of missions. Other missionaries joining the group discussion can give some of their experiences and explain the work being done to show how this purpose is carried out.

e. Around-the-World Radio Network.

The setting is a living room with a radio in front of some screens which hide the participants. The leader for the evening and his friend tune in just in time to hear the last few sentences of a news broadcast, which has been prepared to be up-to-date. The announcer

then tells of the around-the-world broadcast which is to follow. In turn he "calls in" the various outpost missionary stations to give a description and report of the work. The outpost reporters should add little notes about the intense heat, mosquitoes, the time of day, and various other minor points to add local color and to give the sound of authenticity.

f. Debate.

If the young people's group contains some individuals who are capable in this field, debates on missionary topics can be carried on to a great advantage. The topic should be chosen at least two weeks in advance. Some of the topics might be: Resolved--Christ's messages involved missions; Resolved--The missionary program has accomplished its purpose; Resolved--Youth's greatest challenge is missions. Those in the audience are the judges, and no decision is given in the meeting.

Each of the methods of missionary education described above keep the church's program of missionary education for youth on an active and up-to-date basis, which is essential for a successful program of missionary interest among such a group.

D. Summary

In this chapter, a survey was made of the contri-



butions of some major denominations and movements for the missionary education of youth. In the realm of organization, the plan to integrate the missionary education of youth with the total Youth Fellowship Program and with the total missionary education program of the local church in the Northern Baptist Convention was presented as the ideal plan. The plan of the Southern Baptist Convention to organize special groups for the missionary education of youth such as the Royal Ambassadors and the Girls' Auxiliary, was presented as an alternate plan, and was also shown to be effective as far as results are concerned.

Contributions in methods which have enriched the missionary education program for youth in several denominations and movements were described. In the realm of reading, the Northern Baptist plan of Reading Around the World and the contribution of missionary books by the Missionary Education Movement were described. In the realm of missionary study, the graded materials published by the Missionary Education Movement, which are centered in an annual theme, were set forth as a great aid in supplementing denominational materials when presenting missions. The Friendship Frontiers of the Presbyterian Church and the Adventure in Friendship of the Northern Baptist Convention were analyzed and found to be very

worthwhile contributions in the realm of projects. Several types of missionary programs suggested by various denominations and movements were also presented to show different possibilities that can be used in keeping the topic of missions vital for youth.

## CHAPTER IV

A SUGGESTED PROGRAM  
FOR THE MISSIONARY EDUCATION OF YOUTH  
IN THE GENERAL CONFERENCE MENNONITE CHURCHES

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A. Introduction

In the first chapter, the criteria for the missionary education of youth were discussed, and it was observed that it is the aim of missionary education, as an integral part of Christian education, to meet some of the needs of youth. In the second chapter, the survey of the present program of the missionary education of youth in the General Conference Mennonite Churches revealed that most of the churches are active in a general program which reaches youth, but that little is being done specifically for youth. The contributions of various denominations and movements in this realm of specific education for youth were analyzed in chapter three.

It is the purpose of this chapter to use the findings of the previous chapters as bases for a suggested program for the specific missionary education of youth in the General Conference Mennonite Churches. This program will be presented in four parts: aims, organization, materials, and methods.

The purpose of presenting this program is to offer suggestions which can be adapted by the local churches and by the national agencies which are responsible for the missionary education of youth. These suggestions are not expected to be accepted and adopted without changes, for even from an educational standpoint, this would be unwise. But these suggestions are offered to be of assistance to those groups which, after they have surveyed the specific needs which they have to meet, plan to build a program for their own work.

#### B. The Aims of the Missionary Education of Youth

The aims of the program for the missionary education of Mennonite youth are basically the same as those set forth in chapter one, for the needs of Mennonite youth are similar to those of other youth. However, it is true that some aims need to be emphasized more than others because of a present lack of emphasis upon them in the Mennonite churches. For example, under the first aim of provision of information, there is a necessity to stress the history of missions and the lives of great missionaries of all denominations, rather than merely contemporary Mennonite missionary interests. Under the second aim of the creation of right attitudes toward missions, the im-

portance of missions as an integral part of the youth program needs to be stressed. Mennonite churches will see in the third aim, the provision of activities which contribute to missionary interest, the need of utilizing a wide variety of activities beside merely giving to and praying for missions. The extensiveness of the program for the local church depends upon the needs of the church. In some church situations the need for worthwhile recreation for youth is not being met. In order to conserve time and effort for youth and their leaders, recreation can well become a part of the missionary program. The Missionary Education Movement publishes materials on recreation that will fit in with the study program of the year and will serve the dual purpose of offering recreation and providing information concerning missions.<sup>1</sup>

#### C. Organization for the Missionary Education of Youth

There are three steps which must be taken in order to improve an existing organizational program: a survey of the situation, a comparison with the ideal, and the formation of a tentative modified program.

##### 1. A Survey of the Situation.

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<sup>1</sup> Cf. ante, p. 68.

The first step in organizing for a new program is to survey the present situation. According to the answers to the questionnaires, there were very few Mennonite churches which indicated that their youth were adequately informed about or vitally interested in missions. Yet in most of the churches there are several different organizations which are carrying on some type of missionary education among youth. The Sunday school departments at times open the sessions with missionary worship services, and occasionally a missionary lesson is included among other lessons in the youth classes. The Christian Endeavor Society, which the youth attend, also tries to include missions in its program. The Woman's Missionary Society sponsors an Intermediate Mission Band and offers its program for the girls of the church. As a result of these unplanned and un-co-ordinated programs, there is an overlapping and a consequent wasting of effort. Some of the youth of the church get a great deal of instruction on missions, while others get very little. The organization of a Woman's Missionary Society and an Intermediate Mission Band for girls implies that missions are not an integral part of the youth program, or at least the mission program is primarily for girls and women. This is the situation as it exists in most of the General Conference Mennonite Churches today.

## 2. A Comparison with the Ideal.

The ideal in organization, as presented in a description of the Baptist Youth Fellowship in chapter three, is the formation of a single, unified organization of all the young people of the church. Several committees are appointed to carry out the entire youth program for both weekdays and Sundays, one of which is the missionary committee. To help this committee in its responsibility of developing a single, well-rounded program of missionary education as an integral part of the youth program of the church, an adult adviser is appointed. The appointment is made by the church Woman's Missionary Society in consultation with the young people's executive committee, and is approved by the Board of Education. A great part of the problem of interesting youth in missions is solved when missionary education is thus given its rightful place as an integral part of Christian education.

## 3. A Suggested Organizational Plan.

While the above method of organizing is the ideal and should be kept in mind by those planning youth programs, because of the lack of the integration of organizational activities in most Mennonite churches, it is advisable first to take an intermediate step. An intermediate organizational plan will be presented in which



new groups are formed to be used for missionary education, while the existing groups are organized to do their part.

a. Organization for Missionary Education within the Existing Youth Groups.

1) Christian Endeavor.

If the Christian Endeavor attended by youth does not have a missionary committee, one should be appointed by the executive committee. This missionary committee will vary in size according to the size and ability of the group. It is the responsibility of this committee to plan and carry out the missionary education of the group through special programs and appropriate methods.

2) Young People's Department of the Sunday School.

In those Mennonite churches which have a large enough attendance at Sunday school to have a young people's department, missionary education is chiefly the responsibility of the department superintendent and the teachers. No extra organization is needed if they faithfully carry out their responsibilities. It is the responsibility of the superintendent to provide missionary speakers from time to time, and to plan missionary worship services at the proper occasions. The teachers' opportunities come not only in the teaching of missionary lessons, but in using missionary illustrations, drawing missionary implications, and treating the themes of the Bible in broad enough

terms to include missions.

3) Intermediate Mission Band.

The Intermediate Mission Bands are the missionary education auxiliaries of the Woman's Missionary Societies for girls of junior high and high school ages. One or more adult supervisors are appointed to help plan the meetings and activities. In most cases these adult advisers have done most of the planning and the officers have been officers in name more than in function. The programs vary in local church situations, but they generally consist of bi-monthly meetings at which time missionaries speak, sewing for missions is done, and, in some churches, a study of missions is presented.

It is suggested that the age grouping be kept as it now is, for most Mennonite churches do not have enough young people to divide into junior high and high school groups. However, the program of the Intermediate Mission Band should be broadened to become similar to that of the Southern Baptist Convention, described in the previous chapter.<sup>1</sup> The Literature Committee of the national Woman's Missionary Association should publish a manual describing an ideal Intermediate Mission Band, which can be used as a pattern for the local churches.

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<sup>1</sup> Cf. ante, pp. 58-61.

The responsibility of the meetings should be shifted to the members, and activities for the girls should be increased to meet the needs that are not being met by other youth groups.

It is recommended that the Intermediate Mission Band adopt a plan of progression in rating similar to that of the Southern Baptist Girls' Auxiliary.<sup>1</sup> This system will challenge the girls to make use of their enlarged intellectual capacities by offering them goals to be achieved. It also will be an aid in maintaining interest in missions between meetings of the organization. A suggested set of minimum requirements to advance one step include: memorizing of certain Bible passages; brief statement of Mennonite beliefs; knowledge of ten contemporary missionaries, their fields, and the nature of their work; and the reading of two missionary books.

b. The Formation of a Boys' Organization for Missionary Education.

The reason that many boys have been indifferent to missions is that when missionary societies have been formed, they have been for girls and women. Only two Mennonite churches reported that they have missionary societies for boys. For this reason it is suggested that the national

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<sup>1</sup> Cf. ante, pp. 59-60.

Woman's Missionary Society Literature Committee also prepare a manual for a boys' missionary society, similar to that of the Royal Ambassadors of the Southern Baptist Convention, as described in the previous chapter.<sup>1</sup> This group should exist in the local churches for boys and young men of junior high and high school ages. The purpose of this organization should be the development of their Christian character as well as for missionary education. In churches where no other organization furnishes supervised recreation, this may well be one of the aims of the organization. Many churches have returned Civilian Public Service men in their congregations who are well qualified to lead in handicraft during periods of recreation. Other aims for this organization should be: Bible study, mission study, prayer, stewardship, and service.

Although the Woman's Missionary Society is the only group qualified to sponsor the boys' missionary organization on a national scale, it is advisable that, wherever possible in the local church, the Men's Brotherhood be responsible for its formation. This will aid in the refuting of the idea that missions are primarily the concern of women.

The officers of the organization and the committees

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<sup>1</sup> Cf. ante, pp. 61-63.

chosen should be permitted to do much of the planning of activities, under the supervision of a man chosen by the Men's Brotherhood or the Woman's Missionary Society to act as their adviser.

It is suggested that a ranking system similar to that suggested for the girls also be adopted for this organization. The names of the various ratings should be in compliance with the name chosen for the organization, which might well be "Christian Ambassadors".

There should be a large amount of flexibility in the national programs for both the boys and the girls, so that it can be adapted to meet the needs of the local church. For the sake of the high school age youth, there should be an occasional joint meeting of the boys' and girls' groups, for during this age the natural social groupings change from boys' gangs and girls' cliques to mixed groups. However, to carry out such projects as sewing for missions and certain types of manual work, it will be necessary to maintain group distinction.

c. The Formation of a Mission Planning Council.

In order to avoid overlapping, duplicating, and competing activities by these various groups, a youth mission planning council should be formed. This council should be composed of the superintendent of the youth

department of the Sunday school or the general Sunday school superintendent, the chairman of the missionary committee or the president of the Christian Endeavor Society, the presidents of the boys' and girls' missionary organizations and their adult advisers, and the pastor.

This council should meet under the leadership of the pastor before the beginning of the church year for two primary purposes: first, each member should understand the missionary programs of each of the groups represented, and thus avoid excessive overlapping; and second, the council should plan in such a way that the aims of missionary education are accomplished by some organization represented. It is thus the duty of each leader to go back to his individual organization to carry out his part of the total program. This meeting should be followed by brief monthly meetings set aside to evaluate the total progress made by the organization.

#### D. Materials for the Missionary Education of Youth

Nearly all the publication of missionary education materials for the General Conference Mennonite Churches has been done under the sponsorship of the Woman's Missionary Society. But these materials have been far too few for an adequate program of general missionary educa-

tion, and hardly any materials have been published for youth. The reason for this is that for the first sixty years of the existence of the organization, the primary objective was to sew and collect money for missions and relief. In 1926, the Literature Committee was formed to prepare missionary literature for the churches. However, even with the organization of Junior and Intermediate Mission Bands as auxiliaries in 1935, most of the literature published has been for adults. Some of the materials that have been published specifically for youth are small maps of the Mennonite mission fields and some plays to be dramatized by young people..

1. Greater Use of the Missionary Education Movement Materials.

It is recommended that the Woman's Missionary Society become officially affiliated with the Missionary Education Movement. Several of their publications have been advertised by the Woman's Missionary Society in the Missionary News and Notes and have been used by a few of the local societies and their auxiliaries.

Only a small fee is required of any organization which joins the movement, and the resulting advantages are manifold. Membership gives the opportunity for the church to aid in planning for future annual themes and literature; the denominational group receives manuscript copies of

all materials previous to their publication, so that the denominational program can be co-ordinated with the Missionary Education Movement program for the year; photographs, review copies of books, and publicity materials are sent to the editors of the denominational missionary magazines; and a forty per cent discount is given on books, maps, and other materials to be used by the national and district leaders.

Because the Woman's Missionary Society has not been able to publish sufficient materials for the missionary education of youth, it is proposed that, having become a member of this movement, the national society set up a program for youth with the Missionary Education Movement reading and study materials. These can be supplemented by Mennonite materials written on the same general theme.

## 2. Publication of Youth Missionary Kits.

The Woman's Missionary Society should publish kits containing denominational materials to supplement the Missionary Education Movement materials for the year. For example, the theme for 1946-1947 is India. The materials published by the Missionary Education Movement deal chiefly with the material, social, and religious needs and problems of modern India. The kits should contain materials



to show what has and is being done by Mennonite missions to meet these needs and problems.

a. The Leader's Kit.

A special kit should be published to aid the president or leader of a youth group. A recommended list of materials for this kit follows:

1) A large blueprint map of the Mennonite field in India to supplement a large Missionary Education Movement map, indicating the population, villages, main mission stations, and the type of work carried on at each station. Such a map has been published by the Woman's Missionary Society.

2) A proposed plan for the reading program of the year and ideas as to how such a plan may effectively be carried out.

3) Short plays about India. A few are available at present through the national Literature Committee of the Woman's Missionary Society.

4) Plans to be used for worship services on missions.

5) Suggestions for staking claims in Mennonite Frontiers.<sup>1</sup>

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<sup>1</sup> Cf. post, pp. 96-97.

6) Recommended program topics and aids on the general topic of missions. For example: Bible Basis for Missions, History of Missions, or Lives of Great Missionaries.

b. The Member's Kit.

A member's kit should be published that can be used with the Missionary Education Movement materials and the leader's kit. The materials should be printed attractively in various colors and written with a definite appeal for youth. A suggested list of materials for this kit follows:

1) A small map of India similar to the large blueprint map in the leader's kit.

2) A pamphlet for each station on the Indian Field. It should indicate the origin and growth of the station and the present work. It should contain interesting pictures, including a group picture of the missionaries working at the station.

3) A prayer list of the needs of India.

The Missionary Education Movement materials and the kits are to be used by either the Christian Endeavor Societies or the special missionary groups for youth.

3. Publication of Intermediate Mission Band and Christian Ambassador Manuals.

Sufficient manuals for the special missionary groups for youth should be printed, that each member may have one. They should contain such items as purpose, ideals, officers, committees, rating system, and possible activities.

4. Expansion of Youth Section of the Missionary News and Notes.

It is suggested that the section in the Missionary News and Notes now set aside for the Junior and Intermediate Mission Bands be expanded to include all youth. It is also suggested that rather than merely containing missionary stories, it include suggestions for carrying on the missionary education program for the youth department of the Sunday school, the Christian Endeavor Society, and the special youth missionary organizations. This section should also enable youth to keep in contact with the latest developments of Mennonite Frontiers in which they have staked their claims and with the missionary activities of the Young People's Union of the General Conference.

E. Methods for the Missionary Education of Youth

Several suggestions have been set forth for making more materials available for the missionary education of

Mennonite youth. It is the purpose of this section to recommend methods for the effective use of those materials.

1. Missionary Education through Reading.

Youth is the age in which reading interests grow very rapidly. They enjoy reading stories of heroic adventure, of interesting travel, and dramatic biography. Boys like men of action and courage, and girls admire women who are able to accomplish things even when under great difficulty. To meet these needs, an adequate reading program should be presented.

It is suggested that a reading contest, similar to the Read Around the World project of the Northern Baptist Convention be used in the youth organization.<sup>1</sup> The books to be used for this contest generally should be concerning the mission field used as the theme for the year. The Woman's Missionary Society may be approached to buy the books, and following the contest they may be used to replenish the Sunday school or church library.

Each group is advised to form its own list of rules for the contest, and to use all the available methods for making the project interesting. The contest might be introduced by having some of the members give short sketches

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<sup>1</sup> Cf. ante, pp. 65-66.

of a few of the books. They could wear sandwich boards of enlarged covers of the book they are reviewing. One of the members of the missionary committee should make a wall poster on which the progress in the contest can be charted. One precaution must be taken in sponsoring such a contest. Emphasis should be placed upon reading for the purpose of acquiring knowledge and right attitudes, rather than for the sake of merely winning the contest.

## 2. Missionary Education through Study.

A planned study can be one of the most effective means of providing information and right attitudes concerning missions. It is suggested that either the Christian Endeavor or the youth organizations created especially for missionary education take up the annual studies planned by the Missionary Education Movement. The study materials provided by the movement should be supplemented by the denominational kits described in the previous section.<sup>1</sup>

Study materials should be obtained for each member of the group, or else members will merely take turns in "reviewing the chapter", and the benefits of an actual mission study will be lost.

. . . . .

<sup>1</sup> Cf. ante, pp. 91-92.

### 3. Missionary Education through Projects.

#### a. Mennonite Frontiers.

In recent years, the Young People's Union of the General Conference and some district Young People's Unions, composed of the Christian Endeavor Societies of the local churches, have undertaken some major missionary projects. It is suggested that the idea of youth sponsoring specific missionary work be expanded into a project called "Mennonite Frontiers". The idea of staking claims can be carried out as it is in the Friendship Frontiers of the Presbyterian Church.<sup>1</sup> Each Mennonite mission station will then be a Frontier. For every ten dollars that a youth group gives toward the support of missions, the opportunity to stake a claim in a Frontier of their choice will be given. The Woman's Missionary Society should be responsible for distributing at least two mimeographed letters a year from the missionaries on the Frontier for those who stake claims. Articles and pictures concerning various Frontiers should appear in the Missionary News and Notes and the youth section of The Mennonite.

The purpose of Mennonite Frontiers would be to personalize missions and to make giving an intelligent,

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<sup>1</sup> Cf. ante, pp. 69-70.

self-directed act of the givers, rather than merely an act resulting from a sense of church loyalty. Too often interest in missions has been awakened without providing a concrete means of expression. Mennonite Frontiers would help to overcome this present weakness.

However, there are inherent dangers in such a plan. It may be the basis of one-sided missionary interest, for some fields and mission activities have more dramatic appeal than others. Also, it adds to the task of the treasurers of the mission boards. However, these difficulties can be met by combining several representative activities that appeal to youth into one Frontier. To facilitate budget problems, the stipulation can be made that when the quota for one Frontier is filled, the money sent to the mission board will be used for a similar type of work in another Frontier.

b. Letter-writing Project.

One of the aims of missionary education is to cultivate an understanding sympathy with the peoples of the world. Since firsthand contacts are not available to youth, it is suggested that the youth group write to various missionaries on the Mennonite mission fields, tell them of the organization's project, and ask for a list of names of native Christian young people with whom various individuals

can correspond in English. The letter-writing project should be of mutual aid in understanding the needs and problems of peoples all over the world. From time to time, interesting parts of the letters should be read for the benefit of the rest of the youth group.

#### 4. Missionary Education through Visual Materials.

It was observed in chapter two that the Mennonite churches are not availing themselves fully of the opportunities of missionary education through visual materials.<sup>1</sup> It is suggested that youth groups take the initiative and ask permission to place a world map and maps of denominational mission fields in appropriate places in the church.

If youth are given a special room for their organizational activities, it is a good plan to have the mission committee of the Christian Endeavor Society responsible for placing a missionary bulletin board in a strategic location in the room. The materials on this board should be changed often enough to maintain the interest of the young people, using such objects as posters made by youth, pictures of missionaries, letters concerning Mennonite Frontiers, and various materials available from the Missionary Education Movement.

Other visual materials, such as Kodachrome slides

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<sup>1</sup> Cf. ante, pp. 38-39.



and missionary movies, should also be used at times apart from the visits of missionaries, as the occasion demands. It is possible to rent these from various denominational headquarters and from the Missionary Education Movement.

#### 5. Missionary Education through Special Programs.

Much can be done to maintain interest in missions by presenting a variety of special programs. In chapter three, many examples of possible types of programs were given.<sup>1</sup> Mention of two other possible types of programs will be made here.

##### a. Plays.

The use of plays has often been avoided because of the time involved in memorizing lines. A method in meeting this difficulty is to present the play behind screens which hide the participants. A narrator can give the setting and necessary explanations that result from this set up. The Woman's Missionary Society publishes a few excellent plays of true life in India, and other interesting plays are available from the Missionary Education Movement.

At least once a year, perhaps at the time of the missionary conference or the School of Missions, the young

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<sup>1</sup> Cf. ante, pp. 71-74.

people's missionary organization could produce one of these plays in costume for the entire church.

b. Outdoor Meetings.

A type of outdoor meeting is described here because of the effectiveness of its presentation by an Intermediate Mission Band of one of the local churches. With the aid of a visiting missionary, the Mennonite mission field in India was marked out in replica in the local park, with large signs nailed to trees, giving the names of the stations. The group was divided so there were four or five girls at each station to represent the missionaries who are working there. A young couple from the church played the part of new missionaries visiting the field for the first time. As they went from station to station, the girls welcomed them and gave the important information concerning their respective stations. This type of presentation was reported to be much more effective than a mere study of the facts involved.

F. Summary

In this chapter, the findings of the previous chapters were used as bases in suggesting a broadened program for the specific missionary education of youth in the General Conference Mennonite Churches. The suggested

program was presented in four parts: aims, organization, materials, and methods.

The aims presented were similar to those in chapter one: the provision of information concerning missions, the creation of right attitudes toward missions, and the provision of activities which contribute to missionary interest. Several adaptations of these aims for Mennonite churches were given.

In the realm of organization, the integrated plan used by the Baptist Youth Fellowship of the Northern Baptist Convention was presented as the ideal to keep in mind when organizing. However, since most Mennonite churches would not immediately accept such a plan, the organization of additional missionary education groups, such as the Royal Ambassadors and the Girls' Guild of the Southern Baptist Convention, was suggested. It was also recommended that a mission planning council be organized to prevent overlapping, duplicating, and competing activities by the various groups planning programs for youth.

In order to provide adequate materials for the program of the missionary education of youth, it was recommended that the Woman's Missionary Society become officially affiliated with the Missionary Education Movement and plan to use their graded materials for youth. It was suggested that supplementary materials in the form of

leaders' kits and members' kits be published for the Intermediate Mission Band and the proposed Christian Ambassadors. It was also advised that the youth section of the Missionary News and Notes be expanded to contain aids for the various youth organizations presenting missions in their total programs.

The methods recommended to make the missionary education program more effective were: reading, studying, working out projects, using visual materials, and planning special programs. Most of these methods were described in chapter three as they are being used at present by other organizations, but they were adapted in this chapter for use by Mennonite churches.

## CHAPTER V

### SUMMARY

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### SUMMARY

In the introduction, the importance for planning a program of the missionary education of youth as an integral part of the total Christian educational program of the church was indicated. It was the purpose of this study to survey what is being done in this realm in the General Conference Mennonite Churches and to suggest a program which will make the missionary education of youth more effective.

First, in order to evaluate the present program and to recommend a more adequate one, the criteria for the missionary education of youth were studied. The nature and needs of youth were classified in four categories: physical, social, intellectual, and religious. The aims of missionary education of youth formed in the light of their nature and needs were presented under three classifications: the provision of information concerning missions, the creation of right attitudes toward the missionary enterprise, and the provision of activities which contribute to missionary interest. These aims were shown to be helpful in aiding the total program of Christian education to meet the needs of youth.

In the second chapter, the historical background of General Conference Mennonite missions and missionary education was surveyed, and it was revealed that for many years interest in these realms remained dormant because of oppression and the denominational policy of isolation. Eventually missionary interest was awakened through the efforts of missionary-minded individuals who held strategic positions within the denomination. However, it was observed that with the rising interest in missions there was not a corresponding rise of missionary education, especially for youth. The present missionary education of youth was presented as based upon a questionnaire sent to all the pastors of the local churches. It was observed that youth were being reached by some general missionary education but that there is very little missionary education planned specifically for them.

The contributions in the specific missionary education of youth as presented by some major denominations and movements were studied in chapter three. The plan of organization of the Northern Baptist Convention to integrate the missionary education of youth with the total Youth Fellowship program and with the total missionary education program of the local church was presented as the ideal. The Southern Baptist Convention plan to organize special youth groups for the missionary education

of youth in addition to emphasizing missions in the existing organizations was also shown to be effective. Contributions of methods were presented in the realms of reading, study, projects, and special types of missionary programs.

Using the findings of the previous chapters as bases, a program for the missionary education of youth in the General Conference Mennonite Churches was presented in chapter four in four parts: aims, organization, materials, and methods. Some aims which needed special emphasis in Mennonite churches were noted. It was recommended that the churches keep the ideal organizational plan of the Northern Baptist Convention in mind as they reorganize for a more effective program. However, since most churches are not prepared for such a radical step in organizing at the present time, it was suggested that the Southern Baptist plan of organizing special missionary groups, sponsored by the Woman's Missionary Society, be used as an intermediate step in reaching the ideal.

Several methods used by other denominations also were adapted for the Mennonite churches in this chapter. They included missionary education through reading, study, projects, visual materials, and special programs.

In the light of this study, it is evident that



the General Conference Mennonite Churches have available to them the means of challenging their youth with a more effective program of missionary education which will not only result in greater outreach abroad, but will strengthen the church at home.

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## APPENDIXES

## APPENDIX A

### MISSIONARY EDUCATION QUESTIONNAIRE

Dear Pastor,

In the interests of the General Conference Foreign Mission Board and because of my own interest as a missionary candidate, a survey is being made of the missionary education in the General Conference Mennonite Churches.

Most of the questions can be answered by merely checking (x), or by filling in a word or a number (your estimate). However, if you have any unusual methods at work in your church you may describe them on the back of this questionnaire. Your promptness in replying within two weeks will be greatly appreciated.

In speaking of "missions", both home and foreign missions are meant. "Youth" includes all those between the ages of twelve and twenty-three. It will be best to glance over the whole questionnaire before answering any of the questions.

Sincerely yours, in Him,

#### I. General:

1. Approximately how many youth (12-23) are there in your church? \_\_\_\_\_ How many boys? \_\_\_\_\_; girls \_\_\_\_\_? How many boys and girls ages 12-14 \_\_\_\_\_ 15-17 \_\_\_\_\_ 18-23 \_\_\_\_\_?
2. Are the names of the General Conference missionaries posted anywhere in your church? \_\_\_\_\_ Where? \_\_\_\_\_. Do you have a globe or a map of the world in your church? \_\_\_\_\_. If so, what do you have on it? Pictures of missionaries from our conference ( ); those from your church or town ( ); tacks representing mission stations ( ), missionaries ( ).
3. Do you have any kind of an exhibit of articles from mission fields anywhere in your church? \_\_\_\_\_.
4. Have you ever had slides or moving pictures of \_\_\_\_\_.

- missionary work shown in your church? \_\_\_\_\_.
5. Underline in which of these missionaries have spoken: church services, Sunday school, Young People's Society, Summer Bible School, Woman's Missionary Societies, \_\_\_\_\_.
  6. Have you ever held a missionary conference in your church? \_\_\_\_\_.
  7. How many of your congregation take the Missionary News and Notes? \_\_\_\_\_. Is it on your magazine rack in church? \_\_\_\_\_.
  8. Is your interior bulletin board used for missionary purposes? \_\_\_\_\_.
  9. Is your youth group accustomed to remembering specific needs of missionaries at your prayer meetings? \_\_\_\_\_.
  10. Do you have a missionary committee organized in your church? \_\_\_\_\_.

II. Church Services:

1. Do you often use missionary illustrations in your sermons? \_\_\_\_\_.
2. How many messages a year do you bring on some phase of missions? \_\_\_\_\_.
3. Do you read parts of missionary letters from the pulpit? \_\_\_\_\_.
4. Is any Sunday set aside as "missionary Sunday"? \_\_\_\_\_.
5. How often are offerings taken at these services for either home or foreign missions? \_\_\_\_\_.

III. Sunday School:

1. Does your Sunday school help support any missionary? \_\_\_\_\_.
2. Do the youth classes (12-23) take special offerings for missionary causes? \_\_\_\_\_; for special missionaries? \_\_\_\_\_.
3. Do you have missionary lessons in these youth classes? \_\_\_\_\_. How often? \_\_\_\_\_.
4. Do any youth classes make missionary posters, charts, or scrapbooks? \_\_\_\_\_.

IV. Young People's Meetings:

1. Underline into what age groups your Christian Endeavor or your young people's is divided: Junior, Intermediate, Young People, Senior, General.
2. Do the groups which the 12-23 year old youth at-

tend ever have any phase of missions as a topic? \_\_\_\_\_.  
About how often? \_\_\_\_\_.

3. Do your youth attend the district Mennonite retreats? \_\_\_\_\_. Udenominal retreats? \_\_\_\_\_.  
How many of your group? \_\_\_\_\_.  
Check which is true of the young people who attended: They have received information concerning missions ( ). They have received a vision of the unevangelized at home and abroad ( ). They have volunteered for full-time work on some mission field ( ). They were influenced primarily by a class on missions ( ), a missionary speaker ( ), and \_\_\_\_\_.  
4. Do you have young people's meetings other than the regular services? \_\_\_\_\_. What kind? \_\_\_\_\_.  
Ever any special missionary emphasis in them? \_\_\_\_\_.

V. Summer Bible School:

1. How many of your 12-14 year-olds attend the summer Bible school? \_\_\_\_\_.  
2. Do the 12-14 year-olds study any phase of missions? \_\_\_\_\_.

VI. Missionary Societies:

1. Do you have a Woman's Missionary Society? \_\_\_\_\_.  
How often do these women give a program in church? \_\_\_\_\_.  
2. Do you have a missionary society for the girls of the church? \_\_\_\_\_. Underline for what ages: General, Junior, Intermediate, Senior.  
3. Do any of these groups ever act out missionary stories? \_\_\_\_\_.  
4. Do you have any missionary group for the boys? \_\_\_\_\_.

VII. Church Library:

1. Do you have a church or Sunday school library? \_\_\_\_\_.  
2. About how many missionary books are included? \_\_\_\_\_.  
3. Approximately how many calls a year are made for these? \_\_\_\_\_.

VIII. Service Activities:

1. In what phase of relief work have your youth taken

- interest? Heifers for relief ( ), canning ( ),  
tithing wheat ( ), other \_\_\_\_\_.
2. Have any from your local church gone to other  
countries for relief work? \_\_\_\_\_.
  3. Does your youth group ever sing at the homes of  
the sick, at hospitals, and jails? \_\_\_\_\_.  
Is personal work done at these places? \_\_\_\_\_.  
Does the group hold street meetings? \_\_\_\_\_.  
Under whose auspices? \_\_\_\_\_.
  4. Do your young people take part in any interdenomi-  
national activities that have missions as the pri-  
mary interest? \_\_\_\_\_.
  5. How many from your congregation have become either  
home or foreign missionaries? \_\_\_\_\_.
  6. How many youth do you now have that are planning  
to go? \_\_\_\_\_. What was the greatest influ-  
ence in their decision? \_\_\_\_\_.
- IX. What form of missionary education do you think is most  
effective in your church? (Use remainder of space)

Name of Pastor \_\_\_\_\_

Name of Church \_\_\_\_\_

Address of Church \_\_\_\_\_

APPENDIX B

RESULTS OF  
MISSIONARY EDUCATION QUESTIONNAIRE

I. General:

1. Total number of youth in the churches which reported--4,187. Boys--2,102. Girls--2,085. Number of boys and girls between 12-14--1,069. Number of youth between 15-17--984. Number of youth between 18-23--1,362. Fourteen pastors failed to divide the youth into the three age groups given above.
2. Names of the General Conference missionaries posted: Yes--10 No--60 Occasionally--12 Blank--4  
  
Where? Front of the church, bulletin board in vestibule, in the weekly bulletin.  
  
Globe or map of the world in the church: Yes--8 No--71 Blank--7  
  
What is on the map? Missionaries' pictures in our conference--1 Missionaries' pictures from the church or town--1 Tacks representing the mission stations--1 Tacks representing the missionaries--2
3. Any kind of an exhibit of articles from mission fields: Yes--15 No--68 Blank--3
4. Slides or moving pictures of missionary work shown in the church: Yes--83 No--2 Blank--1
5. Missionaries speak in the following groups: church services of 81 churches; Sunday school of 49 churches; young people's groups of 53 churches; summer Bible school of 20 churches; Woman's Missionary Societies of 64 of the churches; and at special meetings of 4 of the churches.
6. Missionary conference ever held in the church: Yes--21 No--60 Blank--5

7. Number in congregation taking Missionary News and Notes: 3 churches reported that none of their members read the magazine. 28 churches reported that all of their families take it. 3 churches give the magazine out at the doors after services.

Missionary News and Notes on the magazine rack:  
Yes--18    No--57    Blank--8    Given at door--3

8. Interior bulletin board used for missionary purposes: Yes--38    No--29    Occasionally--12  
Blank--7
9. Is the youth group accustomed to remembering specific needs of missionaries? Yes--45    No--26  
Blank--15
10. Missionary committee in the church: Yes--17  
No--57    Blank--10    2 churches reported that each auxiliary of the church had a missionary committee.

## II. Church Services:

1. Missionary illustrations used in the sermons:  
Yes--39    Frequently--7    Occasionally--30  
No--1    Blank--9
2. How many messages a year given on some phase of missions? Most pastors reported giving from two to eight messages a year. Many reported that they had no record or that each year the number varied.
3. Read parts of missionary letters from the pulpit:  
Yes--54    No--24    Blank--8
4. Any Sunday set aside as "Missionary Sunday":  
Yes--45    No--30    Blank--11
5. How often are offerings taken at these services for missions?  
Once a month--31    Urged to give every Sunday--7  
Only on special occasions--9    Annually--3  
Twice a month--12    Fourteen times a year--5  
Two to six a year--19

## III. Sunday School:



1. Sunday school help support any missionary: Yes--41 No--42 Blank--3
2. Do the youth classes take special offerings for missionary causes? Yes--45 No--29 Blank--12  
For special missionaries? Yes--32 No--37 Blank--17
3. Missionary lessons given in the youth Sunday school classes: Yes--39 No--21 Blank--16 Don't Know--8  
How often? Quarterly--9 Monthly--4 As needed--3 Only as they appear in regular Sunday school quarterlies--20 Blank--50
4. Do any youth classes make missionary posters, charts, or scrapbooks? Yes--12 No--59 Do not know--3 Blank--12

IV. Young People's Meetings:

1. Divisions found in the young people's organizations: 44 churches reported that they have only one general Christian Endeavor; 16 churches have two societies; 22 have three societies; and one church has four societies and one church reported six societies.
2. Do the groups which the 12-23 year-olds attend ever have any phase of missions as a topic? Yes--57 No--11 Blank--18  
About how often? One time a quarter--14 Several times a year--15 Monthly--4 No set amount--6 Do not know--6 Blank--41
3. Do your youth attend the district Mennonite retreats? Yes--71 No--15  
Undenominational retreats? Yes--14 No--44 Blank--28  
How many of your group usually attend? 640 out of the 4,187 reported youth have attended a retreat or a conference.

Check which is true of the youth who attended:  
Received information concerning missions--48  
Received a vision of the unevangelized fields--34  
Volunteered for full-time work on some field--42

They were influenced primarily by:  
A class on missions--10      Missionary speaker--27

4. Do you have young people's meetings other than the regular services? Yes--39      No--33      Occasionally--6      Blank--8

What kind? Social--13      Bible study--12      Prayer--3      Missionary meetings--2      Other--9

Ever any special missionary emphasis in them?  
Yes--22      No--3      Occasionally--11      Blank--3

V. Summer Bible School:

1. How many of your 12-14 year olds attend?  
513 out of the 1,069 youth of this age who were reported.
2. Do they study any phase of missions? Yes--38  
No--16      Blank--32

VI. Missionary Societies:

1. Do you have a Woman's Missionary Society?  
Yes--84      No--2
- How often do they give a program in church?  
Never--17      Occasionally--7      Quarterly--3      Blank--10  
Once a year--31      Twice a year--11      Monthly--5
2. Do you have a missionary society for the girls of the church? Yes--31      No--53      Blank--2
3. Do any of these groups ever act out missionary stories? Yes--16      No--42      Blank--28
4. Do you have any missionary group for the boys?  
Yes--2      No--68      Blank--16

VII. Church Library:

1. Do you have a church or Sunday school library?  
Yes--64 No--12
2. How many missionary books? Answers showed that most of the libraries were weak in the missionary section, however all libraries had a few...either concerning missionary history or missionary biography.
3. Approximately how many calls a year are made for these missionary books?  
Answers revealed that no record is kept of the use of the books.

VIII. Service Activities:

1. In what phase of relief work have your youth taken interest? Heifers for relief--11 Canning--27  
Tithing wheat--20 Giving money for relief--21  
Cattle boat attendants--8 Clothing--13
2. Have any from your local church gone to other countries for relief work? Yes--24 No--54  
Blank--8
3. Does your youth group ever sing at the homes of the sick, at hospitals, and jails? Yes--52  
No--25 Blank--9  
  
Is personal work done at these places? Yes--15  
No--28 Blank--34  
  
Does the group hold street meetings? Yes--3  
No--60 Blank--23  
  
Under whose auspices? Pastor, Missionary Union, Adult Christian Endeavor, Voluntary group.
4. Do your young people take part in any interdenominational activities that have missions as the primary interest? Yes--21 No--47 Blank--18
5. How many from your congregation have become either home or foreign missionaries?  
Five churches reported over thirteen. Thirtyseven reported that they had sent out from one to six. Twenty-three churches reported that none had ever become either home or foreign missionaries; while nineteen pastors left this question blank.

6. How many youth do you now have that are planning to go? Reports show that 141 youth are planning to go. 23 churches reported that none of their youth had any definite plans. 17 churches left this question blank.

What was the greatest influence in their decision? Most pastors reported that they thought the missionary speakers had the greatest influence. Many said that the decisions were made at the conferences and retreats. Other answers included: sermons in church, a five-week Bible school of which missions played a large part, the missionary interest in the whole church, the influence of the home, and the example of other members of the family and church.

- IX. What form of missionary education do you think is most effective in your church? (A few representative answers are given below.)

"Returned missionaries speaking to the Sunday school and showing pictures of their work."

"Good sermons given from the pulpit with missionary illustrations."

"Visits from our returned missionaries, good missionary pictures, and the church sponsoring projects for the various mission fields."

"Simple preaching from the pulpit on Sunday morning."

"Frequent announcements and news notes from and about the fields in the weekly bulletins."

"Missionaries home on furlough who can tell what they have seen and experienced with slides or pictures to show how conditions actually are."

"The most effective enterprise in a church to awaken a missionary zeal is to have a missionary conference. In our church I have planned on such but since our group is small it is rather difficult to sponsor such a conference."

"The presentation of the missions cause by missionaries and natives, the study of missions in Christian Endeavor and mission societies, and the presentation of the call of Christ by the pastors."

"We have found the missionary conferences of the past two years to be the most effective means of missionary education."

"I am contacting missionaries on the field in India to find for us a few suitable native evangelists to support and I trust that personal contact with them will arouse greater missionary interest."

"The constant use of missionary maps, a roster, letters from the fields, and mission study will do the job of missionary education in the church."

"The most missionary influence upon our congregation and youth comes through the frequent visits of missionaries to the church, their talks and lantern slides, but above all their Christian personalities win our hearts for the great cause. Good literature on the subject is also invaluable."

"We have found the Missionary Bible Conference a good plan, in which Bible teachers present the claims of Scripture--then the missionaries present how these claims are worked out. Another plan is to undertake the direct support of a missionary. Have the members feel their privilege and responsibility. Also, if possible, have the pastor visit the mission field. He will come back with a greater vision--this will be made manifest in his preaching."

"I must confess that we fall short in the field of missionary education and therefore I have no answer to the question. Our missionary education is confined to the pulpit, Sunday school, and the church papers."

"Through Sunday school classes or through Christian Endeavor Societies, placing emphasis on your own missionaries in your own mission fields, having them become acquainted with the missionaries and their own fields of work. Correspondence with some of the native children, or with the children of the missionaries would help greatly."

"I think the best way to create interest in missions is to have missionaries tell personally of their experiences of leading the heathen to the Lord."

"For the present I judge instruction from the pulpit is the most influential way of missionary education."

"Missionaries who come from our fields and present the needs and give out the challenge to our youth. Also the practical work done by the young people, singing groups and giving missionary programs."

"The pulpit and the Sunday school classes have been the most successful in our congregation. Our Brotherhood, an organization of men corresponding to the Woman's Missionary Society, has done very effective work in our group both in raising funds for the missionary cause and in distributing literature, and giving special missionary programs."

"Having missionaries speak that are good speakers and present the positive side of the work. If they are not overflowing with joy in the work, it is not easy to get others to want to accept a life of drudgery in mission work. A School of Missions is also helpful."

"Having a 'Missionary Sunday' every month has certainly been an aid; also, the four active mission societies under the guidance of a mission-minded supervisor. Having an annual Mission Festival with missionaries and mission board members as the speakers has helped."

"A missionary conference held in our church in September, 1945 for one week seemed to do more for our people than anything we have tried. We had five missionaries here for this conference and had them in all the homes. They slept and ate with the people and we all got better acquainted."

"I feel that the parents of my congregation play one of the most important parts in the missionary education of youth."

"We feel a need in the line of missionary education. We lack a systematic mission study program, a systematic prayer program for missions, and also lack regular mission offerings."

"We have no effective program. Our conference has nothing definite to offer. Our boards should offer something definite for the churches."

"We have an annual School of Missions six Sunday evenings during the Epiphany season from 5:30-8:30 p. m., which provides study for all age groups. We use material by the Missionary Education Movement, supplemented by our own denominational material. The attendance last year was from 200-400 each evening."