THE CHURCH
SCHOOL OF MISSIONS

BY

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THE CHURCH
SCHOOL OF MISSIONS

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>INTRODUCTION</strong></td>
<td>iv</td>
</tr>
<tr>
<td></td>
<td><strong>Chapter</strong></td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td><strong>HISTORY OF THE CHURCH SCHOOL OF MISSIONS</strong></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Origin</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Denominational Development</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Interdenominational Development</td>
<td></td>
</tr>
<tr>
<td>II.</td>
<td><strong>CHARACTERISTIC FEATURES OF THE SCHOOL OF MISSIONS</strong></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Nature of the School</td>
<td></td>
</tr>
<tr>
<td></td>
<td>General Organization</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Publicity</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Assemblies</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Projects</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Special Features</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Results</td>
<td></td>
</tr>
<tr>
<td>III.</td>
<td><strong>TRENDS AND SUGGESTIONS FOR THE FUTURE.</strong></td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>A. Trends</td>
<td></td>
</tr>
<tr>
<td></td>
<td>B. Suggestions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Organization</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Leadership</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Materials</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Program</td>
<td></td>
</tr>
<tr>
<td>IV.</td>
<td><strong>AN EVALUATION OF THE CHURCH SCHOOL OF MISSIONS</strong></td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>APPENDIX</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>BIBLIOGRAPHY</td>
<td>44</td>
</tr>
</tbody>
</table>
INTRODUCTION

A new and spreading medium of missionary education among the Disciples of Christ is the Church School of Missions. Relatively little has been written in this area, therefore the writer believes a general study of the School of Missions would be valuable.

It is hoped this study will aid churches in their struggle to develop and to carry on an adequate program of missionary education. There is a need among the Disciples of Christ for deepening the church's missionary interest and broadening its understanding of its missionary responsibility. Such a program as that of the School of Missions will aid in achieving this purpose.

This medium is not to replace other forms of missionary education but rather to be used in conjunction with or in addition to these other means. The value of the School of Missions is in the fact that it is planned for all ages, both men and women.

A brief chapter will discuss the history and development of the School of Missions among the Disciples of Christ as well as in the interdenominational area.

The second chapter is a study of the various aspects of the composition of the school as carried on in represent-
ative Disciples of Christ churches.

Chapter three will consider suggestions for the improvement of Schools of Missions as well as future trends.

Chapter four is an evaluation and summary of the present program among the Church Schools of Missions.

Information for this thesis was secured through correspondence with William D. Hall, Dr. Royal J. Dye, Mrs. Ross Snyder, Miss Louise Woodford, the Joint Commission on Missionary Education of the National Council of Churches of Christ in the United States of America, and the United Council of Church Women along with other sources indicated in notes and bibliography.

Letters were sent also, to thirty-six Disciples of Christ churches selected on the basis of: (1) size, (2) location, and (3) number of Schools of Missions held. These letters indicated areas which the writer would like to have discussed in the light of what was done in the churches' Schools of Missions. Twenty-six replies were received.

The writer is deeply grateful to all those who through their giving to the Scholarship Fund for Missionary Candidates, the Scholarship Fund for the Divinity School Students and the Psyche M. Gooden Scholarship made possible this study in Religious Education. She is also indebted to her advisor, Dr. Charles E. Tupper, who has given so generously of his time in the guidance of the work on the thesis and for his direction throughout the Seminary experience. To
Ronald Anderson, her husband, she is grateful for his careful reading and suggestions as to content of the thesis.
CHAPTER I

HISTORY OF THE CHURCH SCHOOL OF MISSIONS

For the idea of Church Schools of Missions we are indebted to a widely known and beloved missionary, Mrs. Royal J. Dye. The Dyes were pioneers in mission work for the Disciples of Christ in Africa, serving there until Dr. Dye's health failed at which time they returned to the United States.

Upon returning to this country the Dyes settled in Pomona, California. Here Mrs. Dye, filled with the missionary spirit and knowing so well the great work which was being done in missions, began to search for a way to help others gain an understanding of the work. She wanted to find a method which would be effective in reaching the entire church.

Mrs. Dye as a result of her enthusiasm and concern finally thought of the Church School of Missions. In the summer of 1916 she proposed this plan to the Pomona church.

Due to her great interest in this project the church and minister gained some of the enthusiasm and agreed to the plan. Members of the church worked with Mrs. Dye in order to develop the details of the School of Missions.
After this careful and cooperative preparation which created even more interest, the School was opened in October. So extensive was the enthusiasm created that two hundred sixty seven people enrolled for the eight-week school.

At the Asilomar Conference of Religious Education, an interdenominational venture, held the next summer at Pacific Grove, California, Mrs. Dye told the story of the School of Missions held in Pomona. Because of the great enthusiasm of Mrs. Dye, and due to the great response of the people in Pomona, the Conference became very interested in this new plan of missionary education. Seeing the value of the venture the Presbyterians, Baptists and Methodists adopted the plan and began to promote Schools of Missions.

Interest continued to grow rapidly. In 1913 in response to the call of churches along the Pacific Coast, Mrs. Dye and Mrs. W. E. Macklin, another of the early missionaries of the Disciples of Christ who served many years in China, made a tour of the Northwest in the interest of the Church School of Missions.

When a thing of real value is started the idea usually spreads rapidly. So it was with the School of Missions. By 1919 it had moved eastward across the Rocky Mountains and the Western Plains to the church at Lebanon, Indiana, which held its first School. This church claims the distinction of conducting the first such school East of the
Mississippi among the Disciples of Christ. Just how the idea was carried to this church we do not know, but once the first School was carried out it was decided to make the School of Missions a permanent feature of each year's program.

The idea was carried also to other religious communions. In New York City the Presbyterian Church, which was being served by Dr. Henry Sloan Coffin in 1919, heard of this medium of missionary education. In the same year a School of Missions was held in that congregation.

Various interdenominational groups became interested in such Schools. It was in 1919 that the Missionary Education Movement now known as the Joint Commission on Missionary Education of the National Council of Churches of Christ in the United States of America adopted the plan and began to promote it among all churches.

This Commission on Missionary Education has three committees made up of representatives from each denomination on the level of adult, young people's and children's work. These committees plan materials which are to be published and sold by the Friendship Press. The materials are sold wholesale to the denominations which then use them in

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1 Thelma Underwood Marx, Church Schools of Missions, (Indianapolis, Indiana: The United Christian Missionary Society), p. 3.

2 Ibid.

3 Ibid.
their Schools of Missions and in other missionary education.

The signal success of this venture is reflected in the number of Missionary Education Movement books printed and distributed through the years. Here are some yearly reports. For the year 1923-24 the number of textbooks sold was 234,234 volumes while all literature ran to 322,585 pieces. In 1949 total publications ran to 502,061. An item-by-item breakdown of 502,061 is as follows:

- Books 267,835
- Pamphlets 103,606
- Plays 6,962
- Guides 88,065
- Maps 34,406
- Pictures 1,187

An even later step in this area of preparing materials is that some books are now printed in foreign languages.

Another interdenominational group which is promoting the School of Missions is the United Council of Church Women of the National Council of Churches of Christ in the United States of America. A local interdenominational fruitage of this movement is to be found in Missionary Institutes such as that of the Chicago women.

These Institutes are sponsored by the United Council of Church Women of Chicago. Each year during the last week

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5Ibid.

6Ibid.
in September three days are used in the presentation of
the program. This program, which is planned for one day,
is given in three sections of the city on three consecutive
days so that a greater number of women may take advantage
of the opportunity.

One half the day is devoted to study about foreign
missions and the other half to home mission study. The
program is as follows:

1. Start with something that will get the people
   excited over the area of study in 30 to 45 min.
   It might be one of the following:
   a) Speech--By person who has had first-hand
      experience--may be author of study book.
   b) Panel

2. Demonstrations of how this study could be used
   in the Women's Society or Circles.
   Three half hour periods. People can choose
   the three they want to attend out of a
   possible seven different ones.

3. We also run a section for children's and one for
   youth leaders. They attend the opening presenta-
   tion and then spend 1 1/2 hr. in own group--both
   morning and afternoon.  

The sessions start at 9:30 and close at 3:30.

Usually in the course of these Institutes during
any one season about 1000 women are reached. In order to
reach this number the Committee asks that each church send
a team of women. These teams usually consist of the Pro-
gram Chairman of the Missionary Committee, President of the
Women's Group, Program Chairman of the Women's Group, some-
one working with children and someone working with youth.

7Mrs. Ross Snyder, in a personal letter to Oleta
A state-wide fruitage on the interdenominational level is found in Florida. In a sense as so often happens with a good idea, it arises in more than one area. So it is with Schools of Missions. While Mrs. Dye among the Disciples of Christ was originating a School of Mission in California the idea was also being developed in Florida.

It was essentially from this beginning of an idea in Florida that the "Florida Chain of Missionary Assemblies" has developed.

We find written of this development:

The story began with three cities which had schools of missions on the interdenominational level that finally developed into the present Chain of Missions. As far back as 1913 DeLand had an interdenominational missionary organization which put on an annual school of missions. In 1918 the Evangelical Federation of Missions was formed in St. Petersburg and they had a week of mission study, annually. Then in 1923 an interchurch group was formed in Orlando with its annual cooperative study. These three cities were the nucleus of the state-wide organization that was formed in 1929.8

The Florida Chain of Missionary Assemblies is an autonomous group. It cooperates with the churches who have representatives in its board but it is not affiliated with any denomination.

The overall idea of this group is to present a picture of the world need for Christ which transcends denominational lines as well as church borders.

It tries to give to the entire community a vision of ecumenical missions as the saving force in the world

8The Florida Chain of Missionary Assemblies, (St. Petersburg, Florida), p. 2.
today by bringing to them a program that challenges not only the church, but the people as a whole, including the youth and the civic leaders. 9

The Chain of Missions is a six-week series of Missionary addresses which are delivered in twenty cities in Florida and on two university campuses during the height of the tourist season each year. The schedule followed in 1954 was:

Jacksonville, Jan. 16-19
Jacksonville Beaches, Jan. 17-18
Daytona Beach, Jan. 19-21
DeLand, Jan. 20-22
Sanford, Jan. 21-22
St. Petersburg, Jan. 23-28
Clearwater, Jan. 24-27
Lakeland, Jan. 27-29
Bradenton, Jan. 30-Feb. 2
Sarasota, Jan. 31-Feb. 1
Fort Myers, Jan. 31-Feb. 2
Tampa, Feb. 2-4
Winter Haven, Feb. 3-5
Orlando, Feb. 5-9
Winter Park, Feb. 7-9
Vero Beach, Feb. 9-10
Ft. Pierce, Feb. 9-10
Palm Beaches, Feb. 10-12
Miami, Feb. 13-17
Ft. Lauderdale, Feb. 14-16
University of Miami, Feb. 16-19
Florida State University, Feb. 20-25

From two to five days are used for the assembly programs depending upon the size of the city.

The Ambassadors or speakers represent the missionary effort of nearly all the major Christian denominations. They include nationals from the field, missionaries, mission

9Ibid., p. 1.

10Taken from a 1954 program of "The Florida Chain of Missionary Assemblies."
board executives and leading ministers. To give an idea of the actual leadership in the Chain of Missions it is found that among the sixteen speakers for 1954 were such persons as:

Rev. Louis H. Evans, D.D., LL.D.--Minister-at-large, Board of National Missions of the Presbyterian Church, U.S.A., one of the "Twelve Religious Leaders of America" according to a LIFE MAGAZINE poll.

Mrs. Monica B. Owen--National Field Representative for the Home Missions Migrant Program of the National Council of Churches.

Rev. Hikaru Yamasihara--A third generation Japanese Christian. Son of the Bishop of Osaka, Episcopal Church, and grandson of the former Bishop. Personal chaplain to the Bishop of New York, where he is studying at Union Theological Seminary and Columbia.

Rev. Winburn T. Thomas, Ph.D.--Field representative for the American Mission Boards cooperating in Indonesia. Correspondent for the CHRISTIAN CENTURY.

Rev. A. Dale Fiers--President of the United Christian Missionary Society of the Disciples of Christ. 11

It might well be pointed out that at any one time not all of these leaders are present. Rather ten or eleven are available at any one assembly which causes the program to be somewhat varied from city to city.

The addresses are not only given in the churches and auditoriums where the regular Assembly sessions are held, but they are also given at other places. (See Appendix Exhibit A for Program). To illustrate this, the Assembly held in Clearwater, Florida in January of 1954 found speakers going to the following meetings:

11Tbid.
Clearwater Rotary Club
Largo Kiwanis Club
Clearwater Beach Rotary Club
Men's Dinner, Peace Memorial Presbyterian Church
Dunedin Rotary Club
Young Adult Dinner, 1st Methodist Church
All High School Youth held at Peace Memorial Presbyterian Church

Thus we see how a timely idea met a grave need and a movement which began in the mind of one woman in California on a denominational level and the idea which began on an interdenominational basis in DeLand, Florida, spread until Schools of Missions are held not only among Disciples of Christ Churches in California but among churches throughout the nation of all denominations.

12"Chain of Missions Opens Annual Sessions Here Tonight", The Sun, (Clearwater, Florida: January 24, 1954), p. 35.
CHAPTER II

CHARACTERISTIC FEATURES OF THE SCHOOL OF MISSIONS

Mrs. Thelma Marx served for several years as secretary of women's work in the United Christian Missionary Society of the Disciples of Christ. She continues to be a popular and informing speaker in the field of world missions. From her concern, interest and understanding of the mission program she made this statement which gives insight into why she feels an aggressive and comprehensive program of missionary education must be carried on.

The essential missionary nature of Christianity, the everlasting and inexhaustible relevance of the gospel of Christ to the needs of men and society, the unusual opportunity which present world conditions offer for winning men to Christ, the achievements of the world-wide missionary enterprise, and the promise of Christian missions for world order and the betterment of mankind challenge every church to a carefully planned and effective program of missionary education.13

It is evident from the historical statement in Chapter One that the School of Missions has a peculiar and proved value in the area of mission education. In order to understand more fully this value we shall look at the characteristic features of Schools of Missions.

Nature of the School

"What's in a name?" may be a good question with regard to the Church School of Missions. It is often true that an intriguing name will create interest in a special project. Because of this more persons will come to find out what is being offered.

So it is with the School of Missions. Many churches called the adventure by this name.

However, there is a variety of names which may be used to indicate the same medium of missionary education. There are several interesting examples. The First Christian Church of Danville, Illinois, and the First Christian Church of Tonkawa, Oklahoma used the name, "School of World Friendship." The "Festival of Missions" was the name chosen by the First Christian Church of Alhambra, California. "An Adventure in World Friendship" was selected by the Central Christian Church of Flint, Michigan. Oakcliff Christian Church of Dallas, Texas called their school a "Family School of Missions."

These schools usually continue from three to eight sessions. The sessions may be on consecutive nights as is often done when there are five sessions.

The church at Middletown, Kentucky, held six sessions which met on Monday, Wednesday and Friday for two successive weeks.

The majority of the churches held their schools on
Sunday evenings during a period of three to eight weeks.

It was interesting to note that, with one exception, all the churches replying to correspondence held their sessions in the evening. The one exception was the First Christian Church of Ogden, Utah, which held its School of Missions during the Church School hour. Some other churches held the sessions for the children during the Church School hour.

Schools of Missions may be held any time during the year. They should, however, be held at the time when they best fit into the local church's calendar.

The majority of the churches reporting used either fall or winter months for their schools. The First Church of Christ (Disciples) of Williamsport, Pennsylvania, held its school in May and June.

It was noted that the rural churches found the winter months of January, February and March more convenient. This emphasizes the fact that a local church must take into consideration, in setting the dates for the school, the times when the membership is most likely to be available for attendance. Careful long range planning which puts the project into the calendar of activities will encourage church members to make their plans in accordance with this.
General Organization

As we give consideration to the organization of the School of Missions we find that there can be a number of forms. The First Christian Church in Attica, Kansas, began their sessions at 7:00 P.M. with study groups, followed at 7:45 P.M. by the worship service and a special feature. At Central Christian Church in Flint, Michigan, the school was started at 5:30 P.M. with a light meal. At 6:00 P.M. the class sessions were held. Assembly was from 7:00 to 7:30 P.M.

The schedules varied from church to church as they were adjusted to local conditions. The final schedule for the School of Missions is arranged after much initial planning. Usually the World Outreach or Missions Committee is responsible for organizing the school.

C. E. A. McKim of Tabernacle Christian Church of Lincoln, Nebraska, indicated that for a school which is to be held in January, the decision to hold the school must be made in July. By September the texts of study have been selected and the faculty chosen. By November budget and further materials are discussed. Also specific jobs are assigned in such areas as publicity, promotion and time-schedule. In that church the World Outreach committee was responsible for the planning.

At Creighton Christian Church of Phoenix, Arizona, the chairman of the World Outreach Committee met with the
supervisors of the various departments of the Sunday School to do the planning.

In some other churches the school was organized through the Missions or World Outreach Committee with the aid of the Christian Education Committee, the Christian Women's Fellowship and leaders in the Church School.

In a brochure from the Oak Cliff Christian Church of Dallas, Texas, the following statements were made:

The Minister, President of the Men's and Women's Fellowships, and the Missionary Department or Committee plan the details of the school. The Chairman of the Missionary Department or Committee serves as Director of the school, the President of the Women's Fellowship serves as Dean; Registrar, Librarian, Social Committee, and Teachers of the classes are locally selected.  

The brochure then goes on to say the following about setting up the program:

The first steps in setting up a Family School of Missions are as follows: (1) select a theme, (2) select courses in line with the theme, (3) secure teachers for the classes, and (4) agree on a date for the school. Order teacher's textbook and guides at an early date. Have sufficient meetings of Director, Dean, Registrar, Librarian and Faculty prior to the school in order to decide on details, supplies, and materials well in advance of the opening night.  

It is wise to have at least one teachers' meeting prior to the opening of the school. This gives the teachers an opportunity to exchange ideas, plan the sharing of certain materials and to discuss methods of teaching procedure.

\[15\] Ibid.
A conference of all the leadership of the school including the planning committee should be held prior to the opening of the school. This will be for the spiritual undergirding of the program.

The majority of the churches reporting indicated that they used the courses recommended each year by the United Christian Missionary Society. One church used "That the World May Know" by Ranson in place of the current study for the adults. Another text used for young adults was "Forward Through the Ages" by Mathews.

The teachers for the Schools of Missions are drawn either from those who are Church School teachers or from other capable persons of the congregation. In several schools the minister was used in this capacity.

The School of Missions is planned for all ages in the church. The actual division into departments will depend upon the size of the school, leadership available, and the general character of the plan.

One of our smaller mid-west churches had the following classes:

Kindergarten and below
Primary-Juniors
Intermediates-Young People
Adults

Several large churches indicated the following class break-down:
In one instance the adults were divided as in their Church School on Sunday.

Publicity

When a School of Missions is to be held the people of the church must learn about it. How can this be done except through some form of publicity?

The most common mediums can well be used, such as announcements from the pulpit, in Church School, in the Christian Women’s Fellowship, in the Christian Men’s Fellowship, church bulletin and the church newspaper. But beyond this some of the churches have used unique publicity ideas. Letters telling about the school may be sent to all the members and prospective members of the congregation. Mimeographed flyers giving the particulars such as time, place, dates may well be enclosed with these letters. (See Appendix Exhibit B and C). One children’s class made invitations out of brightly colored construction paper. These invitations were sent into all the church homes.

Another interesting idea of things which may go into the home came from a larger church. They had place mats printed with the program of the School of Missions on them. These then went into every home to be used at the meals.
The telephone is another avenue by which the church's membership may be reached. The men of one church took it upon themselves to call all the families of the church, the week prior to the opening of the School of Missions.

The writer found a wide use of posters made. Some very helpful suggestions came out as a result. A new poster may be made each week of the school. These posters might well be built around the specific emphasis of each session. The posters could be made by the Christian Youth Fellowship, Chi Rho groups, or by others who are capable and can be enlisted for this important service.

Thus far we have not mentioned any forms of publicity which reach beyond the local church. However, there are various ways in which to do this. The city or county newspaper can be used. Several churches published weekly articles pertaining to the school. If there was to be a special speaker, his picture was featured and the article told of his position and background. When movies or filmstrips were to be used a brief synopsis was given.

The Hyde Park Christian Church of Austin, Texas, invited a photographer from the paper to come out and take pictures of the Christian Women's Fellowship President and of a kindergarten child in the native dress of India. This then was printed in the paper with a descriptive story about the School of Missions. When available radio and
television announcements of the School of Missions might also be used.

The First Christian Church of Attica, Kansas, used an interesting and attractive form of publicity which reached out into the whole community. Every person present the first Sunday of the School of Missions was presented with a pair of brown sandals made of construction paper with the words, "GO YE" printed on them. The persons present were asked to wear these on their suits, dresses or coats wherever they went. When questions were asked the people told about the School of Missions.

When the school is under way certain things can be done to help create new interest and sustain the present interest. Skits given in native costumes during the Church School hour may be used. Also during Church School a presentation of certain facts about various countries may call the attention of the congregation to the school.

Exhibits in the foyer of the church each Sunday on a different country may create real interest and a desire to learn more about these lands.

There are those persons who come to one session of the School of Missions and miss the next. In order to combat this one church sent out weekly report cards. These cards asked the person to report next Sunday for the school.

Beyond all these methods of publicity one valuable means is to encourage those who attend the school to tell
others about it and to discuss the things of interest which they had learned.

**Assemblies**

The assembly period of the School of Missions is a gathering of the entire school for a program which is of interest to all. In a school which continues for a single week, these assemblies are very often centered around a missionary. He may speak about his work one evening, show pictures another, and preach. With this type of Assembly the people can gain a real understanding of the type of thing this one missionary does.

For schools which are held over a period of weeks it is impossible to use just one missionary speaker. Rather a variety of assembly programs may be presented.

It was discovered that the churches made a wide use of movies. Here are some of the films which were used:

- People Without Fear
- For All People
- My Name is Hans
- Report from Mexico
- The Hidden Heart
- We Hold These Truths

Filmstrips too may be used. Several mentioned were:

- African Panorama
- Sunday Around the World
- Our Church at Work Today
- The Course of the River

Another interesting use the filmstrip was in conjunction with a speaker. One of the larger churches had a speaker
tell of the World Day of Prayer and use a filmstrip showing how it was commemorated in their city.

A wide variety of speakers may be used in the assemblies. As gleaned from the information sent by the twenty-six responding churches here are some possible suggestions. The State Director of Religious Education or some other individual from the State headquarters of the Disciples of Christ might tell of the mission work being done in the State. Gaines M. Cook, General Secretary of the International Convention of the Disciples of Christ, is an excellent resource person to give a picture of the total brotherhood program and show the position of mission work in relation to the total program.

Any persons who are leaders or former leaders in the Home Missions Institutions—Hazel Green Academy, Jarvis Christian College, Southern Christian Institute, Yakima Indian Mission, All People's Church in Los Angeles and Mexican Christian Institute—can give insight into the work which is carried on.

There are also those who manage our Benevolent Homes who might help to picture that phase of the work. In some areas interdenominational work of the benevolent type is carried on. Leaders from these homes might be a resource. Other suggestions for speakers are negro leaders, foreign students, college personnel, workers among migrants, ministers and missionary candidates. One of the
churches found it very rewarding to have the mother of a missionary share with the group items which her son had sent from Africa.

The whole field of drama is open to use in the assembly period. One Junior High group presented the play, "Where Your Treasure Is." A Junior department led a tour of home missions via drama. Dramatic skits may be prepared on the country being studied.

A hymn sing using missionary hymns was found rewarding in one church. Chalk talks are also available. Book reviews may open new vistas of insight for the school. In some cases such a review can be combined with a filmstrip. One example is reviewing A. Dale Fier's book, This is Missions, and then showing the filmstrip, "Window on the World."

The final assembly period of the School of Missions might become a "Fiesta" when all the classes exhibit their activities and do some role playing.

The assembly becomes the time when the whole school shares in fellowship and inspiration. If the program is varied it will sharpen the anticipation. Also greater interest will be created if the various classes in some way contribute to the assembly programs.

Projects

In conjunction with, and as an integral part of the School of Missions certain projects may be carried on.
There is value in a project in which the whole school works together to carry out the thing. This creates a sense of unity and common interest. One church had such a project. After hearing a former teacher from Southern Christian Institute they took an offering for S. C. I. Then the following weeks they gathered clothing to be sent. Another project carried out was collecting canned food for migrants after hearing a speaker about migrants.

At times no specific project is carried on in the School of Missions but a church-wide project is accepted as an outgrowth. One church decided to adopt a living link relationship with a missionary. This relationship gives the local church an opportunity to share in the life and support of one particular missionary. Each year $1000 is given above and beyond the regular missionary giving of the church toward the maintenance and support of the missionary on the field. The church entertains the missionary when he is on furlough, thus learning of his work. Letters are exchanged which gives the church a personal touch with the work while the missionary is on the field. Pictures and many other items of interest are shared. Thus the whole church benefits from this year-by-year project.

There are also projects which are carried on in individual classes or departments of the school. Some suggested things which have been done are giving Bibles
for a specific country; presenting a gift to a missionary—living link—if there is such a relationship; also carrying on a project to aid a youth group in another land.

One School of Missions, as its project, had the women make clothes and layettes which were presented near the end of the school to a missionary couple to take back to India. The Alhambra, California Church carried on a different type project but a very valuable one. As a real part of their school they conducted a survey on human rights in their city to see what the conditions were. A number of the churches indicated that they carried on no projects.

However, some churches indicated that in the children's classes handwork and projects of this type were carried out. In most cases there were projects, although in many they benefited only the local church's membership.

**Special Features**

The First Christian Church of Attica, Kansas, at the close of their school gave diplomas. These were presented to all persons attending both sessions five of the six Sunday evenings. The diplomas were mimeographed and signed by the minister and the president of the Christian Women's Fellowship. Such diplomas could be specially printed and signed by the Dean or Director of the school.
and the minister.

A noteworthy project was carried on by the intermediates of the Hyde Park Christian Church of Austin, Texas. The group prepared a book, "Face Your World—Face Yourself."

In churches where a meal was eaten as a part of the experience, the decoration of the tables became a special feature. At University Christian Church of Normal, Illinois, such decorations were used. The first evening flags of all nations was the theme. On the following evenings Africa, Japan, Home Missions were used as themes. For the final evening, items were used from the previous evenings. Decoration of the tables in this case was done by various departments of the school.

Other things which have been done at these meals are having waiters in native costume. Place mats from the United Christian Missionary Society pertaining to the study of the year may be used. Another interesting feature is to use foreign students as hosts and hostesses having the tables decorated to represent their country. The First Christian Church of Ogden, Utah, had a salmon dinner with the salmon coming from the Yakima Indian Mission. This tied in with a study of this Home Mission Institution and created real interest. Another church had an "India Dinner." The meal was planned from a cookbook sent by the living link missionary in India. Mention was also
made of using customs and games from other lands as well as food and decorations.

Results

The most significant results of Schools of Missions are not always discernible immediately following the school. However, there are far-reaching effects from the schools.

Here is a quotation from a letter from Harrie S. Young, pastor of the First Christian Church of Attica, Kansas.

We felt that the School of Missions was well worth the time and effort taken to put it on. It has increased the sense of responsibility for missions in the Attica Church, and has been instrumental in an increase in their missionary giving. It has awakened them to the part which they play in the total program of Christian Missions.16

Ed. A. Reinhardt of the First Christian Church of Tonkawa, Oklahoma, wrote:

A number of men come to share their wives interest in missions.
Missions tend to become family-wide and church-wide.
Missionary giving increases, and people's prayers follow the gifts.
People become aware that they are a part of a world enterprise, and begin to enjoy fellowship in it.17

The Alhambra, California Church has had these

16Harrie S. Young, In a letter to Clela Anderson, January 20, 1954.

schools for many years now. As a result, the per capita giving has tripled in the last twelve years. Missionary education has also become an integral part of the total program of the church.18

These then seem to be representative of the results which are accruing from Schools of Missions among the Disciples of Christ.

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CHAPTER III

TRENDS AND SUGGESTIONS FOR THE FUTURE

Trends

The number of Church Schools of Missions being held is increasing. In Iowa in the year 1952-53 according to the best information obtainable fifteen schools were held. For the year 1953-54 approximately twenty-three schools are being held. This will give an idea of the growth in one state.

A second trend in the Schools of Missions was away from having a meal with each session of the school. Rather the churches are finding it more practical to have one special meal during the school or to have light refreshments at the close of the session. Some churches completely omitted eating in conjunction with the school. Having one special meal allows for real concentration on menu, decorations and the program whereas several meals seem to demand too much preparation and the kitchen work which is entailed.

The general trend is to call this avenue of missionary education a School of Missions. However, there is a slight movement away from this to the use of more fascin-
ating names. As to the number of sessions held and time of year for the school, the trend is toward adapting these to the local church situation and calendar. This means that there is some flexibility as to the number of sessions held at the present time.

It appears to be the general procedure to have the World Outreach or Missions Committee figure prominently in the planning of the school. However, as to the other groups aiding in the planning the trend is to a variation of groups from church to church. These other groups usually are the Christian Women's Fellowship, the Christian Men's Fellowship, the Church School and the Christian Education Committee.

Concerning materials used, there was an almost universal trend toward use of the textbooks prepared by the United Christian Missionary Society for the Church School of Missions. In a few cases the materials used were not the ones recommended for the year's study but had been suggested at some previous time.

Teachers for the class sessions are an important factor in any school. The trend seems to be predominately toward using the Church School teachers who have experience in the art, to teach in the School of Missions.

There is a growing tendency toward a wider use of publicity for the School of Missions. Among the churches having their first school only a minimum of publicity was
used. However, among those churches having their second and third schools there was an emphasis upon much more publicity. Usually this was the type of publicity which reached out into the surrounding community as well as among the local congregation's membership.

In the area of Assemblies one can see two very definite trends. The school which is concentrated into one week's period of time is centering its assembly periods around a missionary who stays with them that week and presents his work from a variety of angles.

On the other hand there are the schools which last six weeks meeting only on Sunday evening. These schools are tending toward having a variety of programs in their assemblies, but concentrating mainly on the use of speakers and either sound films or filmstrips.

Carrying on projects which reach beyond the local church is done in a few churches. However, from the results of the survey the trend is toward not having projects other than the handwork which the children and young people may do.

Suggestions

The writer as she read the letters from the churches came to see a need for greater emphasis upon long range planning. Certain churches were unable to get missionaries or films which they wanted because of shortness of time.
It would be wise as was indicated earlier by one of the churches to start planning as far as six months ahead. This will give an opportunity to write for films and missionaries far in advance. Also it should be remembered in asking for these that several possible dates should be given, for often there is great demand and some dates will conflict. In some instances alternate selections may be made.

Such long range planning also allows more time in which to plan and prepare publicity, plan the courses of study, plan the assemblies to be of the greatest interest and draw upon the best resources available.

With this arrangement the teachers will be selected well in advance and can have much more to do with selection of materials and more time in which to prepare adequately.

This brings us to a second suggestion which arises from a need expressed by one of the churches. There is a need for more training for the teachers in the Schools of Missions.

There are several possibilities which might be used:

1. The minister of the local church might conduct special training classes for the teachers prior to the Schools of Missions.

2. County-wide or District-wide training classes might be held once a year for teachers and administrators
of Schools of Missions.

(3) A one day missionary assembly on the State or District level for all teachers and administrators of Schools of Missions each year would prove helpful.

(4) Materials could be sent to the churches regarding Schools of Missions from the State Offices to be distributed to the teachers and administrators of the schools.

The suggestion was given by one minister that the materials prepared by the United Christian Missionary Society for Schools of Missions should contain more of the personal life experiences of those on the field. He felt this would bring the study to life and be of greater interest. An emphasis on statistics, he said, made mission support seem too much like duty, whereas with some of the real life experiences brought in it would become a privilege to help.

A suggestion which came from one of the churches was that the School of Missions be started early in the evening and planned with a definite schedule so that the sessions would be closed early. This allows those who have small children to come and bring the children to the classes. For example, if the sessions start at 6:30 they can be closed promptly at 8:15 or 8:30.

A greater emphasis should be placed upon service projects to go beyond the local church. If projects are carried out it gives the local church the feeling of a
greater tie to Christians of other countries or communities.

Study should not be a mere passive thing; activity may be a significant part of the learning process. Opportunity should be offered in each group for some kind of purposeful activity in which all may participate. This may be closely related to the class study . . ., or it may be a general service project in which all classes engage.¹⁹

Often churches lack ideas as to projects which can be carried on. In addition to the suggestions given in the manual of guidance for those planning schools the writer would suggest that every church receiving this manual should receive a copy of "Service Gift Projects" for the current year. This would give added emphasis to the importance of gift projects.

This pamphlet includes information as to needs in both home and foreign missions and gives information for preparing and shipping the items to the field. It gives the local church insight into the actual needs of our missions and areas in which they can aid.

Exhibits were mentioned by few churches. These can be planned either for an individual class or for the whole school. Often the whole school will find an exhibit of value even if it doesn't tie in specifically with their class study.

Displays and exhibits of various kinds can bring the world near and make real the places and peoples about whom the classes are studying. Displays need not be extensive to create interest and stir imagination.

Some suggestions as to types of exhibits which might be used seem important. Artifacts from any mission field make a very good display and create great interest. However, not all churches will have access to these. Books discussing missions may be used and later checked out for reading. Also a display of Bibles in the various languages is of great interest. Displays of items made in various lands which are found in our own homes proves interesting. There are such things as the lace doilies from India, the tea cup from Japan, and a baby dress from the Philippines. Exhibits of pictures of people and places in mission lands may be made using such magazines as World Call, Front Rank, Vision, and Junior World as resources. Also exhibits could be made by some one of typical homes, dress or other items of interest.

One area which received little mention in the letters from the churches was worship. Perhaps this was due to my failure to ask specifically about worship in the School of Missions.

Worship in the Church School of Missions will take place at various times. There will be times of worship in the classes, sometimes planned beforehand, sometimes spontaneous. There should also be a period of common worship for the entire school,

\(^{20}\text{Ibid.}, \ p. \ 13.\)
which may be either separate from or a part of the
assembly period. If the schedule includes the
evening meal, this common family worship might
naturally take place at the tables before going
to the classes.21

The periods of worship may become a unique and
meaningful part of the School of Missions. They could
make use of many of the missionary hymns and of prayer for
missions, missionaries and Christians of many lands.

Worship centers might add much. One church in-
dicated that spot-lighted centers of worship are approp-
riate. Some helpful suggestions are:

A worship center might be the more traditional one
of a picture, with the Bible, and possibly candles
or flowers, or it might include something more
specifically related to your own church; a replica
of the church connected with tapes or ribbons to
the places on the world map where your congregation
shares in mission work; the honor roll of your
church's members in full-time church vocations;
pictures of your link missionary or missionaries.22

Drama, audio visual aids, choric readings, litanies
and many other mediums may greatly add to the value of
worship.

The final worship service of the school might
well be a service of commitment, when testimony
is made to the truth that "Every church is a
mission, every Christian a missionary," and the
group rededicates itself to its world-wide task.23

Another way of closing the school is to use a litany of
dedication to the task of the church around the world.

21Ibid., p. 6.
22Ibid.
23Ibid.
Many interesting things are being done in the assembly periods by our churches, but there are additional suggestions. There are real opportunities to use panel discussions, forums and other such group discussion.

Story-telling can be quite educational, as well as inspirational and reach the interest of all age groups. Some sources listed in the *Church School of Missions 1953-54* are:

- Missionary Stories to Tell
- Missionary Hero Stories
- Many Hands in Many Lands
- The Round Window
CHAPTER IV

AN EVALUATION OF THE CHURCH SCHOOL OF MISSIONS

Even though the Church School of Missions is comparatively new it has shown positive results. It can be observed that from the churches where Schools of Missions have been held the missionary giving has increased. Another mark of achievement of the School of Missions is the fact that men also gain an interest in missions. Thus the missionary interest spreads, becoming family and church-wide. More and more families are becoming increasingly interested in the School of Missions.

The fact that the number of Schools of Missions being held is on the increase indicates that there is a felt value in the program.

The program of the School of Missions is valuable for it aids the persons attending to come to understand more than one aspect of the mission work being done. Through the class sessions a general understanding of the work is given by way of statistics and facts about the area being studied. Then through the worship there is an opportunity to ask God's help in the task and draw close to him.

36
The assembly period allows the opportunity to come to a more nearly first-hand experience of what is done on the mission field either at home or abroad. Through movies, drama, missionary speakers there is this closeness to the situation created. Projects then aid the church in actually cooperating in the enterprise in addition to the regular missionary giving. Exhibits and displays again draw the church membership closer to conditions of other Christians and help them to gain a better understanding of them. Therefore through a School of Missions all age groups are learning of missions by seeing, hearing and doing.

The weaknesses of most Schools of Missions appear to be in two areas. First, there is inadequate preparation prior to the actual sessions of the school. Secondly, the teachers in the schools are not well enough trained in the area of what is being done in our mission work around the world. However, with proper guidance the School of Missions has many possibilities for growth and improvement. In the future Schools of Missions will become a still more effective means of missionary education.
APPENDIX

Exhibit A

A PROGRAM OF THE FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

Ft. Lauderdale
SUNDAY, FEBRUARY 14, 1954
Park Temple Methodist-------------------Winburn T. Thomas
First Presbyterian-------------------Andrew T. Roy
First Baptist Church-------------------Clarence W. Cranford

First Presbyterian Church
401 Southeast Fifteenth Avenue
SUNDAY EVENING

Rev. Robert L. McLeod, Presiding
7:30 Organ Prelude-------------------Ann Wight
7:40 Worship
7:50 Anthem: First Presbyterian Choir--Frank Pugle, Director
8:00 Offertory
8:10 Address: "United States Responsibility and Stake in Korea"-------------------A. Kristian Jensen

MONDAY, FEBRUARY 15

Rev. Samuel Orlandi, Presiding
11:00 Organ Prelude-------------------Mrs. Leoma Straker
11:10 "A Big Gospel for a Small World"--Clarence W. Cranford
12:15 Forum Luncheon-------------------Leader, Rev. Thomas Hansen
"Can Communism Survive in Korea?"-------------------Ambassadors Maude and "Kris" Jensen
"How is Christianity Gaining Ground Against Communism?"-------------------Clarence W. Cranford

MONDAY AFTERNOON

Rev. Clare S. Hall, Presiding
2:00 Organ Prelude-------------------Mrs. Russell McCaughan
2:10 "America's Heritage and Mission"--Victoria E. Demarest
3:10 "Indonesia, a New Frontier"-------------------Winburn T. Thomas

MONDAY EVENING

Rev. John F. Norman, Presiding
7:20 Organ Prelude-------------------Earl Braman
7:30 Worship
7:40 Address: "The Frontier Around Us"-------------------Andrew T. Roy
8:20 Offertory
8:30 "What Has Christianity to Offer to the Pacific?"

John Havea.
TUESDAY, FEBRUARY 16
Rev. George C. Powell, Presiding
11:00 Organ Meditation----------------Mrs. Pierce Mize
11:10 "New Hope for India"----------------Ida B. B. Scudder
12:15 Forum Luncheon----------------Leader, Rev. Percy A. Dawe
"How Can India's Health Problems Be Solved?"
Amb. Scudder
"Is It True 'East is East, and West is West'?"
Amb. Yanagihara

TUESDAY AFTERNOON
Rev. S. Paris Bell, Presiding
2:00 Organ Prelude----------------Mrs. A. R. Armstrong
2:10 "Spanish Americans in Our Country"----------Monica B. Owen
3:10 "The Crossroads of the East and West"-Hikaru Yanagihara
TUESDAY EVENING
Rev. George Foster, Presiding
7:20 Organ Prelude----------------Helen Phillips
7:30 Worship
7:40 "Kirchentag', Germany's Answer to Communism"
Victoria B. Demarest
8:20 Offertory
8:30 "The Waldensian's Struggle for Freedom"
Achille Deodato
SAMPLE FLYER

REGISTER TODAY FOR
SCHOOL OF MISSIONS

OUR SCHOOL OF MISSIONS begins next Sunday, October 4, at 6:45 p.m. (SHARP!) with a carry-in sandwich and dessert supper, and will run for the following four Sundays:

October 11 - October 18 - October 25 - November 1

REGISTRATION for the sessions begins TODAY. FILL OUT THE ATTACHED registration card, and drop it in the collection plate this morning, or hand it to one of the attendants who will be stationed in the CHURCH FOYER.

CLASSES FOR ALL AGES

ADULTS - Mr. Keith Stein, teacher. The text book to be used will be "That the World May Know" by Charles W. Ranson. The purchase of this book is not required, but a limited number has been ordered and will be for sale at the cost price of $1.25.

YOUNG PEOPLE - Mr. & Mrs. Delmar McKeeshan, teachers. This class is for high school and college students. The text book to be used will be "Where'er the Sun" .... by Samuel H. Moffett. The purchase of this book is not required, but a limited number has been ordered and will be for sale at the cost price of $1.25.

INTERMEDIATES - Mrs. Keith Stein, teacher.


PRIMARY - Miss Leota Cox, and Miss Lottie Keller, teachers.

KINDERGARTEN - Mrs. Kathryn Carnahan, and Miss Mary Kay Carnahan, teachers.

NURSERY - Mrs. Chester Bonham, teacher.

OVER-ALL DIRECTOR - Mr. Francis Brown.

ALSO:

RELIGIOUS MOVIES

NOTE: Each session will close promptly at 8:30 p.m.

DEVOTIONS - HYMNS

MISSIONARY SPEAKER
FLIER

HELLO!

Have you heard about our

SCHOOL OF MISSIONS?

It is sponsored by our Church Board and is planned for everyone -- from baby to grandpa. It's going to give us all an opportunity to find out what our church is doing around the world.

We will meet on each Sunday evening in October and the first Sunday evening in November (Oct. 4 to Nov. 1). We will begin promptly at 5:45 with a "carry-in sandwich supper", fellowship singing and worship. At 7 we will meet in study groups, with a nursery for the wee ones and classes for each age group. At 8 o'clock there will be a general assembly at which time we will have a missionary speaker, or a movie, or a pageant by our own children, etc. We will dismiss promptly at 8:30.

Won't you come and bring your whole family?

REGISTRATION CARD

SCHOOL OF MISSIONS

University Christian Church October 4-November 1, 5:45-8:30

Name ___________________________________________ Telephone _________

Address __________________________________________

Department: (please check)
( ) Kindergarten    ( ) Primary    ( ) Junior
( ) Intermediate   ( ) Young People  ( ) Adult
5:45-7:00--Carry-in "Sandwich Supper," worship, fellowship
7:00-8:00--Class period
8:00-8:30--General assembly

There are a limited number of textbooks available for the Adult and Youth classes at $.25 each.
There will be a nursery for small children.
FORM LETTER

84 Drake Trailer Court
Des Moines, Iowa
January 18, 1954

Dear Dr. Robertson:

My name is Clela Anderson. I am a student at Drake University Divinity School. As a requirement for the Master's Degree in Religious Education, for which I am working, I am writing a thesis on "The Church School of Missions." My work is preparatory to service on the mission field.

Will you be kind enough to tell me about the Schools of Missions which you have held at First Christian Church in Alhambra. Your answers and those of other churches will help the thesis to be representative of what is being done in the field at the present time, and, we hope, will help others who wish to plan in this field.

Could you send me information about the following aspects of the Church School of Missions as carried on in your church:

(1) Number of Schools held.
(2) Length of School—Expanded or Concentrated.
(3) Time of year the School was held.
(4) General organization of the School.
(5) Publicity given.
(6) Courses used.
(7) Spread in age groups attending.
(8) Use of special leadership.
(9) Projects carried out.
(10) Other special features.
(11) Results accruing.

Have you some additional ideas which you are going to use in the future development and improvement of your program? If so, would you like to share them with me?

Any help which you can give me will be very much appreciated. Thank you.

Sincerely,

Clela Anderson

Mrs. Clela Anderson
84 Drake Trailer Court
Des Moines, Iowa
BIBLIOGRAPHY

PAMPHLETS

A Family School of Missions


The Florida Chain of Missionary Assemblies. St. Petersburg, Florida.

PERIODICALS
