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THE EXTENSION DEPARTMENT
IN THE LOCAL CHURCH SCHOOL

A thesis

Presented to

the Department of Christian Education
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of the Requirements for the Degree
Master of Religious Education

by

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CHAPTER I

THE PROBLEM AND PROPOSITION

In recent years certain local church schools have realized a need for extending their ministry to those people incapacitated by various cultural and physical factors for receiving the regular weekly benefits of the Religious Education program. Although present day American civilization presents a need for this ministry and modern facilities for fulfilling it, the educational departments of few local churches have adopted organized methods of fully meeting this need.

I. THE PROBLEM

Statement of the problem. It is the purpose of this study (1) to show that contemporary American civilization demands an extension agency of Christian education in meeting the present need, to assume and expand many of the present functions of the Home and Cradle Roll Departments; (2) to give a brief history of the evolution of the present Christian educational agencies as they have developed to meet arising needs; (3) to advocate an Extension Department in the local church school to carry out an adequate program to meet the proven need through the media of organized visitation, more adequate local church publications, improved

correspondence methods and radio.

Importance of the study. During the last World war many churches inaugurated a department known as the "Service-men's Department" designed principally for absentee service-men and women. It attempted to extend the church's ministry to them and make them feel their continued relationship with the church. After the close of the war some churches began to realize that the job of this new department was not ended for although most of the men and women in the service were returned to their resident churches there was yet a large absentee membership in the church. Some of these people were absent because of prolonged illness and were occasionally reached by the Home Department. Some had moved away, and although worshipping in another church had chosen to leave their membership behind. After considering these two groups of absentees even yet there remained a large number of names. "Where are these absent members?" became the question for investigation.

Need arising from contemporary civilization. The changes of society and civilization within the last century seem incredible, especially when living in the midst of such rapid transitions people become conditioned to new things, extreme things, big things. American civilization in particular has become more or less an ever-moving series of constant innovations, like a house in constant process of

remodeling. There is little time to decide upon the beauty or facility before the arrangement is destroyed to make room for "the latest".

The strong emphasis from centers of education upon "tested thought" and "scientific attitude" has developed a tendency towards skepticism in the general American mind. There is a prevalent lack of belief and faith counteracting man's inherent need for faith.

Modern means of communication and transportation have increased the rapid spread of ideas, as well as distributing and integrating the members and materials of society. Industrialization has broken down the independence of the home and the self-sufficient community. The small factory becomes larger, factories become united into corporations. Around the factories spring up factory towns. People move in from the country. Immigration swells the total while greater production supports the greater population. On all sides bigness grows bigger. This bigness, however, tends to overwhelm the individual and he seems to count for less. This situation accounts for some of the absent members on the church roll.

Many young people leave home to attend school or to take a job in the city soon after their high school education is completed. At college their religious devotion may find little encouragement from environment and they may not

find a place of worship which compares with their home church. Such cases demand interest on the part of the home church in encouraging and administering to these students.

These young people who find city employment may not be in position to attend church at the worship hour on Sunday morning because of their employment, i.e. as nurses, telephone operators, bus drivers, pharmacists, in the armed services, forestry, transportation, industry and commerce on a world wide scale, government services, and other forms of employment of essential nature.

Contemporary three-fold need. Constant changes of society and civilization make new demands upon the program of the church and the Sunday School. There is a three-fold need in maintaining and advancing the ministry of Christian education in America today. First, there must be a renewed lay interest and zeal for reaching souls for Christ. This is evangelism in Christian education. This interest should be guided and organized into an effective program for contacting those in local communities who have lost their identity in apartments or boarding houses; whose names have become numbered time cards and whose sole purpose in life revolves around the necessity of livelihood. Second, the church needs to realize that people of today are educated to reading products of the press, and although the church is not peddling in the commercial sense of the word, it is her

responsibility to get the appeal of the Gospel to the people through the facilities of modern printing. Third, the church needs to recognize her responsibility to those souls who have become part of her membership but for various reasons are prevented from regular attendance at church functions.

II. THE PROPOSITION

The writer's proposed solution. As an answer to these contemporary needs, the writer proposes the insuguration in the local church school of an Extension Department which would include the present functions of the Cradle Roll and Home Departments, and incorporate methods of meeting present needs as they have been stated.

Procedure of research. As an aid in the development of this study the writer is using (1) statistics from a survey of the forty-nine churches of the Oregon Yearly Meeting of Friends; (2) personal correspondence with Friends' ministers in the Northwest; (3) available books pertaining to this subject, and (4) material from several duplicating companies.

CHAPTER II

THE HISTORY OF CHRISTIAN EDUCATION AGENCIES

Although Christ did not organize the church as an institution during His earthly ministry He spoke of it as a promised fact and left a commission to His followers which could only be carried out through the shifting civilizations by organized effort. Thus, various forms of Christian education have evolved in the church to meet contemporary needs and opportunities for service.

Development of Christian education. The story of the development of Christian education as it is known today properly begins with the birth of the Sunday School usually fixed at 1780. It was the first of the church's present day agencies and has succeeded in maintaining itself at the center of the church's educational program through the years.¹

Although there were earlier attempts to teach religion on Sunday in conjunction with the services of the church, it was not until 1780 that Robert Raikes, printer and publisher, became so impressed with the needs of the children of his native city, Gloucester, England, that he took measures to correct their condition. They were ig-

¹ Vieth, Paul H., The Church and Christian Education, Bethany Press, St. Louis, Mo., 1947, p. 21.

norant, dirty, ragged and delinquent. He gathered some of them together on Sunday and started giving these children the rudiments of education. These primary efforts, which employed four teachers for five hour sessions, were not exclusively religious but religion was included.²

Within five years the experiment had proved successful and had reached London where a Sunday School society was organized. That same year, 1785, the first known Sunday School in the United States was established. Five years later a society known as the First Day or Sunday School Society was organized in Philadelphia for the promotion of the Sunday School. When the new agency was employed by the Wesleyan revival it became a powerful evangelistic tool. The American Sunday School Union was established in 1824. Beginning in 1832 conventions of Sunday School workers were held periodically, eventually bringing about the organization of the International Sunday School Association. The latter was a direct antecedent of the International Council of Religious Education.

By the last quarter of the nineteenth century the Sunday School had become such an important part of the total church program that a new style of church architecture was devised to make adequate provision for its activities.

² Ibid., p. 22.

During this same period interdenominational cooperation was achieved in developing International Uniform Lessons, providing the study of the same Scripture lessons in every department of every Sunday School every Sunday. Providing published materials for the Sunday School and maintaining a measure of cooperation among denominations in making of lessons has proven so desirable that it still commends itself to Christian people. Today it is carried on through the cooperative lesson-making agencies under the International Council of Religious Education.³

Youth movement. During the same years in which the Sunday School was developing, the Youth movement was slowly emerging. The beginning of Young People's work within the church is usually stated as 1881, about one century after the beginning of the Sunday School. On the second day of February of that year in Williston Congregational Church in Portland, Maine the pastor, Dr. Francis E. Clark organized the first Christian Endeavor Society. The organization soon became a movement which spread rapidly throughout North America, England, Germany and Australia. Forerunners of the Christian Endeavor were the singing classes, youth temperance societies, youth missionary movements, and the most direct precedent the Young Men's Christian Association founded in

³ Ibid., p. 29.

London in 1844.⁴

Although Christian Endeavor originated as a non-denominational movement and furnished opportunities for youth of all evangelical churches, its ecumenicity was soon frustrated. Motivated by a desire to hold and guide their own youth individual denominations soon began organizing their own societies. In 1889 the Epworth League was formed by already existing Methodist Societies. In 1891 the Baptists organized their Baptist Youth Young People's Union and the Luther League followed in 1895.⁵

In our present century we have the youth from many denominations once more drawing together in united efforts. In 1930 the Christian Youth Council of North America met for the first time. Today the United Christian Youth Movement is an assured fact, as a cooperative effort of international denominational and interdenominational youth agencies. Its constituency includes approximately ten million young people.⁶

The Summer Conference and Summer Camp Movement are recent developments in the field of youth work. It has been estimated that there are now three thousand church camps and

⁴ Ibid., p. 29.

⁵ Ibid., p. 30.

⁶ Ibid., p. 31.

conferences with an attendance of half a million or more.

The church of today operating without a young people's organization of some kind is the exception rather than the rule. Although these organizations may vary widely, they hold the following features in common: membership of both sexes, membership limited to youth age group, membership engaged in active participation in programs and projects, strong religious emphasis with accent on evangelism and service, maintenance of a strong bond of fellowship. Basically Church Youth Organizations seek to win young people to Christ, to build Christian character, and to train for a life of service. The Youth Movement is thus obviously one of the church's leading Christian education agencies which has emerged and developed to meet the needs of each generation.⁷

Other church agencies. Other departmental agencies for the church's Christian education program include the Home Department and the Cradle Roll. Since 1892 the Home Department has been a generally accepted division of the church school activities. It began as an arm of the Sunday School in an effort to reach the sick and others unable to attend the regular church services. More recently the home has been recognized as the most ancient and probably the

⁷ Ibid., p. 32.

most effective of all educational institutions. The home holds the major control of both children and adults; therefore the modern Home Department has made an effort to surpass the original concept of its program--principally visitation and has extended its activities to meet more fully the needs of family life and Christian education in the home.⁸

Through the Cradle Roll Department the church has exercised its opportunity to solicit the interest of true parenthood in giving their children a church home and in impressing upon parents their responsibilities to the church, to their children and to themselves. Therefore, the Cradle Roll has been one of the chief agencies of the church's extension program for it directly brings associate members into the church who are potential active members. It may also be the means of bringing a whole family into the church.

Out of the adult department of the Sunday School have emerged various departments of service to meet denominational needs and local situations. These include such organizations as the Women's Society for Christian Service, Fishermen's Clubs for personal evangelism, and Missionary and Temperance Societies.

Although nearly all of these agencies beginning in

⁸ Murch, James D., Christian Education and the Local Church, The Standard Publishing Co., Cincinnati, Ohio, 1943, pp. 347-358.

the past are still functioning today, they are not meeting the growing need for the extension of Christian education in present day American culture. Even as the present existing agencies have arisen to meet current situations and opportunities for service, so must there now arise a new Extension Department in the local church to meet present opportunities.

CHAPTER III

VISITATION, A FUNCTION OF THE EXTENSION DEPARTMENT

Visitation and personal witness is the oldest method of extending the Gospel and its teachings, and the most effectual, yet it is being neglected by the average church today. An Extension Department makes possible an organized program among the total laity in an effort to utilize the possibilities of the personal visitation method as a continuous function of Christian education in the local church.

The church has failed to fully utilize the power of the laity in presenting Christianity to others. Occasionally someone appears to get a glimpse of what would happen if this were done. He may plead for a hearing or even work out a program which is carried out with some success, but it is soon abandoned and forgotten.¹ Churches frequently sponsor membership drives, or personal visitation during the time of revival campaign in the church. This spasmodic system of witnessing has often been effectual, but there should be a more consistent method organized as part of the church program, constantly functioning through the laity.

Limitations of the pastor. Each pastor has a certain personality, and therefore there are people with whom he

¹ Kernahan, A. Earl, Christian Citizenship and Visitation Evangelism, Fleming H. Revell Co., New York, 1929, p. 36.

is more compatible, and there are some people whom a preacher can never persuade to become Christians, but who may be won by laymen.²

Christ's example. Christ himself set the example of personal dealing with individuals. His first converts were won after an eight-hour conversation with two men. These He not only won, but fired their souls with zeal to go out to win others. Using the method of personal visitation, Andrew witnessed to Simon, John carried the message to James and Philip told it to Nathanael. This person to person campaign continued till the Holy Spirit's coming at Pentecost, when the whole church with renewed power, followed the example of Jesus.³

Among the persons Jesus visited, and with whom he dealt personally, were busy Andrew, skeptical Nathaniel, a scholarly truth-seeker like Nicodemus, a fallen woman at the Pharisee's home, the sick nobleman's son, blind Bartimaeus, the crazy Gadarene, the paralyzed man at Capernaum, curious Zaccheus, the seeking Greeks, the foreigner--such as the Samaritans, the outcast--as were the lepers, the rich young ruler, the centurion's servant, the gangster, the thief on the cross, the religious bigots and hypocrites, the adulterous woman, the foreign idol-worshippers, the man who was turned out of the synagogue, the covetous, the dumb, the deaf, the doubting and demon possessed. All of these and many others were of the classes with whom Jesus dealt in personal visitation."⁴

² Ibid., p. 46.

³ Hensley, J. Clark, The Pastor as Educational Director, Central Seminary Press, Kansas City, Kansas, 1946, pp. 124-125.

⁴ Ibid., p. 125.

Biblical teaching on visitation. Not only did Christ exemplify personal visitation, but the Bible clearly teaches it: "Go out into the highways and hedges and compel them to come in, that my house may be filled." Luke 14:23. And John 20:21 gives us the words of Christ, "Peace be unto you: as my Father hath sent me, even so send I you." There are also Biblical examples of personal witnessing, such as Acts 8:26-40 where Philip is led to talk with and teach the Ethiopian, and Acts 5:42 which reads: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Promised presence of God. With Biblical commission and examples also comes the promises of God to all engaged in His call. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19-20.

Objectives of visitation. Visitation achieves the following objectives: (1) It seeks to directly and indirectly bring people to a knowledge of Christ as a personal Savior; (2) It seeks to enlist people in worship and fellowship; (3) It portrays to the vicinity the personal interest and the friendliness of Christian people; (4) It impresses citizens with the vitality of the church and

its message; (5) It promotes spiritual growth of the individual as he visits.

Prepared visitation not "calling". To meet these objectives, the church must do more than "calling" on the people. There needs to be directed and reported visitation. The average church today does not have organizational facilities for carrying on such a program.

Prepared visitation means results, whereas perfunctory visitation seldom achieves worthwhile objectives. Preparation plus a call equals a visit. A visit minus preparation equals a call. Many people do calling instead of visiting.⁵

The Extension Department must advocate methods of Christ. Christian education must assume its responsibility for training its membership in visitation work. A preparation study can be worked out by using Jesus' own example and methods. Hensley points out the steps of Christ's visitation ministry as follows: (1) He found a point of contact and met the individual on his own ground. (2) Jesus was courteous, patient and sympathetic. (3) He used their knowledge of the scriptures. (4) He met excuses tactfully, usually with a question and without an argument. (5) He did not always answer the sinner's question, but he did answer the sinner. (6) No case was too hard for him. (7) He ignored racial, class, economic barriers, and distinc-

⁵ Ibid., p. 125-126.

tions. (8) He did not allow customs or prejudices to prevent him in his personal work. (9) He overreached Rabbinic traditions. (10) He rebuked all sin but he loved the sinner. (11) He constantly sought and used every opportunity to converse with others about vital matters. (12) He visited those needing evangelizing, those who were ill, those backslidden, in sorrow, and the dead.⁶

Absentee percentage. The 1948 minutes of Oregon Yearly Meeting of Friends shows that the average church membership is 23.2 per cent higher than the average Sunday morning attendance. A careful check on the Sunday School books and church roll may reveal the whereabouts of some of these absentees. Many absences are probably necessary, but the absentee is always the loser. The program of the Kingdom is retarded by the absentee. He denies himself many privileges while shirking his obligation, and also diverts the attention of the regular members to himself when it should be directed to those outside of the church. Nevertheless, it is scriptural to make an absentee list; to notice the absence of even one member as Christ noticed Thomas' absence when He first came to the apostles after His resurrection.

Absences reported. Those absent because of sickness

⁶ Ibid., p. 126.

or sorrow should be reported by family or friends to a committee of the Extension Department of the church who will arrange for these to be visited. This information usually comes only to the minister, who should invariably know of such cases, but should not have to carry the whole church's responsibility of ministering to them.

The Sunday School as an agency. The Sunday school organization offers one of the best agencies through which a visitation program can be worked out. Through the Sunday school contacts can be made with all age groups, and its record books furnish one of the best sources for checking absentees from week to week. The Extension Department in Christian Education is a Sunday School Department.

Pre-visitation census. Before the church launches any expansion of its visitation program for reaching the unchurched, it has proven most successful in some communities for the churches of all denominations to collaborate in taking a church census. This census should be taken of the whole city, impartially and quite impersonally. This can be carried out by dividing the territory into definite sections, choosing members from each church to do the canvassing, instruct the census takers in approach and technique, set a definite time for the work, and provide census cards. Using the cards puts the information in a proper form for use. A card should be filled out for each member

of every home visited, following the regular form given here.

No. _____ VISITATION CENSUS REPORT

Name _____

Street or Route No. _____

Post Office _____ Phone _____

Family members and approximate ages: _____

Church members? _____

Attend Sunday School? _____

Denominational Preference _____

Local Church Preference _____

Others living in the same house _____

Roomer's denominational preference _____

Notations _____

After the census is completed the cards should be sorted, giving to each church those cards which indicate its preference or membership. The remaining cards which do not designate a preference or membership should be divided among the churches according to their precincts.

Values of the census. Such a plan calls for cooperation and charity among the local churches. It may be hard to help designate certain areas of unchurched people to another denomination, but, unless some kind of cooperative

plan is put into practice, a great many people will never be reached. This program tends to prevent proselyting and misunderstandings among the churches.

Visitation by all age groups. After the census is taken, and the cards are carefully considered and filed by the Extension Department the visitation program is ready to begin. Again the Sunday School becomes the agency best qualified as the agency for reaching all age groups. School children and young people may be reached by meeting them at school, on the playground, or in neighborhood association. However, a planned, prepared visit always demonstrates a real interest, and is in most cases more successful.

Visitors should be trained. Jesus knew how to suit his presentation to the particular situation. To the woman at the well who was weary of coming for water, He suggested the living water. Those engaged in visitation must learn how to relate that which they are offering to the personal interests of the individual.⁷

Without some thought and instruction in this skill, it is often easy for the visitor to talk only of the prosaic interests of life and never speak of Christ, or to be too blunt in his approach concerning salvation. In case of either of these mistakes the visit may actually fail.

⁷ Powell, Sidney W., Where Are the People? Abingdon-Cokesbury Press, New York, 1942, p. 161.

Pre-visitation meeting. Before the visiting starts there should be preparation meetings to instruct the volunteers, and to pray together for preparation in mind and spirit before going out on such an important ministry. Also, following the visitation there should be a reassembling to share experiences, evaluate work done and plan a recanvassing to reach people who were not at home when the canvass was made.

Time for visitation. The time for visitation may vary with the church and the community. Sometimes Sunday afternoons are suitable. Early evening is more often used. However, no time will be perfect for everyone involved. There will always be some absences, but the response and interest will always be rewarding.

Report. People are interested primarily in themselves. They are preoccupied with their own comfort and health. To win them, those dealing with them must get their point of view. To get them into the church, and to accept Christ, they must first be made to want to be saved and be members of the church. People have needs, they must be brought to see how Christ and His Church can meet them.⁸

Instructing the visitors in the technique of meeting people and talking with them sincerely and directly, should be part of the preparation program for a community canvass.

⁸ Ibid., p. 160.

Visitor's equipment. Visitors should also be equipped with God's Word, and prepared tracts or pamphlets to leave at the home called upon. Some such suitable folders are being used in some of the churches at this time. The Friends Church in Camas, Washington is finding them effectual. This little tract contains a Christian message, and the back leaf lists the church services and data concerning that particular church. These have been beautifully made up by lithography, and have a simple, modern appeal.⁹ Such material left in the home reminds those visited of the visits and its purpose. It also gives a fine message and the data for the services which otherwise might be forgotten.

Visitation reported. Besides the post-visitation meetings of the visiting group for discussion and reporting, there should be some type of permanent written report handed in by the visitor to the Extension Department. Without these written records the church would hardly be able to keep its visitation program alive and progressive. Recorded results also stimulate enthusiasm.

The Extension Department provides for continuous visitation. Above all, to be really effective, a visitation program needs to be consistent and continuous. It should

⁹ These folders furnished by Fred Baker, minister of Friends Church, Camas, Washington. Published by Good News Publishers, 411 S. Wells, Chicago 7, Illinois.

engage all of the laity to some extent, and all of the teachers and officers of the church. Few people are really won to Christ and the church by one single visit. This is one reason why it is impossible for the pastor to do all of the visiting in any one parish. One man has not enough man-hours to reach all who could and should be reached by the church. Visitation takes time, but its results may be eternal.

Visitation need and solution. There is a need for the effectual work of personal lay visitation such as is not being carried on adequately today. Out of the forty-four returned questionnaires sent out over the Churches of Oregon Yearly Meeting of Friends only 43 per cent reported having any type of organized visitation program. Of those who reported having a visitation program 63 per cent said it was effectual.

An Extension Department in the church could perpetuate an effective visitation program regardless of the changes of personnel, i.e. pastor, teachers or officers, and could keep up the visitation work continually throughout the year, regardless of other church activities and emphases.

CHAPTER IV

PUBLICITY THROUGH THE EXTENSION DEPARTMENT

I. THE CHURCH'S NEGLECT OF MODERN PUBLICITY

The church has been slow to put its benefits before the world through printed advertising. Printing, itself, has meant much to the propagation of the Word, and the spread of Christian culture, but the church has permitted commerce to highly surpass her in the progressive modern use of the printer's ink. The art of religious literature at one time far excelled all other types of printed matter. Now much of it is definitely second-rate in its style and appeal.

Objections to religious advertising. Christian F. Reisner, in his book on church publicity deals with and answers some of the leading objections to church advertising. To the complaint: "It reduces religion to a too common level," he replies: "It will be a fine thing when the gospel is carried into every part of life and into all sections of the towns, villages, country and home." When another suggests that: "Church publicity takes away from the sacredness of the Christian religion," he replies, "It is sacred only when it works on the souls of people, as yeast is good only when it makes bread rise. It is not kept sacred by isolation." Another says, "It secularizes religion when

we seem to put it on the basis of competition with commercial institutions." To this Reisner replies,

We ought rather to say that when we bring religion alongside of them it ought to be powerful enough to spiritualize them. The strongest usually dominates. Men must remember that they can be pious in church only when they are pious at their places of business. Some seem to think that since the church is the only institution dealing with the line of religion, that people will just naturally know where to go when they want any of its goods.¹

This is hardly valid reasoning, for advertising is not solely designed to indicate locations, but primarily, to stimulate a realization of need and desire. There is surely not a Christian church existing which does not feel that the whole world needs what it can offer, although many religiously illiterate people do not realize their own needs. It is the obligation of the Extension Department to the church school to reach people and to make them keenly aware of their need of Christ, and show that the church and church school is able to provide inspiration and instruction in Christian living.

Those who may criticize the high cost of religious advertising have not realized the high cost of not advertising. Advertising is maintained in all fields on the basic premise that it pays to advertise.

¹ Reisner, Christian F., Church Publicity, The Methodist Book Concern, New York, 1913, p. 30.

In discussing church publicity Reisner asks:

Do we forget that it costs to keep people saved and that every church person restrains hundreds who are outside of the church? Advertising may not bring in literal cash, but it widens the church's influence, sets hundreds to thinking and restrains many who would go deeper into sin whom we never know about . . .

If other commodities appeal to an innate need of man with confidence, the church may certainly do so. All souls are hungry.²

The reach of the press. The use of the press may reach tens of thousands instead of the few hundred who may get within the sound of the teacher and preacher voices.

Warren says:

Talk is expensive and limited both in its reach and duration. Print is cheap and unrestricted. It can be multiplied by the millions. If it comes to you when you are busy, it will await your leisure. If you fail to understand it on first reading or forget it after a day or a month, you can turn to it again.³

Publicity, an obligation of Christian education. The church is the most potential institution for the uplift and redemption of the world. Its message is sorely needed for the individual. Its program, though unconsciously, yet surely is demanded by society. Millions of unchurched people must learn its program. This must be done in spite of counter attractions "which are now ahead in the game." If men can weave dreams and fancies and phrases about a common automo-

² Ibid., p. 31.

³ Warren, W. R., editor of The World Call, Indianapolis, cited by Francis H. Case, Handbook of Church Advertising, The Abingdon Press, New York, 1921, p. 15.

bile tire until readers cease to visualize a piece of corded rubber and feel the joy of swift, sure movement, surely religion can use for its sublime ends the same powerful medium.⁴

II. WHAT TO ADVERTISE

What can the church school offer through publicity?

Among other things the church school offers:

Salvation from sin	Opportunity for Community service
Companionship	Instruction in living
Bible study	Inspiration to higher ideals
Community uplift	
Life Service of the highest type	

Many people may not realize a need for some of these benefits, thus it is the obligation of Christian education to advertise them with such appeal that they create a sense of need, and desire in the minds of the people. This can be done, in part, through an Extension Department, cooperating with the church publicity program.

For those who do realize a need for these benefits Christian education should be supplying through the Extension Department literature, sermons, periodicals, books and radio programs for those unable to fellowship in the regular church services. Ministry in terms of such media is more completely

⁴ Ibid., p. 22.

discussed in Chapter V of this study.

Using the church bulletin as an extension aid. Many churches have adopted the use of the church bulletin for publicizing weekly announcements as well as for giving the Sunday morning order of service. Of the forty-four Friends Churches of the Northwest questioned on the use of the church bulletin, 66 per cent stated that they used it weekly, 2 per cent monthly, and 4.5 per cent stated using it irregularly. Oregon Yearly Meeting of Friends have adopted a policy in the use of their bulletins to more closely relate the various phases of the Yearly Meeting work. This is carried on by distributing to the local churches bulletins printed by the Publications Board, with pictures of various fields of Yearly Meeting work on the two outer leaves of the bulletin, leaving space on the inside for the local church printing.

Most church bulletins have two common faults which limit their usefulness. First, many bulletins waste a great deal of space by the repetition of directories or other form matter. Secondly, most churches are satisfied to supply bulletins only to those who attend the Sunday services. If the bulletins were not so limited in circulation, but were mailed out on Friday or Saturday to the whole constituency, those receiving them would be encouraged to attend, and those unable to attend would feel a relationship to the Sunday services.

The cost of additional copies for distribution is relatively small, as the initial cost of the printing is the major factor. Weekly publications may be put through the mails at second class rates, making mailing costs negligible. Application for second-class privileges can be made at local post offices.

Retrieved space may be used for such items as brief pulpit editorials, short poems, inspiring thoughts, or the preservation of facts and figures to be returned to the Extension Department by mail or collection basket.

Information for the Extension Department			
Recently came to this city	Desire to receive your literature	Please visit	Other notes

Name _____

Address _____

Please fill in and drop into mail or collection basket.

These extra bulletins should be mailed to shut-ins, cripples, aged, cradle roll mothers, hospitals, persons in armed services, forestry, transportation, vacationing, and in college.

III. PUBLICITY PROCESSES

Facilities available to Extension Departments for furthering publicity. Among advertising processes available for religious publicity work are the mimeograph, hectograph, Multigraph, lithograph, and set type printing. Of all of

these processes the questionnaire sent to forty-four Friends Churches of the Northwest revealed that the mimeograph was used by 84 per cent, the hectograph by 4.5 per cent, the lithograph by 4.5 per cent and printing by 27 per cent. There were 2 per cent who reported having no means of duplicating publicity.

Each of these types of duplication has its own advantages. The mimeograph is probably the most advantageous for all around purposes. The A. B. Dick Mimeograph Company⁵ has available material for the use of churches on possibilities and versatilities of their machines.

Although lithography and printing must be done by printing companies and are considerably more expensive than the self-operative types of duplication, they offer a much finer type of production. Lithography, a more modern process is very versatile in producing any type of picture or illustration and in producing color printing.

⁵ A. B. Dick Company, 720 West Jackson Blvd., Chicago 6, Illinois.

CHAPTER V

CHRISTIAN EDUCATION THROUGH CORRESPONDENCE AND RADIO

I. THE NEED AMONG ABSENTEE MEMBERSHIP

According to the 1948 Minutes of Oregon Yearly Meeting of Friends the total church membership exceeded the total church attendance by 23.2 per cent. This figure seems to indicate that church membership in general exceeds attendance. In a few of the newer meetings, where new members have been admitted slowly, the reverse of this is true. The same Minutes reveal that 34.3 per cent of the total Yearly Meeting membership, active and inactive, is non-resident. In the questionnaires distributed to all of these Friends Churches of the Northwest 25 per cent reported that they had a definite program for ministering to those away at school; 63 per cent a program to reach those who are ill; 25 per cent a means of ministering to those prevented from regular attendance by their vocations; and 48 per cent a program for reaching those who have moved away leaving their membership.

These percentages prove that there is a need for an Extension program to minister to the many souls who if neglected may fall away from the church school because of various circumstances incident to making a living.

II. MEETING THE NEED

Mailing list. The first step in establishing an outreach for absent members from the church school is an adequate mailing list. Mailing lists often lose their significance by the lack of constant revision. There are various post-office forms which make it possible for missent mail to be returned or forwarded to correct addresses. There is a slight charge for the use of these mailing services, but without them a mailing list can collect a great many names that become "dead timber" over a period of time.

An aid to increase membership. There is a great ministry waiting to be carried on in most church schools through correspondence. Such a ministry would not only keep absentee members in communion with their church but it would also make available a ministry to many people who are not members of a church and are unable to attend church services and become affiliated.

Correspondence method used in public education. Many institutions of public education offer their courses by means of correspondence and recommended readings. Why should Christian education do any less in providing adequate information and teaching to those whose situations prevent them from regular Sunday School and church instruction?

Church bulletin. As has been suggested in Chapter III, a much larger use could be made of the church bulletin than is commonly practiced. All absent members should be

kept informed of the regular services and announcements of the church. Sending out the bulletins during the week preceding the Sunday services gives the recipient an opportunity to pray for the services more intelligently and to feel a mutual fellowship and communion throughout the Sunday program of the church.

Printed sermons. A printed resume or outline of the minister's sermon could also become a weekly-mailed item of importance to the absentee member. Although the printed sermon may lack the interpretation and appeal of the oral delivery, it also has advantages which the Holy Spirit may use to bless and enrich readers' lives. Printed material may be carefully reread several times. It may also be passed on for the blessing and inspiration of others, or filed away for future help and strength. The ministry by printed messages by the pastor is shown to be seriously neglected in the forty-four returned questionnaires from Northwestern Friends Churches which recorded only 7 per cent using this medium of ministry. Aside from the mailed copies, there should be copies accessible on Sunday morning at the close of the service for worshippers to take for mailing or distributing.

Coordination of all church school agencies. Not only is it the minister's responsibility to provide spiritual sustenance for those absent from his flock, but it is the

responsibility of the whole church as an organism, living and functioning together. The Sunday School teacher should be sure to visit if at all possible, and correspond with the others belonging to his class. He should make sure that the absentee has the Sunday School literature and personal help or comments to make the lesson significant as he studies it outside of the class. Contacts with the absentee should also be made by members of suitable age groups. The absent member should be reached in as far as possible by all of the organizations and agencies of the church in which he would ordinarily have a part if he were present.

Correspondence Bible courses. In addition to the regular Sunday School lessons, there should be accessible through an Extension Department of the church school regular correspondence Bible courses. Besides people who are infirm or handicapped and thus are kept from normal activities and yet who have adequate time to devote to such a worthwhile study course, there are many able-bodied members such as Christian leaders and new converts who are anxious to utilize every opportunity for religious education made available to them. Such study courses could be outlined and written by ministers or accredited Bible instructors and also graded by them. Certificates of some type could be awarded upon the successful completion of each course. In churches such as the Friends, a series of lessons could be written by

various competent instructors and be made available through each of the local churches within a Yearly Meeting. Such teaching could include courses in a comprehensive introduction to the Bible; on the lives of various characters of the Bible, courses on certain books of the Bible; on Biblical history and geography, and on church history and doctrine. Study of such subjects should not be reserved to those few young people who are privileged to attend Christian colleges or Bible schools. Christian education must be made available to the layman, and must be promoted by an Extension Department which can make such a plan functional.

The church library, a Christian education extension channel. Coordinated with the study courses is the needed use of the church library. With the vast amount of fine inspiring books available in the world it seems tragic that the church makes so little effort to offer this wealth to its constituency. Christian periodicals also should be recommended and made available to absent members through the church school Extension Department. Most churches do have a library which is used in a limited way. The church library can be made a feature of major importance in the educational mission of the church. Some¹ churches have lighted showcases set in one of the interior walls for the

¹ First Methodist Church, Detroit, Michigan

effective display of recommended Christian literature. Christian periodicals often review or recommend volumes which are not accessible through public libraries. Therefore, the church should have a travelling library with books available for mailing with regular library stipulations on time and care.

An adequate church library may be built up by various workable plans. In some instances a weekly or monthly plan for donations to the library might be worked out. The choice of books must be carefully made and approved through the Extension Department.

Aside from the library facilities, absent members should have the benefit of some devotional books or material provided through their church. The "Upper Room"² devotional booklet has become increasingly popular for private meditation and daily spiritual strength. With these booklets suggested Bible readings should always be stressed to keep the recipient mindful of the primary source of spiritual help and strength.

Newsette or journal. Some churches such as the Friends at Greenleaf, Idaho, issue a monthly mimeographed church journal containing a pastoral sermon, church group news items such as weddings, obituaries, social functions,

² Address: The Upper Room, 1908 Grand Avenue, Nashville, 4, Tennessee.

new projects, listed church guests and community notices of interest. Such a publication has a wide variety of uses which would be even more beneficial if they were employed weekly rather than monthly. A journal of this nature might include letters or testimonies from absentee members, or original poems or articles on assigned subjects. Soliciting such contributions from the absentee help to make him feel his part in the church program, and helps to keep his name and testimony before his fellow members.

Yearbook. A church yearbook is a practical, concise way of keeping the complete church program before the total constituency. The Friends Church at Camas, Washington, produces a multicolored mimeographed report annually. This yearbook serves as an inventory of the year's work as well as a report or record for absentee members. The Camas Yearbook records the church statistics from May through April of each year, when they are compiled for the Yearly Meeting reports. The Yearbook includes the pastor's annual report which sums up the work of the past year; a report of the Finance Committee; a list of church officers with addresses; a complete list of the membership with addresses and phone numbers; statistical reports of visitation, attendance at services; weddings; funerals; extra services, etc.; brief writeups on special events of the church and the pro-

posed budget for the new year.³

More elaborate yearbooks might contain pictures and other items such as a listing of church guests and departmental writeups.

The yearbook publication is desirable for keeping the membership informed, for educating new or potential members in the program of the church, and for keeping an accurate record of the actual program and progress of the church. It is an educational, democratic extension service. It should be furnished to all persons on the Extension Department roll.

Radio. Another medium available fo the Extension Program of the church is the radio. Of the forty-four Northwestern Friends Churches responding to questionnaires, 36 per cent reported any use of a radio ministry. The Greenleaf Quarterly Meeting and the Boise Quarterly Meeting of Friends in Idaho collaborate in producing a half hour radio service each Sunday morning. This plan involves ten local churches from which to draw ministers and music. This arrangement distributes the responsibilities and opportunities involved in radio programming. The radio reaches people where they are, and that is a type of ministry which must be promoted today.

Church radio programs are good advertisements for the

³ From Fred Baker, minister, Friends Church, Camas, Washington, annual report May 1, 1948 to April 30, 1949.

church as well as a gospel ministry when they are well produced. They can bring a real worship service to the sickbed, to those on the highways, or to those located in remote situations where religious services are not accessible, or where one is prevented from attending the services of his home church.

Through the radio program the Bible study courses, sermon prints and other available literature can be recommended. Names of persons incapacitated from regular church attendance can be solicited creating a greater outreach of the church's extension program.

Few average size local churches can hope to afford time on a large network, but even a local outreach can extend the gospel of Christ to thousands of listeners if the program is appealing enough to cause people to listen.

At present, most churches do not have any organized method of making these means of extension and promotion most effectual. Too much of such responsibility falls solely on the minister. The inauguration of an Extension Department in the church school would be a helpful step in maintaining a radio ministry of worship or teaching.

With such a large percentage of the church membership composed of absentees and with so many modern means available for reaching this unfortunate percentage, surely the church school is warranted in taking progressive measure to extend

its ministry by these means.

CHAPTER VI

ORGANIZATION OF THE EXTENSION DEPARTMENT OF THE CHURCH SCHOOL

The forty-four returned questionnaires distributed to Friends Churches of the Northwest reveal an overall deficiency in local church school extension programs.

The public not only needs Christian education, but first needs to be educated to that need, and to learn that the Christian church of today does have the answer to individual life problems.

By inaugurating an Extension Department in the local church school program activities for educating the public in what the church of today is offering could be effectively and efficiently carried out. Communities could be reawakened to the vital message of Christianity, the church membership could be strengthened and blessed by participation and cooperation, and an opportunity for participation in a church program could be opened to absentees and incapacitated persons needing the church's benefits.

Such a department would not necessarily add machinery to the church. It would coordinate and enlarge present efforts of the Cradle Roll and Home Departments and incorporate new methods on the basis of experience gained in keeping in touch with service personnel in World War II. It would function in many respects through the Sunday

School and would be distinctively a Christian education activity.

The department would not necessarily involve a large personnel force, but could be designed to use laymen in many ways. This is spiritually and psychologically helpful for the church, as fuller participation creates a greater personal interest and enthusiasm among the members.

An Extension Department would vary in organization in the different church situations. That is, it should be indigenous to the community in which it functions. There should however, be a superintendent to oversee and coordinate the whole program. In some churches the Religious Educational Director or the Assistant Pastor could superintend this department as it naturally aligns itself with their responsibilities. Under the superintendent's jurisdiction several secretaries could be appointed for handling various phases of the work. There should be a secretary for each of the four main activities: visitation, publicity, correspondence and radio. In some larger churches a full time secretary should be employed in extension work. Otherwise, in the average church the work of filing, typing, mimeographing, mailing etc. could be carried on as a shared responsibility by several appointed persons and their committees.

The visitation program will demand continuous filing. Results of the preliminary cooperative church census of the

whole community should be put into useable filing order, and as various homes are continuously visited and reported the visit should be recorded and written reports of the visit should be filed. Vacated homes and incoming occupants should be closely checked.

Church pamphlets and tracts distributed in visitation should be listed with the expense and benefits of using the same.

The visitation secretary should write up reports of visitation meetings conducted in preparation for visitation campaigns and follow-ups.

The secretary should also keep Sunday School teachers informed of new prospective members reported through visitation and keep the teachers supplied with visitation cards for class use.

Working in conjunction with the visitation secretary should be the Welcome Committee of the church who greet visitors and newcomers in the church and make sure that their names are registered in the church guest book, that they are followed by church letters of appreciation of their presence and welcoming their return.

The Secretary of Publicity should be someone acquainted at least slightly with the fields of journalism and advertising. If such a person is not available in a church's membership some responsible person interested in learning

this field should be chosen and encouraged to study his job. The church should provide some fundamental literature in church advertising for this officer.

Besides having the main responsibility for write-ups, pamphlet publications, poster layouts and other forms of advertising, the Secretary of Publicity should keep a scrap book of newspaper clippings of the church news items, a file of available published materials and a file of ideas for producing better publicity constantly. He should build up favorable public relations for the church in every way possible.

The Secretary of Publicity should also be able to handle a certain amount of photography or solicit the aid of a competent photographer in supplying pictures for publicity forms. He should also keep a file of photographs, cuts and other usable pictures.

The secretary in charge of correspondence and church correspondence courses will require a committee of competent helpers. She will also work in close conjunction with the church librarian as their departments will largely reach the same readers.

The Secretary of Correspondence is responsible for getting church bulletins, printed sermons, church newsletters, pamphlets, yearbooks and correspondence courses into the mail. Her work involves the work of the mailing

list, filing, close cooperation with the minister, mimeographing, and many other little tasks that present themselves impromptu.

In churches where the minister has a secretary she could officiate in the capacity of correspondence secretary for the church for as a whole her work would naturally include the above mentioned tasks. This arrangement should present no problem as the minister has ultimate authority over the complete extension department.

The librarian of the church working with the Extension Department should either write or have others write book reviews or periodical recommendations to be included in weekly or monthly church publications. She should have charge of making book displays in the church library, Youth rooms or wherever space is given. She should also be largely responsible for keeping the function and use of the church library sold to its constituency. She should make the purpose of the library so appealing and essential that it is constantly being built up and continually serving the total membership. Her work also includes the mailing out of requested books to borrowing absentees.

In larger churches, particularly city churches, the librarians position might be a full-time job. To warrant such a position a church would need an open reading room similar in plan to those instigated throughout the cities

of the United States by the Christian Science Church. These church libraries should be advertised in depots and places where the public might learn of their accessibility and be invited to spend a few minutes or several hours in a quiet clean atmosphere with good literature at hand. In situations of this nature the librarian should be an affable person, capable of meeting the public, giving helpful information and witnessing effectively to the Gospel message.

The secretary in charge of radio work for the church must work in conjunction with the music department of the church and the minister. She should be able to choose most effective radio talent, write continuity for the whole program, arrange for available fill-ins in case of emergencies and handle radio correspondence.

The pastor determines the policies to be carried on through each phase of the Extension Department and is the chief administrator of all of its work. He draws on the information furnished by the department and gives suggestions and aid in keeping the department functioning effectively.

The Superintendent works directly with the department, settling problems that arise, giving aid, coordinating the different efforts and in general keeping the departments activities before the church, stimulating interest and enthusiasm.

The minimum physical plant necessary for an Extension Department in the local church is a room, or office for keeping materials and working, filing cabinets and a duplicator. More adequate equipment would include office typewriters, desks, addressograph, telephone, efficient lighting; annual church calendar and a large framed city map.

An Extension Department of the church school is a locally adopted and applied measure for carrying on a more adequate program for reaching and religiously educating more persons belonging to a parish. It is designed to replace the present Cradle Roll and Home Departments.

CHAPTER VII

CONCLUSION

During World War II many churches inaugurated a department known as the Servicemen's Department designed principally for absentee servicemen and women. It attempted to extend the ministry of the church to them and make them feel their continued relationship with the church. At the close of the war some churches began to realize that the type of work being done by this temporary department was still needed for the large absentee membership of the church and church school who are prevented by their vocations, and those who are incapacitated by physical conditions from participating in the functions of the local church school.

The 1948 Minutes of Oregon Yearly Meeting of Friends reveal an average absent membership of 23.2 per cent in the local church.

To replace the previously temporary Servicemen's Department, the writer advocates the adopting of a permanent Extension Department in the local church school. This department largely absorbs the functions of the Cradle Roll and Home Departments. The program of the Extension Department should be carried out through the methods of visitation, publicity, correspondence and radio.

The questionnaire submitted by the writer to forty-

four Friends Churches of the Northwest reported an organized visitation program being carried on by 43 per cent of the churches. Visitation and personal witness is the oldest method of extending the Gospel and its teachings and the most effectual yet it is being neglected by the average local church today. An Extension Department in the local church school makes possible an organized program among the total laity in an effort to utilize the possibilities of the personal visitation method as a continuous function of Christian education in the local church.

Printing, itself, has meant much to the propagation of Christian teaching, but the church has permitted commerce to surpass her in the use of printer's ink. Various types of church school publicity should be promoted by the Extension Department and those forms of publicity now in use should be given a broader circulation among needy constituency.

In the questionnaires distributed to all of these Friends Churches of the Northwest 25 per cent reported that they had a definite program for ministering to those away at school; 63 per cent a program to reach those who are ill; 25 per cent a means of ministering to those prevented from regular attendance by their vocations; and 48 per cent a program for reaching those who have moved away leaving their membership. These figures reveal the need for methods of

keeping in contact with and ministering to absentees. This work should be carried out by the Extension Department.

The Extension Department in the local church school would not necessarily add machinery to the local church. It would coordinate and enlarge present efforts of the Cradle Roll and Home Departments and incorporate new methods on the basis of experience gained in keeping in touch with service personnel in World War II. It would function in many respects through the Sunday School and would be distinctively a Christian education activity.

The necessary officers in the Extension Department in the local church school would include a superintendent, who in many instances might be the religious education director or assistant pastor; a visitation secretary; a publicity secretary; a correspondence secretary; a secretary of radio and a church school librarian. All of these officers could be elected from the regular church school membership and receive any necessary training by the pastor or through any leadership training course which the church may offer.

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APPENDIX

Asbury Theological Seminary
Wilmore, Kentucky
March 26, 1949

Dear Friend:

In an effort to understand and to promote the Extension Program of the Local Church, I am surveying the present program of the churches of Oregon Yearly Meeting. In behalf of this study I am submitting to you a questionnaire to contribute statistics in this field.

As the results of this survey will be used in my Master's thesis in Religious Education, I shall appreciate a prompt return of the completed questionnaire.

Thank you very much for your cooperation.

In His service,

Charlotte L. Macy

QUESTIONNAIRE

Please check the frequency with which your church employs each of the following agencies of ministry and advertising:

	Daily	Weekly	Monthly	Annually
Radio Program				
Newspaper Notices				
Special News Write-ups				
Church Bulletins				
Church Newsletter or Paper				
Church Posters for Special Events				
Pamphlets or Handbills Prepared by Church				
Printed Pastoral Sermons				

Please write "Yes" or "No" to the following:

Do you use pictorial advertising? _____
 Do you have any other form of church advertising not mentioned here? _____ If so, what? _____

Have you any organized visitation program? _____
 If so, is it effective? _____

Have you any definite program for ministering to the following absent membership of your church?

1. Those away at school. _____.
2. Those who are ill. _____.
3. Those prevented from regular attendance by their vocation. _____.
4. Those who have moved away leaving their membership in your church. _____.

Please check the following:

What is your chief means of producing church publicity:
 _____ Mimeograph. _____ Lithograph. _____ Printing.
 _____ Multigraph. Any others: _____.