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**DISCIPLES OF CHRIST
SILVER ANNIVERSARY
OF
RELIGIOUS EDUCATION**

**ILLINOIS
EDITION**



TRANSFORMING LIFE THROUGH CHRISTIAN EDUCATION



"I am come that they might have life, and that they might have it more abundantly."—John 10:10



T. T. SWEARINGEN

Foreword by Our National Secretary

IN CELEBRATING its twenty-fifth anniversary, the national Department of Religious Education is aware of the strategic place which state and regional directors have had in the progress of this quarter-century. Without their consecrated service the achievements of this period would have been impossible.

The work of the Department of Religious Education is carried on through both national and state units. Through a national staff, materials are prepared; nation-wide service enterprises are planned; general supervision is given; and co-operation with other communions is maintained. To these resources the state director adds his own ability, initiative and effort, in leadership, inspiration and counsel. Through him the rich resources of our brotherhood and of Protestantism in religious education are brought to each local church. His services should be cherished and the important work to which he gives leadership should receive support commensurate with its value.

In recent years, responsibility for planning, promoting and administering state programs has been shared with an advisory group within each state. This democratic method of developing the work of religious education represents a most significant advance. The state director is at the center of this enterprise and our people will do well to take cognizance of this important work and service.



ROY G. ROSS

This anniversary observance was begun under the leadership of Roy G. Ross, for eight years our national leader. As his successor it is my hope that we may build well upon the solid foundations which have been laid. This work has had significant unity since its inception and today hundreds of brotherhood leaders are helping to make it fruitful. To this, our human strength, we need to have added that strength which is greater than human strength for the tasks which lie ahead.—T. T. SWEARINGEN.



Greetings from the

State Director

O. T. MATTOX

THROUGHOUT the past twenty-five years of its history the national Department of Religious Education of our brotherhood has been and still is a necessary factor to the growth of Christian education in our state. Illinois has always been an enthusiastic supporter of the national department. Of the four general secretaries who have served the department, two have come from Illinois, Roy G. Ross and Marion Stevenson. Mr. Stevenson left the state religious education position in Illinois to become the first general secretary of the national department. Because of this personal relationship, as well as the many very excellent helps received through the years, the Illinois Christian Education Commission gladly joins with other states in extending greetings to our national Department of Religious Education on its Silver Anniversary.

Many very significant things have happened in the field of religious education in Illinois as well as in the nation during the past twenty-five years. Our leadership training program has expanded from one course with one textbook, to three levels of Leadership Education with over a hundred courses and an excellent supply of textbooks and other materials for the leaders in all fields. We have established chairs of religious education in some of our colleges and have seen the courses offered get college recognition toward undergraduate and graduate degrees. We have seen the graded lessons for the Sunday church school come during that time. Such other significant things as the young people's summer conference movement, vacation church school movement, week-day church school movement, etc., have come to us during the history of our national department.

It is our most sincere desire that our state, national, and world program of Christian Education shall continue to be an ever growing and expanding one.—O. T. MATTOX.



KNOX P. TAYLOR

State Sunday school evangelist, 1880-1912

A Hundred Years
of
Religious Education
Among the
Disciples of Christ
in Illinois

By WARNER MUIR

THE first known Sunday school among the Disciples of Christ in Illinois was held in the Christian Church at Jacksonville. The first building of the Jacksonville congregation, completed about 1836, had four classrooms. It was from Jacksonville, in 1841, that Barton W. Stone announced through his paper, *The Christian Messenger*, a plan "to arouse the brethren to the establishment of Sunday schools."

The introduction of Sunday schools was largely a matter of the attitude of the preachers of that day. On September 30, 1836, a few ministers in the central part of the state met at Jacksonville and organized the Illinois State Missionary and Bible Societies. Although pretending to be a "state society" this organization really served no more than a limited territory. Annual meetings were held in various towns of the central region. Evangelists were occasionally sent out who advised the organization of Sunday schools.

A more definite state program was begun on September 20, 1850, when 19 preachers met at Shelbyville and revamped the Illinois State Missionary Society to conform to the American Christian Missionary Society which had been formed the previous year at Cincinnati. In all probability the Illinois men discussed the resolution of the Cincinnati meeting: "That we strongly commend to the churches the duty and importance of organizing and establishing Sunday schools in every congregation. Several Illinois churches established Sunday schools within the next five years, among them Clinton (1852), Virginia (1855), Decatur (1855), and Eureka (1850-52).

The minutes of the Illinois Missionary Society are silent on the subject of Sunday schools until the published address of President John T. Jones, delivered at Bloomington, September 3, 1863. "Our effort has been mainly to swell the ranks of the army," he said. "Now attention should be paid to family and church drilling, to true piety, and spiritual devotion." A year later the convention at Lincoln declared, "We must have efficient Sunday schools in all our communities," and the agents of the state society were instructed to give diligent attention to the organization of such schools.

Feeling that the existing agencies in the state were not sufficiently interested in the Sunday school, a group of leaders convened a state meeting at Macomb, February 19, 20, 1868, to consider the educational program of the churches. The attendance was not representative, and no organization was attempted, but for the next five years the state society gave considerable attention to the Sunday schools. L. H. Dowling, of Bloomington, was employed as the first Sunday school evangelist in the state, and served for a few months in 1871. The introduction of the Louisville Plan transferred most of the income of the state society to the districts, and the plan of Sunday school evangelism was abandoned. By 1870 about half of the churches in Illinois had Sunday schools. A prolonged discussion at the Jacksonville convention of 1873 led to the appointment of Ira J. Chase of Peoria, L. H. Dowling of Bloomington, and J. C. Tully of Charleston, as a committee to arrange for a separate Sunday school convention. The proposed convention was not held until 1875, when the Illinois Christian Sunday School Association was created.

The Beginning of the Association

FOR six years the association did little more than hold conventions. Beyond the loyal service of some twenty earnest preachers and laymen there was little support from the churches. Devoted workmen in the cause in the eighties were: J. H. Wright, Love H. Jameson, B. J. Radford, Ira J. Chase, and M. M. Goode. The Sunday school was called, "an army going forth to do battle against the demons of evil," and many were the devices to equip and officer the army. No convention was complete without its "Children's Meeting," a kind of laboratory exhibition of the teaching methods then in vogue. Nearly every year a proposal was made to unite the Sunday School Association with the State Missionary Society, but it was 1899 before the two organizations were in the mood for union at the same time. The relations between the two groups were always courteous, and many times during that period of 25 years the same men were officers in both organizations.

Some of the items they discussed in their early conventions sound remarkably up to date. One paper was on "How to Secure a More General Attendance of the Children at Preaching Services." Another was "The Church and the Sunday School," in which the author deplored the tendency of the Sunday school to assume an importance above the church. "Sister Judy, Brothers Henderson, Haynes, and Lindsey" once contributed to a lengthy symposium on "How to Handle the Boys." The first recorded



MARION STEVENSON
State Bible school superintendent, 1905-1907

resolution on temperance to come from a state meeting of the Illinois churches was passed by the Sunday school convention held at Springfield in 1877.

In 1878, N. S. Haynes led an attempt to dissolve the Christian Sunday School Association in favor of participation in the Interdenominational State Sunday School Association. Failing in this, the progressive delegates at the convention forced a reorganization of the association. Plans were made for securing more adequate financial resources. Each Sunday school was requested to send annual pledges by delegate or letter to the state convention of the association. N. S. Haynes was elected president of the association in 1880.

He was easily the most virile organizer at that time in the state. He secured a convention resolution to call a state Sunday school evangelist. Knox P. Taylor was selected for the task.

Knox P. Taylor was the "grand old man" of religious education in Illinois in the middle period. At the time he began his work, on July 1, 1880, there were 394 schools in the state, only 184 of which had made any report. Of the 184 that reported, 127 held sessions for twelve months in the year. There were 732 officers, 1,327 teachers, and 17,307 members in the 184 schools. These schools gave 37 cents per member for local expense, and five cents per member for missions.

The Work of Knox P. Taylor

FOR more than twenty years Knox P. Taylor went up and down the state of Illinois preaching the gospel of better Sunday schools. He introduced the Uniform Lessons, but he believed that the Bible was the first and greatest textbook of the Sunday school. He conceived that his first task was to place in the hands of the teachers a working knowledge of Christianity. He prepared maps of the Holy Land, charts and outlines of Bible history, and standards of method and organization, and with these he illustrated his program. His objectives as presented to the state Sunday school convention in 1889 were: "(1) To secure a widespread, earnest, and orderly study of God's Word by old and young; (2) to organize and reorganize schools; (3) to outline Sunday school work and show how to do it; (4) to train and prepare workers; (5) to show the use of blackboard outlines, charts, maps, normal methods, institutes, etc."

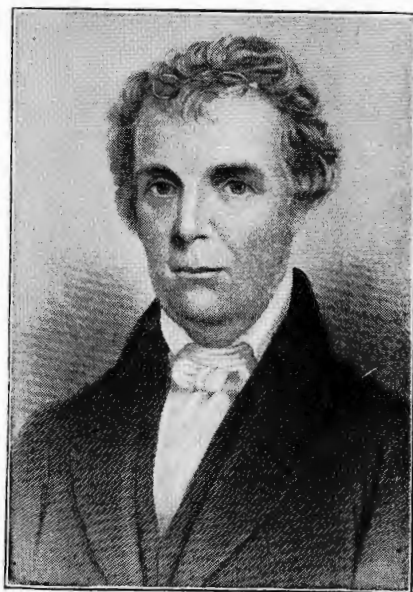
The financial system of the association was never a successful one. Mr. Taylor and his associates had to raise a large proportion of their salaries by taking offerings at their institutes. Often at the end of the year two-thirds of the salaries were unpaid. Some years the pledges were as much as \$3,000. In other years they dropped far below that. Stewardship was presented to an Illinois convention for the first time when, in 1884, A. M. Haggard gave a blackboard exercise on "Cheerful Giving." In 1884

proposals were made to the three state organizations (Illinois Christian Missionary Society, Christian Woman's Board of Missions, and the Illinois Christian Sunday School Association) to hold their annual meetings consecutively at an "encampment" tabernacle on the Eureka College campus. The Sunday School Association never officially joined the encampment, but after 1886 the minutes of the three organizations were published in a single volume, and after 1889 a day during the encampment week was given over to the interests of religious education. Under the presidency of T. W. Pinkerton (1886-88) the association collaborated with the other state societies in an attempt to re-district the state. It was an ambitious program which contemplated placing a representative of each of these societies in every Congressional District, but it was never fully realized.

Mr. Taylor had a succession of associates in his work. J. E. Jewett became assistant evangelist in 1884. Some time in 1885, John Jones, of Cantrall, succeeded Jewett. Eureka College was petitioned to introduce training courses for Sunday school evangelists in 1889. During 1890, Taylor had three assistants: S. W. Leffingwell, David Husband, and J. M. Morris. That year they organized seven new schools. Four more new schools were organized by the evangelists of the state society. In 1892, Mrs. Sarah C. McCoy, and in 1893, G. W. Warner were members of the staff. In 1894, the association found a young woman with talent and self-assertion who made an excellent worker, Miss Anna M. Hale. She was an excellent financial agent, and her creative ability produced many of the Normal lessons used in the state at the end of the century. Miss Hale remained with the association until 1897. Toward the close of that year Knox P. Taylor was appointed national Sunday school superintendent by the American Christian Missionary Society, but continued his affiliation with the Illinois association.

An Important Illinois Contribution

THE most important contribution made by the Illinois Christian Sunday School Association was the development of a Normal Teacher Training program for the Disciples. In 1889 a special Normal Work Committee was appointed. Not being satisfied with the materials available the Illinois committee published a prospectus especially designed for the Disciples.



BARTON W. STONE

Minister at Jacksonville when the state's first Sunday school was organized



GARY L. COOK
*Secretary of the Central Regional District,
1918-1925*

The first year there were 16 graduates in Illinois, and it became the custom to hold a "commencement" for the Normal graduates at the annual conventions of the association. A "postgraduate" course was published in 1890, and in 1891 a "sub-standard" course was provided to meet the requirements of teachers with limited academic background. The Normal plan was adopted by nearly all the other states where Sunday school societies of the Disciples were functioning.

As the Illinois Christian Sunday School Association merged with the state society in 1899, it could point to many advances which had been made since 1875. The statistical table of 1897 showed that there were 650 schools in the state, with an enrollment of 60,000. The Sunday schools had made substantial increases in gifts to missions. The program was still centered in the content rather than in the practice of religion, but better methods were coming.

In 1896, at Peoria, Miss Anna E. Davidson said, "The scholar is the center of the Sunday school."

The Illinois Christian Missionary Society took over the debts and the duties of the dissolved association. After the necessary adjustments the state society created the Bible School Department. Knox F. Taylor was asked to continue as evangelist, but the attention of the state society was turned toward a missionary project for the Sunday school treasuries. On September 1, 1900, A. C. Roach became the state Bible school superintendent. He became the pastor of mission churches at Bradford, Wyoming, Cambridge, and Kewanee, and the Bible schools were asked to put money into the project. Mr. Roach labored manfully to bring his mission churches to a self-sustaining status, but the local church leaders looked upon the enterprise as just another appeal. A contractual agreement was made with the American Christian Missionary Society whereby the Bible School Department of the state society received 40 per cent of the offerings from the schools of the state on Thanksgiving Sunday. Only one in seven of the schools in Illinois had fellowship with the project through giving, and by September 1, 1904, the grandiose structure had fallen into decay.

But there were men in the state who realized the opportunity for religious education. Dr. W. E. Buxton, a physician of Samville, Illinois, stirred the state convention at Champaign, in 1904, by a strong address on "The Purpose and Scope of the Sunday School." Dr. Buxton's address led to a demand for a Bible school program that would strengthen the existing churches.

Marion Stevenson Becomes Superintendent

THE man who was called to take up this new type of work was Marion Stevenson, then pastor of the Irving Park Church in Chicago. Mr. Stevenson brought new ideals and new ideas. He saw that religious edu-

cation had to have standards that were educational as well as religious, and that it had to be implemented with modern discoveries and materials. He had to make his own program, and he turned to practical suggestions. He called upon the churches to observe Rally Day, telling them what to say, and even describing how the rooms should be decorated. He brought to the state national leaders like W. C. Pearce, the International Teacher Training secretary; C. M. Fillmore, secretary of the National Sunday School Board of the A. C. M. S.; and Herbert Moninger, the editor of Sunday school literature for the Standard Publishing Company. In his introductory address before the state convention at Decatur, September 7, 1905, the new superintendent drew a graphic word picture of the Bible school as the organized unit of religion that touches every person in the church, from the cradle to the grave. He insisted that preachers were really the directors of the Bible schools. The function of religious education he declared to be "offering a liberal education to the community." "We should also recognize the opportunity it offers as a social force," he pointed out. He begged the ministers to see the possibilities envisioned by the scientific studies which were then being made of the psychology of conversion. Closing that memorable address he referred to teacher training as "the heart of the matter. Given trained teachers, a Bible school can do good work in spite of almost any imaginable conditions. . . . To this the department's special attention will be directed immediately."

Mr. Stevenson was an indefatigable worker. He tried to make a personal visit to every one of the 694 schools in the state. On week-days he met the superintendents and teachers. Sundays were spent evaluating schools. Everywhere he praised Moninger's *Training for Service* as the text for teacher preparation. In February, 1906, he taught special courses at Eureka College. It was his contribution at the college which ultimately led to the endowment of the Knox P. Taylor Chair of Religious Education. The following April he promoted a state Sunday School Improvement Program with these objectives: "New Schools, New Scholars, New Methods, New Departments, and Conversions." Through his zeal and efficiency the A. C. M. S. granted 50 per cent of the offerings on Thanksgiving Sunday to his department.

Clarence L. DePew Takes Up the Work

MARION STEVENSON severed his relation with the Illinois Society at the beginning of March, 1907, to become a leader in the national Bible school work of the Disciples of Christ. His successor was Clarence L. DePew. As superintendent of the Jacksonville Bible school, Mr. DePew had built up one of the most efficient schools in the United States. It was expected that he would be able to carry out the practical trends which Mr. Stevenson had begun.

Mr. DePew's motto was: "All the Church in the Bible School; All the Bible School in the Church;



CLARENCE L.
DEPEW

State Bible school
superintendent,
1907-1915



H. H. PETERS

State Sunday school superintendent, 1915-1918; state secretary of Illinois, 1916-1935

Every Teacher a Trained Teacher." For eight years (October, 1907—September, 1915) Mr. DePew carried forward a service plan which caught the imagination of the local church leaders. He saw the full flowering of the old teacher training program. In 1910 there were 600 teacher training classes held in the Illinois churches with an enrollment of over 18,000. The flair for "organized" classes began about the time Mr. DePew assumed the superintendency. Fourteen hundred such classes were registered among the Illinois Disciples in 1915.

The graded lessons were first published in 1909. Conservatism and a lack of understanding made the introduction of these new lessons a slow process. Mr. DePew became an ardent advocate of the new courses. By 1915 *The Christian-Evangelist* could say editorially: "A larger per cent of the Sunday schools of the Churches of Christ are using graded lessons than of the schools of any other community." Miss Mary E. Young became the state superintendent of the Elementary Division of Bible Schools in Illinois in 1913, and she and Mr. DePew were responsible for the 276 schools that had adopted the graded system by 1915.

During Mr. DePew's years with the state society he introduced a more adequate stewardship training program. The special days' offerings of the Sunday schools were increased. From this teaching on stewardship came the opportunity to introduce the budget system and the every-member canvass for church financing. Superintendent DePew made his last report to the Bloomington convention, September 20-23, 1915. The effectiveness of his work may be inferred from the amount of time and the type of program religious education had on that convention schedule. By 1915 religious education was consciously recognized by the congregations in Illinois.

For the next ten years the work of religious education in the state suffered various transitions. While still pastor at Paris, in 1915, H. H. Peters assumed the nominal direction of the Bible School Department of the state society. The following year Mr. Peters became the field secretary of the Illinois Christian Missionary Society. Since he was busy getting acquainted with the churches he did little for the Bible schools save that as opportunity offered he brought specialists from the headquarters staff into the state. An agreement was finally reached between the state society and the A. C. M. S. which turned over the functional relationship of religious education to the Bible School Department of the national society.

Illinois Becomes Part of the Central District

IN 1918 the Central Regional District was created for Illinois, Indiana, Michigan, and Wisconsin. Gary L. Cook was the secretary of the Regional District, Miss Genefrede Harris was the young people's specialist, and Miss Florence Carmichael was children's specialist. The area was so large that the workers could hold only an occasional institute in a larger community, and visit conventions. The first young people's conference in the state, and one of the earliest in the brotherhood, was held at Havana in the summer of 1919. Miss Cynthia Pearl Maus was the dean. The enrollment was about 40.

The regional type of service was abandoned in 1925, and on January 1, 1926, O. T. Mattox assumed the duties of director of religious education for Illinois. Mr. Mattox is now in his eleventh year as state director. Those years have seen some remarkable achievements. There were 5 leadership training schools among the Disciples of the state in 1928. In 1935, there were more than 100 such schools. The young people's conference has become one of the most important sources for building Christian character in Illinois. The original conference was moved to Eureka in 1920. There the attendance was so large in 1927 that two conferences were held at Eureka in 1928. In the southern end of the state the Egyptian Conference has grown from an enrollment of 27 in 1929, to an enrollment of 96, from 23 churches, in 1936. The Lakeland Conference, serving the churches of southern Wisconsin and Chicago, was begun in 1935. This year (1936) the enrollment was 49 young people from 14 churches. More than 400 young people were in conferences in the state during 1936.

Special emphasis was placed upon the vacation church school program in 1929. A Vacation Church School Institute at Eureka in 1932, and a Laboratory Training School held at Marion in 1934 laid the foundations for a state-wide promotion. Professor E. E. Higdon, of the Knox P. Taylor Chair of Religious Education at Eureka College, gave valuable assistance by offering special courses to the college students. The Disciples of Illinois led all the other states in the brotherhood in the number of vacation schools held in 1935.

The economic crisis of 1930 compelled the United Christian Missionary Society to cut salaries and slash apportionments. The retrenchment program seriously affected the future of the state religious education work. In the face of this danger a conference of several Illinois ministers was held during the state convention at Decatur in September, 1931. T. T. Swearingen and Charles Darsie of the national office and Marion Stevenson were present. Stephen E. Fisher, of Champaign, proposed that some plan be jointly worked out between the U. C. M. S. and the state society of Illinois whereby funds could be provided by both societies to assure the support of religious education in the state, and in case the said societies do not work out such a plan to assure the state religious education program, we constitute the Illinois Religious Education Commission to guarantee the future of the work. A month later the International Convention at Wichita, Kansas, voted to put the work of religious education on an area support basis. The Illinois Christian Missionary Society did not care to assume the burden of financial support for religious education and after a series of

conferences between Illinois leaders and the Department of Religious Education of the U. C. M. S., a working agreement was made, and the Illinois Christian Education Commission was created. Credit is due Mr. Mattox for the commission type of organization in Illinois, and later adopted by other states, and areas.

The Illinois Christian Education Commission

THE commission was authorized by the Bloomington convention in 1932. It consists of nine members, three of whom are elected annually at the state convention for a term of three years. The state director of religious education and the national secretary of the Division of Education of the U. C. M. S., are automatically members of the commission. The indigenous program of religious education in the state is carried out by a group of volunteer workers who are specialists in the six major areas of children's work, young people's work, adult work, general administration, leadership training, and student work. District workers corresponding to these major areas are elected at the district conventions. The first task of the commission, according to its constitution, is "to prepare a program of religious education which will effectively meet the needs of the state, and to promote this program." To create and promote such a program, the commission is integrally related to the Division of Education of the U. C. M. S., and has indirect relations with every resource organization in the field. The commission is thoroughly committed to the ideals of Christ, and it hopes to produce "an increasing and developing discipleship."

The Illinois Commission was the first state organization to be established after the national Department of Religious Education went on the area support basis. Many other states have built their educational programs along the pattern set by Illinois. The year 1936 marks the twenty-fifth anniversary of the national Department of Religious Education. It also marks the one hundredth anniversary of the first recorded effort to create organized and cooperative work among the churches of Illinois. With these historic records before them it is hoped the churches of Illinois will rally to the support of Christian education so our future civilization may be assured.

There are two main sources of income for the commission. The offering on Thanksgiving Sunday goes specifically to the work of religious education. Every church should take an offering on that Sunday that it may pay for the service which the heroic Christian teachers of the state have made possible through the one hundred years of our organized history. Additional offerings may be sent to the work of religious education in Illinois if they are marked specifically for that purpose. The Illinois Christian Education Commission is the only organization in the state that "exists for the specific purpose of helping our Sunday schools and churches that contribute to it. When we ask our Sunday schools and churches to contribute an offering on Thanksgiving Sunday, or other designated offerings, we are asking them to help themselves to a service that is most vital in maintaining their own organic life, namely, that of making possible Christian character through Christian development."

STATE CHILDREN'S WORK PROGRAM

By State Children's Work Committee

I. INDIVIDUAL

Our statement of purpose: Our purposes as children's workers of the Disciples of Christ of Illinois are:

- A. To consecrate our lives anew to the task of effective child-guidance in Christian living by:
 - 1. Seeking constantly to see God's purposes in the world and in us.
 - 2. Keeping in close touch with child life, always sensitive to the needs and problems of children.
 - 3. Practicing stewardship in time, energy and leadership education.
 - 4. Reaching out to the unreached for Christ and his church.
- B. To guide children in building a Christian viewpoint, and seeing that religion is vital in their everyday experiences. All who share in the lives of boys and girls should influence children in:
 - 1. A growing knowledge of God and a loving and worshipful personal attitude toward him.
 - 2. An ever increasing appreciation of the life, personality and teachings of Jesus through which they will be helped to discover what it means and will want always to be his followers.
 - 3. A deepening reverence for the Bible as a guide in everyday living as they are taught to understand and use it; and an appreciation of all creative experience such as literature, art, music, nature, play, etc., that contribute to Christian personality growth.
 - 4. A realization that they can help in making the church a fellowship of persons who work together to do things with and for God.
 - 5. An appreciation and understanding of Jesus' love for persons that will create friendly attitudes toward all peoples near and far through which a Christian society is built.
 - 6. A desire to grow continuously in Christian living, strengthening their ability to make right choices, and helping others to do so.
 - 7. A growing sense of responsibility in the home, the church, the community and the world in which they live, and an understanding of relationships in harmony with God's purposes.

II. LOCAL CHURCH

Suggested steps in building a children's program in the local church:

- A. Local church meetings. Local children's workers should meet often for fellowship and the sharing of mutual problems, working unitedly in their solution. At some of these meetings they should invite the district chairman, or someone recommended by her, to visit them and interpret the program and help them with their work.
- B. Plan of procedure:
 - 1. In relation to the total church program:
 - a. Through the pastor, general superintendent, monthly workers' conference, and the boards of the church and church school.

- b. Through participation in any church-wide conference of which children's work is a part.
- c. Through organizing a children's workers' council in the local church. (See #3 Guide.)

(NOTE—Whenever # occurs in this program it indicates that printed helps are available, those marked #1 first choice, #2 second, #3 third, and #4 fourth.)

2. In relation to the district program:

- a. Correspondence with the district chairman. (Ref. Guide #3.)
- b. Selection of someone in the local church as the key children's worker through whom correspondence may be carried on.
- c. Participation in the district program.
- d. Sending representatives to district conventions, institutes, "at home" conferences, coaching conferences, etc.
- e. Reporting regularly to the district chairman.
- f. Keeping in touch with special resource persons and selected departments in certain churches of the district for visitation.
- g. Planning exhibits of work for conventions and conferences where they will be displayed in the children's work booth.

3. In relation to community and area children's workers:

- (Interdenominational—Illinois Church Council, Child-Guidance)
 (#4. *Planning Together for Children*, 10c)
 (#4. *Planning Together a Christian Community*, 5c)

C. Plan of action:

1. Define purposes, and formulate and adopt your own in the light of them. (See Guide #3 and evaluation booklet for suggestions.)
2. Restudy your program in the light of these adopted purposes.
3. Survey your local church children's work using:
 - #1. Evaluation and Improvement of the Local Children's Work.
 - #1. Check sheets for departments and growth of local workers.
4. Select some goals to work toward, not too many the first year.
5. Make out a work outline which may include provisions for:
 - a. A growing fellowship of children's workers.
 - b. Discovering and enlisting resources, both persons and materials.
 - c. Continuous emphasis on leadership education in some form.
 - d. Emphases suggested by the state committee for strengthening your present program where it is most needed:
 - (1) Unified approach to children's work in the local church.
 - (2) Unified approach to the total local church program.
 - (3) Desire for and use of better equipment and materials.
 - (4) Opportunities in the summer vacation period. (Ref. booklet #1 *Planning for the Vacation School*.)
 - (5) Closer working relationship with parents.

D. Making the program possible:

1. By making the church conscious of the strategic importance of children's work in building the Kingdom of God.
2. By renewed consecration of local children's workers to the task of child-guidance as a part of our brotherhood church program.

3. Getting the church to finance children's work by providing better materials and equipment.
4. Stimulating the church to face the task of a total unified program and to undergird it.

III. STATE AND NATIONAL

Organization to carry out our purposes and plans: Relationships and tasks through:

A. The Disciples of Christ:

1. Our national directors of children's work.
2. Our state directors of religious and missionary education.
3. Our state Children's Work Committee: A state chairman appointed by the state boards of religious and missionary education; and a district chairman elected at each district convention.
4. Special resource committees to be appointed as they are needed.
5. A growing list of children's workers who, because of their training and experience, are helping in counties, and local communities.

B. Interdenominational (Illinois Church Council, Child-Guidance).

1. Representation by a person duly appointed to represent us.
2. Share in program building for all Illinois children.
3. Share in children's work projects of the Illinois Church Council.
4. Share in leadership responsibility for cooperative work.

Our plan of action in cultivating a growing fellowship of children's workers:

A. Personal contacts and growing friendships with all workers by:

1. Building up lists of contact persons by districts, which are secured by registrations at children's workers' meetings.
2. Follow-up news sheets through contact persons.
3. Encouraging local church fellowship of children's workers, parents, pastors, and interested church leaders, through specific children's workers' fellowships such as: workers' conferences, meets, teas, etc.
4. Enlarging fellowship through attendance at our brotherhood meetings such as district and state conventions.
5. State children's work committee meeting at least annually.

B. Correspondence and news bulletins among national, state, district, and local church leaders.

1. Occasional news letters among local church, district, state, and national children's leaders.
2. Quarterly children's workers' bulletin from national leaders to state, district, and local church leaders.
3. Children's work articles in *Front Rank*, *Bethany Church School Guide*, *World Call*, *Illinois Church Councillor*, *International Journal of Religious Education*, etc.
4. Occasional news sheets or bulletins among state and district leaders.

Our plan of action in discovering, listing and using resources:

A. Resource persons:

1. From local churches for use in and beyond the local church.
2. From interdenominational contacts in the community, county, state, etc.

3. From other-than-church character-building agencies, schools, P. T. A., etc.
4. From special emphases workers, such as parent education, alcohol, health, social welfare, etc.
5. From our colleges and higher education in general.
6. From Christian laymen who are parents and public-minded citizens.
7. Other persons of special ability who have something to contribute.

B. Resource materials:

1. #1 Children's work section of the Local Church Service Association.
2. #1 The Graded Lesson materials for both teacher and pupils.
3. #1 The regular Sunday school papers for the departments.
4. #2 Children's special packets for the leaders.
5. #1 Packets for Parent Education, Alcohol Education, Preparation for Church Membership, missionary materials, teachers' helps, etc.
6. #3 Materials that we can use from other publishers than our own.
7. #3 Materials from character-building agencies other than the church.
8. #3 Materials available from government agencies.
9. #3 Such other materials from magazines, etc., as are helpful.

C. Resource services:

1. #1 Listing visiting centers for observation.
2. #3 Services of the Illinois Extension Library, Springfield, Illinois.
3. #1 Religious and missionary education materials through the state offices, 510 and 511 People's Bank Bldg., Bloomington, Illinois.
4. #1 Department of Religious Education, both personnel and materials, 2700 Pine Street, St. Louis, Missouri.
5. #1 Departments of Missionary Education and Missionary Organizations, Missions Building, Indianapolis, Indiana.
6. #1 District and state children's workers.
7. #4 Illinois Church Council, 421 W. Monroe St., Springfield, Illinois.

Our plan of action to encourage, provide and make known opportunities for leadership education growth:

A. To individual workers by:

1. Encouraging and helping new workers with their tasks.
2. Personal reading guides. (Ref. #3 Guide.)
3. By shared experiences of workers on the job, and through:
 - #1 Workers' conferences in the local church.
 - #1 Reading and correspondence courses constantly being prepared.
 - #1 The guided study and experience plan of training.
 - #1 First Series courses—Standard Leadership Training.
 - #1 Second Series courses—Standard Leadership Training.
 - #1 Third Series courses—Standard Leadership Training.
 - #1 Visitation of other Sunday schools.
 - #1 Summer adult and youth conferences.
 - #1 Coaching conferences.

- B. To local church in building a program of children's work which is to be recognized as a part of the total church program.

Our plan of action for assuring our state program of children's work:

- A. Make known our state program:

1. Through personal contacts of state directors of religious and missionary education, State Children's Work Committee and their helpers, pastors, and local church leaders.
2. Through conventions, conferences, institutes, retreats, training schools and classes, college chairs of religious education, etc.
3. Through such periodicals as: *Front Rank*, *Bethany Church School Guide*, *World Call*, etc.

- B. Making possible our state program:

1. Through budget of time of national leaders, state leaders, district leaders, pastors, and local church leaders.
2. Through financial undergirding.

Every local church participating through:

Thanksgiving offerings for religious education.

Other specially designated offerings for religious education.

Registration fees charged at conferences, institutes, etc.

Other field receipts for special work done.

Making the program click in the local church:

- A. Personal responsibility for the program:

1. Supervisory—State and national directors, State Children's Work Committee, key workers, and special leaders.
2. Clerically—Churches should share: secretarial services, use of buildings, observation centers, publicity, etc.

- B. Reports on the progress of the program:

1. Local churches in a district report to district chairman.
2. District chairmen report to state chairman.
3. State chairman reports to state director.

- C. Recognition for progress to be granted at state and district conventions on the basis of: exhibits, participation in program, articles for publication, special achievement in the local church, etc.

CHILDREN'S WORK COMMITTEE

Mrs. Carl Kirby, Tallula—state chairman

Mrs. L. C. Carty, Elkhart—Southern District chairman

Mrs. Ivan Lawson, Mattoon—East Central District chairman

Mrs. Dale Brubaker, Litchfield—West Central District chairman

Mrs. N. A. Bolinger, Mount Morris—Northwestern District chairman

Mrs. Howard F. Saar, Bloomington—Northeastern District chairman

Mrs. H. F. Bentley, Chicago—Chicago Area chairman

STATE YOUNG PEOPLE'S PROGRAM

By State Young People's Committee

I. STATEMENT OF PURPOSE

It shall be our purpose to aid the local church in:

- A. Guiding young people to be conscious of a partnership with God in all of the experiences of life.
- B. Guiding young people to a full appreciation of Jesus and acceptance of him as Savior and Lord of Life.
- C. Guiding young people in the development of Christlike character through a study of the Bible and other Christian literature, and through membership and participation in the task of the church.
- D. Inspiring young people to action in building Christian character and a Christian social order.

II. PROGRAM

A. Local church:

1. Departmental plan of organization.

In the plan of organization we would simplify the task by co-ordinating all the youth activities within the church.

2. Program planning.

For aid in planning local programs we suggest: Annual week-end retreats of local youth leaders. For such retreats we suggest the use of district, state, and national youth leaders, when they are available.

3. Program activities.

The youth leaders in the church should see that the co-ordinated program includes the following: worship, study, social life, missionary activities, drama, stewardship, service projects, evangelism and promotion of attendance at summer conferences, district Christian youth fellowships, and other gatherings of young people.

4. Discovering and developing resources.

The outstanding need of our churches is leadership. It is our desire to aid local churches in discovering and developing resources in leadership. As aids to such procedure we call attention to the following:

- a. The pastoral letters which set forth the training received by each student attending summer conferences.
- b. Assistance by our state or district workers in conducting Leadership Training Schools and Classes in local churches.
- c. Local church conferences with state and district leaders.

5. United Youth Program.

Each church is offered a splendid aid in the United Youth Program which has been developed interdenominationally and appropriated by our own brotherhood. Special literature may be secured from the national office or through the state director.

6. Supporting the program.

The primary importance of religious education to the local church calls for the undergirding of this state program, by special emphasis on the Thanksgiving offering in the church and Sunday school. The

local church should also encourage attendance at summer conferences through granting scholarships to worthy young people. For full information concerning this plan consult the state director.

B. District:

1. District conventions.

For the purpose of undergirding the youth work of the local church, there is provided in each of the district conventions a definite training period for adult leaders of youth. We urge our local church adult leaders of youth to avail themselves of this opportunity for self-improvement.

2. Area conferences.

If it is desired, area conferences may be held within the districts, drawing their attendance from a radius of about 35 miles from the entertaining church. These conferences will be kept as inexpensive as possible.

3. Up-to-date mailing list.

To aid further in the efficiency of our district work, we urge that the local churches keep the state director supplied with an up-to-date mailing list of the personnel of their young people's leaders. This includes the leaders of the three departments of the youth division, namely, the Intermediate, the Senior, and the Young People's Departments (including the Christian Endeavor Society).

4. Christian youth fellowships.

Christian youth fellowships are now held annually in each district. The program offers inspiration, instruction, fellowship, and world vision for the task of the local church.

5. District conference for leaders of youth.

These may be held as often as needed for the purpose of fellowship, inspiration, personal enrichment, and definite training. The expense for holding these conferences will be kept at a minimum.

C. State:

1. State convention.

For a more comprehensive presentation of our state youth program, we use our annual state convention for dissemination of reports and new objectives on the progress of our youth work. This information will be given out through printed reports, public addresses, conferences, and state and national exhibits.

2. Summer conferences.

Our summer youth conferences afford splendid opportunity for the development of trained leadership in the local church. We urge every pastor and church board to give serious thought to these training schools for our young people and to encourage their worthy young people to attend.

D. National:

The program outlined has been built with the idea of co-operating with our national staff in every possible way.

All local church, district, and state youth leaders should make use of the materials that are available through our national office. They

are as follows: United Youth Program for Building a New World, Local Church Service Association booklets, leaflets, *Front Rank*, *Bethany Church School Guide*, and many books which are useful in building youth programs in the local church.

Whenever possible the members of our national staff are anxious to counsel with local groups and give all the assistance possible in carrying out the state youth program.

YOUNG PEOPLE'S WORK COMMITTEE

Leslie A. Crown, Litchfield—state chairman
Warner Muir, Marion—Southern District chairman
K. M. Martin, Kansas—East Central District chairman
D. D. McColl, Atlanta—West Central District chairman
H. L. Barnett, Peoria—Northwestern District chairman
H. G. Elsan, Hoopeston—Northeastern District chairman
Raymond Morgan, Chicago—Chicago Area chairman

STATE ADULT PROGRAM

By State Adult Committee

I. THE INDIVIDUAL

Approach: Individual interest and enlistment are essential in any successful educational enterprise. To get and hold the interest of the individual, our approach must begin within the realm of his own experience. While we begin with the experience of the individual our aim is to enrich and expand that experience. To do this we should have certain objectives toward which we move in our guidance process. These objectives may be briefly stated as follows:

- A. The church should lead people of all ages to a better understanding of God, and to be conscious of fellowship and partnership with him in all of the experiences of life, both personal and social.
- B. The church should lead people of all ages to such an understanding and appreciation of Jesus that they will have a living experience of him as Savior and Lord, be loyal to his cause, and practice the Jesus way of living in their daily conduct.
- C. The church should lead people of all ages to appreciation of individual worth and to see the necessity of progressive and continuous development of Christian character.
- D. The church should lead people of all ages to share in the building of a Christian social order throughout the whole world, based on the principles of the fatherhood of God and the brotherhood of man.
- E. The church should lead people of all ages to participation in the fellowship of the church itself by becoming active members, as a means of making effective the teachings of Jesus in the creation of a Christian society.
- F. The church should lead people of all ages to interpret their lives, the life about them, and the universe itself in terms of the ideals of Jesus, in order to achieve a Christian view of life.

G. The church should lead people of all ages to understand and love the Bible, and also to appreciate other records of Christian experience.

NOTE.—These seven objectives are found stated more fully with explanations for adults in the booklet by Mr. Wilbur C. Parry, entitled *Basic Considerations in Building an Adult Program*.

II. THE LOCAL CHURCH

Approach: In building a total adult program to represent all phases of adult work in the local church, each local church should call together all of its adult leaders and make a joint study of all of its adult work. The meeting may be called by the pastor, either at his own initiative, or at the suggestion of a lay member or lay members who have caught the challenge of a vital comprehensive program for the adults of the church. The following leaders should be at this meeting:

Pastor of the church.

Chairman of the official board of the church.

Chairman of the elders of the church.

Chairman of the deacons of the church.

Chairman of the deaconesses of the church.

Presidents of the adult missionary societies.

Presidents and teachers of all adult classes.

Presidents of all women's organizations.

Presidents of all men's organizations or groups.

Presidents of all adult special interest groups under the auspices of the church.

Church clerk.

Chairman of the finance committee.

Missionary treasurer or secretary, or both, if a church has both.

Superintendent of the Sunday school.

Leader of the choir.

If there is an educational committee made up of age groups, the adult representative should meet with this group.

Someone representing the interests of children, and someone representing the interests of young people of the church.

(Adult workers do not have specific responsibility for children's and young people's work, but they do have a co-operative responsibility for such things as: parent education, general church practices, etc. So to plan most effectively the adult phase of such activities the group needs the help of both children's and young people's work representatives.)

Recognized leader of any other adult agency or activity within the church.

Caretaker or janitor.

As many general representatives of the local congregation as may care to attend.

The booklet, *Planning for Adults in the Church* by Wilbur C. Parry, studied and discussed by the entire group until everyone is familiar with the approach to be made, will be of great value in building the program.

It should be made clear and thoroughly understood from the very beginning, that in the building of a comprehensive adult program for the church,

there is no thought of eliminating existing groups, but rather to bring about a working relationship among them, that all the causes represented in the adult work of the church, and the vital elements in the total program of Christian living be familiar to all groups.

A. Program elements or functions of the local church:

Following is a list of the 13 main church functions or program elements, around which our programs are built:

1. *Attendance*—motivation for attendance, reaching the unreached.
2. *Worship*—through reading, prayer, song, music, offering, etc.
3. *Preaching*—combining worship, instruction, and motivation.
4. *Teaching*—guidance of growing lives.
5. *Study*—Bible study; study of other Christian literature; observations and meditation that stimulate Christian activity.
6. *Stewardship*—sharing of possessions, time, life.
7. *Service projects*—those within the local church: educational, missionary, benevolent, or all voluntary service projects; those in co-operation with other local churches; those in co-operation with civic agencies.
8. *Evangelism*—revival of indifferent Christians; educational evangelism; conversions from among the unchurched; commitment to the perpetual building of the Kingdom of God on earth.
9. *Missionary*—home missions, foreign missions.
10. *Social education*—racial; patriotic (war and peace, temperance, social and economic justice, etc.); leisure-time problems; other matters of social education.
11. *Recreation and social life.*
12. *Administration.*
13. *Leadership education.*

NOTE.—Program helps for these various functions of the local church may be had in the series of pamphlets, *Local Church Service Association*. There are also many other helps available, a list of which may be secured from The Department of Religious Education, 2700 Pine St., St. Louis, Missouri.

B. Organization:

Organization should always be preceded by definitely discovered needs and well-defined purposes. Since it is for meeting needs that organization exists, the kind of organization employed by a local church for its adults should be determined by the needs to be met. So naturally the kind of organization employed differs among local churches. However, there are two main kinds, namely:

1. One organization carrying all the adult program, known as the Adult Department of the local church.

2. Many organizations of adults such as missionary organizations, Ladies' Aid Societies, adult Sunday school classes, men's clubs, women's clubs, etc., with these more or less related in a total program for adults.

III. THE STATE WORK

The approach: In building a total adult program to represent all phases of adult work in the state, we should call together all leaders responsible in any way for the Christian education of adults, and make a joint study

of all of our adult work. Such a call was authorized at a joint board meeting of the state boards in Illinois at the time of the state convention of the Disciples of Christ, held in Canton, September 16, 1935. A joint committee meeting was held in Bloomington, Illinois, September 25, in response to that authorization. That group faced frankly our state adult program, and arrived at certain definite undertakings in the work, as follows:

- A. Existing agencies and enterprises of adults in the state:
 - State conventions.
 - District conventions.
 - Leadership schools.
 - Adult summer conferences.
 - Adult winter conferences.
 - County institutes.
 - Men's brotherhood movement.
 - Women's county fellowships.
 - Other local church, county, district, or state meetings of adults.
- B. Activities of District Adult Committee representatives:
 - Conduct discussions on adult work in conventions.
 - Conduct conferences with local churches on adult work.
 - Promotion of adult work in their respective districts by the creation of vision of the possibility in a total adult program.
 - Promotion of offering for the state work of Christian education and missions through U. C. M. S.
 - Building a mailing list of the key adult leaders in the various churches of their district.
 - Other services that they may render in the Christian education of adults.
- C. Since adult work in the local church is so largely divided between men and women, it is felt that a dual leadership will be more effective. Therefore, we consider the district representatives of the Women's Missionary Society as members of the state adult joint committee. So district and state enterprises for the Christian education of adults become a joint responsibility of these co-ordinated boards and groups.

IV. THE NATIONAL WORK

The approach: In building a total program to represent all the phases of adult work in our brotherhood, representatives from each of the phases of adult work now in progress among us and representatives from each of the states or areas should be called together to face the total task of adult education. This has been done in a very satisfactory way in the adult section of the Curriculum Committee of our brotherhood.

- A. How may the national office be of service to the state, the local church, and the individual?
 - 1. In program suggestions.
 - National workers are in position to know what is being done in each of the states and areas and can share these with us.
 - Also they are working creatively in this field constantly and are familiar with more recent trends and can serve to keep us abreast of the time in this adult field.

2. Provision of curriculum.
 - a. Materials:

Uniform materials; elective materials—Learning for Life series.
(Note—secure *Learning for Life*, booklet, 15c.)
 - b. Methods: experience-centered method.
3. Provide each church desiring it with a packet of materials:
 - a. In the field of adult work, at a minimum of expense.
 - b. In parent education, also at a minimum of expense.

ADULT WORK COMMITTEE

I. E. Metcalf, Chicago—state chairman
 Charles W. Riggs, Mount Carmel—Southern District chairman
 C. W. Flewelling, Decatur—East Central District chairman
 R. E. Booker, Pittsfield—West Central District chairman
 Delaney Votaw, Streator—Northwestern District chairman
 Carl Vissering, Stanford—Northeastern District chairman
 Mrs. I. E. Metcalf, Chicago—Chicago Area chairman

STATE LEADERSHIP EDUCATION PROGRAM

By State Leadership Education Program

I. INDIVIDUAL

A. Teacher:

1. Reading courses—guided reading and study is provided for our teachers through our national office of leadership education.
 - a. Our teachers should correspond with our national leadership education director about these courses and their problems to be met.
 - b. Supplemental reading is found in magazines such as the *Bethany Church School Guide*, *World Call*, and the *International Journal of Religious Education*.
2. The local church should avail its teachers of these courses and the supplemental reading.
3. Visitation—teachers of a given department should be released occasionally to visit a church school that is doing things in their particular department or age level.
 - a. This need not be a visit to a big church school, for many times better work is done in schools not so large.
 - b. Of course we should inform the school visited of the anticipated visit, for the sake of the pupils.
4. We select our key leaders in a given area. We should select our key departments in a given area to which visits can be made.
5. Release of key leaders—a church school should be glad to release its key leaders occasionally to help church schools in a given area or district with their problems.

B. Pastor:

1. The pastor should receive the above materials regularly.
2. Much good preaching material can be had from religious education books.
3. A preaching ministry is not materially different from educational objectives and values. Many ministers have the mistaken idea that preaching and educational values are different.
4. The approach to the minister is not that he is to go to training class. The average minister resents that and rightfully so.
5. We should have a list of courses and guided study for the minister. There is no doubt that the minister would welcome such help.
6. Generally speaking, the minister should either be his own director or be closely related to the educational program of his church.

II. THE LOCAL CHURCH

A. Organization:

1. There should be a director of leadership training in each local church. The pastor should be this director until he can discover and train someone to take his place.
2. There should be a religious education committee in each local church.
3. Where churches are large enough to departmentalize their work on an age-level basis there should be departmental superintendents.
4. There should be on this local church committee these age-level superintendents.

B. Agencies of leadership education in the local church:

1. Workers' conference—every church should have one.
2. Informal training.
3. Noncredit classes.
4. Credit classes—a. First series, b. Second series, c. Third series.
5. Noncredit schools.
6. Credit schools.
7. Conventions—county, district, state.
8. Conferences—young people, adults.

C. Leadership education curriculum:

1. First series—five-hour courses.
2. Second series—ten- or twelve-hour courses.
3. Third series—advanced leadership courses.

D. Local church emphasis in building a leadership education program.

III. DISTRICT AND STATE PROGRAM

A. Function of the district chairman of leadership training:

1. Explain the new set-up in leadership education in his district.
2. Explain and promote all the ways of leadership education in his district.

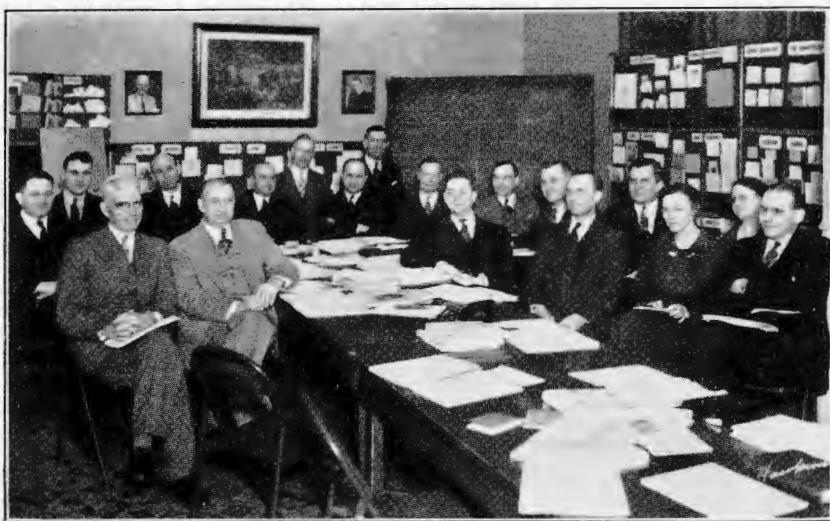
B. The pastor should endeavor to get his teachers or key leaders to the gatherings sponsored for their help.

C. There is a leadership aspect to all of the convention agencies, for we need leadership in all departments and functions of the total church program.

- D. There is a leadership aspect in relation to all church officers. They need training if they are to be leaders as elders, deacons, deaconesses, etc.
 - E. There is the state convention which is becoming more educational in its emphasis. We should seek to get our leadership there for our churches.
 - F. Coaching conferences for leaders.
 - G. Summer conferences for young people.
 - H. Adult conferences.
 - I. Other leaders of leaders' enterprises:
 - 1. Convocation and other interdenominational leadership education enterprises.
 - 2. Goals—Illinois—100 pastors volunteer to help 100 churches train their leaders.
 - 3. In connection with an evangelistic meeting ask someone to teach a course on the "Meaning of Church Membership."
- IV. NATIONAL
- A. Our national office of leadership education exists for but one purpose and that is to serve the state, district, local church and individual.
 - B. The national office helps state and district leaders in conducting leadership education enterprises such as:
 - 1. Coaching conferences.
 - 2. Laboratory schools.
 - 3. Board meetings of indigenous leaders.
 - 4. General advisory capacity.

LEADERSHIP EDUCATION COMMITTEE

E. E. Higdon, Eureka—state chairman
 R. L. Thorp, Centralia—Southern District chairman
 Charles L. Brooks, Paris—East Central District chairman
 R. L. Cronkhite, Petersburg—West Central District chairman
 J. W. Leonard, Rock Island—Northwestern District chairman
 R. M. Luedde, Gibson City—Northeastern District chairman



Illinois Christian Education Commission

LOOKING TO THE FUTURE IN ILLINOIS

THIS year (1936) is a significant anniversary occasion. It marks the two hundredth anniversary of Protestant Sunday school history, the centennial of organized state missionary and Bible school work among the Disciples of Christ in Illinois, and the twenty-fifth anniversary of the National Department of Religious Education of our brotherhood. It is quite proper, therefore, that we appreciate and evaluate the happenings of our first century of organized efforts in Illinois.

Religious education among the Disciples of Christ in Illinois is carried on through the Illinois Christian Education Commission in conjunction with the Department of Religious Education of the United Christian Missionary Society. The Illinois Christian Education Commission is one of the eight regularly accredited agencies of the Disciples of Christ in Illinois reporting to the annual state convention, and assumes its share of the financial obligation for the holding of the convention.

Organization personnel. Nine persons at large, because of their interest in religious education, are elected at the annual state convention, one-third each year for a term of three years on a rotating basis. These nine persons appoint the state educational committee chairmen, who, by virtue of that appointment, become members of the state board. The district educational chairmen are elected at the annual district conventions.

Organization is not an end in itself, but a means to an end. The end is to serve the churches. With the increased demand for service, indigenous volunteer leadership was the only way out. One man, in the person of the state director, simply could not service 678 churches with the greatly increased program we have today.

OFFICIARY OF THE ILLINOIS CHRISTIAN EDUCATION COMMISSION

O. T. Mattox,
State Director

T. T. Swearingen,
National Secretary

STATE BOARD MEMBERS

I. Executives at Large

Terms to expire at the 1936 state convention:

Warner Muir, Marion
Chester B. Grubb, Bloomington
Hubert L. Barnett, Peoria

Terms to expire at the 1937 state convention:

Frank E. Davison, Oak Park
Samuel J. Burgess, Carbondale
Clark W. Cummings, Springfield

Terms to expire at the 1938 state convention:

R. L. Thorp, Centralia
Carrel W. Flewelling, Decatur
Charles L. Brooks, Paris

II. Chairmen of Educational Committees

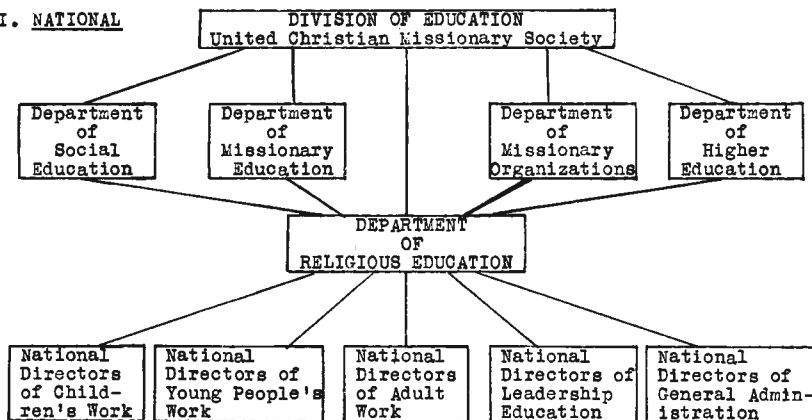
Mrs. Carl Kirby, Tallula—children's work
Leslie A. Crown, Litchfield—young people's work
I. E. Metcalf, Chicago—adult work
Ernest E. Higdon, Eureka—leadership education
William A. Askew, Benton—general administration
Stephen E. Fisher, Champaign—student work

EXECUTIVE COMMITTEE

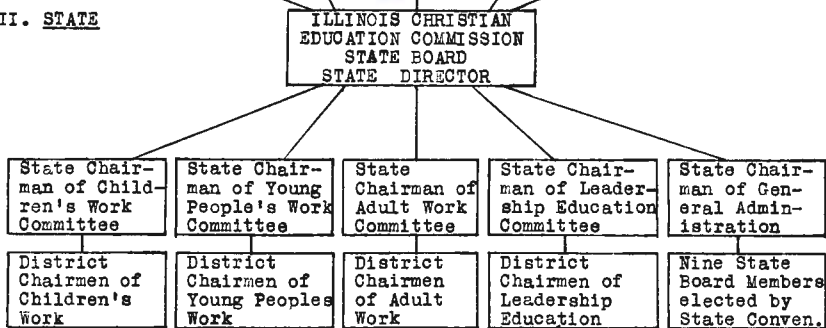
I. E. Metcalf, president of the Commission
Samuel J. Burgess, vice-president of the Commission
Mrs. Carl Kirby, recording secretary of the Commission
O. T. Mattox, state director
T. T. Swearingen, national secretary

CHART OF OUR ORGANIZATION

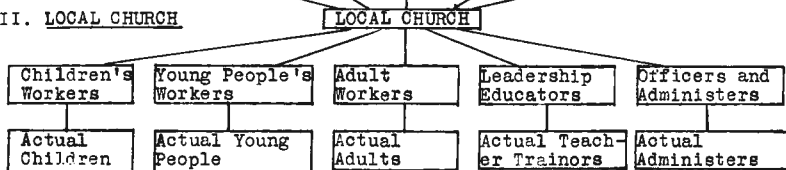
I. NATIONAL



II. STATE



III. LOCAL CHURCH



IV. INDIVIDUAL - Guiding growing life toward desired outcomes in the process of learning to live with and for each other and unto God.

THE publication of these state anniversary booklets and the national booklet, celebrating the Silver Anniversary of Religious Education as an organized task of our brotherhood, is a co-operative enterprise of the Department of Religious Education of the United Christian Missionary Society, the state religious education organizations, and the Christian Board of Publication. This booklet, commemorating the past work of Christian education in the state of Illinois, is presented with the greetings of the three organizations whose co-operative efforts help to carry forward the work in your state.

As you have read this little book you have seen something of the history of the past, the program of religious education which Illinois will pursue in the immediate future, and the organizational set-up which will give direction toward the realization of your adopted goals. Because of its relationship to the Department of Religious Education, the Christian Board of Publication has a part in the educational work in each state. This relationship is threefold. Most of the lesson and program materials of the publishing house are produced under the direction of the Curriculum Committee which was formerly a committee of the Department and is now an agency of the new Division of Christian Education. The Christian Board of Publication also makes large appropriations to the support of the Department's work, and the staffs of the two organizations work in close co-operation in the conduct of all their work, covering not only the development of lesson materials, but extending also to a balanced program of field activities.

Now we turn from a review of the past and a look into the future, to the task at hand, that our efforts may honor the work of the past and bring to realization the dreams and objectives of the future.

DEPARTMENT OF RELIGIOUS EDUCATION
2700 PINE STREET
ST. LOUIS, MO.

STATE OFFICE OF RELIGIOUS EDUCATION
510-11 PEOPLE'S BANK BLDG.
BLOOMINGTON, ILL.

CHRISTIAN BOARD OF PUBLICATION
BEAUMONT AND PINE STS.
ST. LOUIS, MO.

