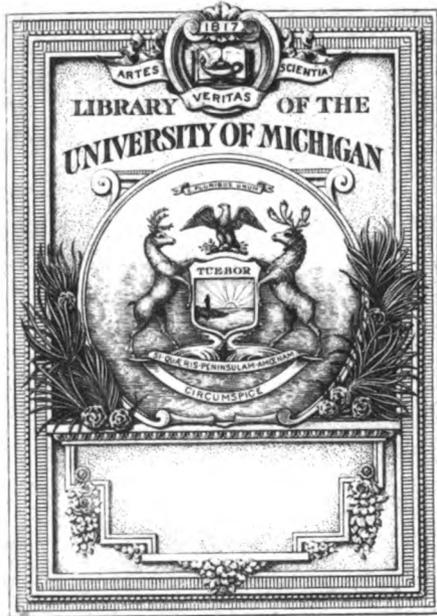


**B** 450701

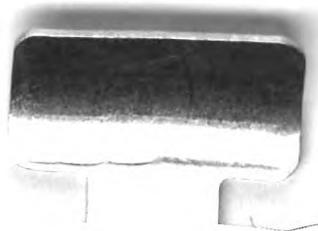
DUPL

Generated at Library of Congress on 2023-06-10 22:36 GMT / <https://hdl.handle.net/2027/mdp.39015069260704>  
Public Domain, Google-digitized / [http://www.hathitrust.org/access\\_use#pd-google](http://www.hathitrust.org/access_use#pd-google)

Generated at Library of Congress on 2023-06-10 22:36 GMT / <https://hdl.handle.net/2027/mdp.39015069260704>  
Public Domain, Google-digitized / [http://www.hathitrust.org/access\\_use#pd-goo](http://www.hathitrust.org/access_use#pd-goo)



RECEIVED IN EXCHANGE  
FROM  
**Lutheran Theological  
Seminary**



*Institute of Social and Religious Research*

---

**THE EDUCATION OF AMERICAN MINISTERS—II**  
*The Profession of the Ministry:*  
*Its Status and Problems*

---

**MARK A. MAY**  
**WILLIAM ADAMS BROWN**  
**FRANK K. SHUTTLEWORTH**  
**JESSE A. JACOBS**  
**CHARLOTTE V. FEENEY**

The Institute of Social and Religious Research, which is responsible for this publication, was organized in January, 1921, as an independent agency to apply scientific method to the study of socio-religious phenomena.

The directorate of the Institute is composed of: John R. Mott, President; Trevor Arnett, Treasurer; Kenyon L. Butterfield, Paul Monroe, Francis J. McConnell, Ernest H. Wilkins and Charles W. Gilkey. Galen M. Fisher is the Executive Secretary. The offices are at 30 Rockefeller Plaza, New York, N. Y.

# THE EDUCATION OF AMERICAN MINISTERS

VOLUME II

The Profession of the Ministry:  
*Its Status and Problems*

By

MARK A. MAY

*In collaboration with*

WILLIAM ADAMS BROWN, FRANK K. SHUTTLEWORTH,  
JESSE A. JACOBS, CHARLOTTE V. FEENEY



NEW YORK

INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH

**Copyright 1934**  
**Institute of Social and Religious Research**  
**All Rights Reserved**  
**Printed in the United States of America**

Generated at Library of Congress on 2023-06-10 22:36 GMT / <https://hdl.handle.net/2027/mdp.39015069260704>  
Public Domain, Google-digitized / [http://www.hathitrust.org/access\\_use#pd-g](http://www.hathitrust.org/access_use#pd-g)

Engels  
Library  
Sethwood Trust  
6-19-21

## ACKNOWLEDGMENTS

It is quite impossible in a brief space to give adequate recognition to all who have aided, in one way or another, in the preparation of this volume. The basic data came from many sources. We are indebted to the United States Bureau of the Census for the bulk of our information concerning the educational status of ministers. We were not only given access to unpublished statistical tables, but were permitted to draw off additional tables from the files. The material thus secured constitute the backbone of this volume.

We are also indebted to the Institute of Social and Religious Research for access to their files which contain a wealth of information concerning urban and rural churches. Members of the staff of the Institute were most generous with their time in helping us analyze and use these data.

Another important source of information was the headquarters of several of the larger Protestant denominations. From the files and, the most important, from the personal knowledge of many officials we received a large body of valuable data concerning the denominational aspects of ministerial education.

We wish to record our deep appreciation to the 2,500 ministers the country over who answered our questionnaires concerning their problems, duties, activities, experiences and professional histories. In addition to these there were sixty ministers in Windham County, Connecticut, and 240 in South Chicago who granted to our field men extended interviews. Without the contributions made by these ministers this volume would have been quite inadequate.

The analyses of the data and the preparation of the volume are the work of the staff of the study. Dr. Frank K. Shuttleworth did the bulk of the statistical work and prepared many of the statistical chapters. Mr. Jesse A. Jacobs made all of the case studies and organized the chapters which contain them. Miss Charlotte V. Feeney interviewed many denominational officials, consulted published denominational documents, and prepared the greater part of chapter v.

Dr. William Adams Brown, the theological consultant, has kept in close contact with the work as this volume proceeded. He has read the manuscript carefully and has made numerous suggestions and revisions.

We are indebted to our advisory committees (whose names appear in the introduction to Volume I), to the Executive Committee of the Confer-

*Acknowledgments*

ence of Theological Seminaries, and to the staff of the Institute of Social and Religious Research, for their constant interest and sympathetic criticism.

MARK A. MAY.

New Haven,  
June, 1933.

# CONTENTS

	PAGE
Acknowledgments . . . . .	V

CHAPTER

i. Introductory . . . . .	I
---------------------------	---

## PART I

### THE MINISTER AND HIS EDUCATION

ii. The Educational Status of Protestant Ministers in the United States . . . . .	11
iii. Trends in the Education of Ministers . . . . .	20
iv. The Wider Backgrounds and Experiences of Ministers . . . . .	35

## PART II

### THE MINISTER AND HIS DENOMINATION

v. How Denominations Provide for the Education and Care of Their Ministers . . . . .	55
vi. The Ability of the Church to Support a Trained Ministry . . . . .	102

## PART III

### THE MINISTER AND HIS WORK

vii. The Work the Church Expects of Its Ministry . . . . .	125
viii. The Work of the Pastor as He Sees It . . . . .	143
ix. Problems Reported by Rural and Urban Ministers . . . . .	176
x. The Work of the Pastor from the Community Standpoint (Statistical Studies) . . . . .	217
xi. The Work of the Pastor from the Community Standpoint (Case Studies) . . . . .	237

## PART IV

### THE RELATION OF THE MINISTER'S TRAINING TO HIS SUCCESS

xii. The Relation of Training to Objective Measures of Success . . . . .	245
xiii. The Relation of Training to Success as Measured by Social Criteria . . . . .	276

CHAPTER	PAGE
xiv. How Successful Rural Ministers Work . . . . .	283
xv. How Successful Urban Ministers Work . . . . .	302
xvi. Training Associated with Success . . . . .	340
✓ xvii. The Minister's Appraisal of His Training . . . . .	348
xviii. Summary and Conclusions . . . . .	375

*Index*

395

## TABLES

TABLE	PAGE
i. Proportions of Trained Ministers, Original and Revised Census Data and Proportions of Churches Served by the Four Classes of Ministers . . . . .	14
ii. Academic and Theological Standards for Licensure and Ordination as Prescribed by Denominational Law . . . . .	93
iii. Types of Activity Churches Wanted Ministers to Stress . . . . .	132
iv. Schematic Outline of Measures of Religious Forces in Villages, Cities, and States . . . . .	219
v. Inter-correlations of Four Composite Measures of Religious Forces in Villages, Cities, and States . . . . .	221
vi. Relative Importance of Various Factors Associated with Training and Success . . . . .	252
vii. Size of the Principal Churches Served by Trained and Untrained Ministers, Census Data, Averages of Averages . . . . .	256
viii. Size of Churches Served by Trained and Untrained Ministers, Questionnaire Data . . . . .	260
ix. Summary of Yearbook Data . . . . .	265
x. Size of Churches Served by Matched Pairs of Trained and of Untrained Ministers . . . . .	269
xi. Degree of Success Believed to Have Been Achieved by 126 Pastors in South Chicago with Conventional Types of Ministerial Work . . . . .	307

## FIGURES

FIGURE	PAGE
1 Proportions of Trained Ministers, Original and Revised Census Data, and Proportions of Churches Served by the Four Classes of Ministers . . . . .	15
2 Training of Ministers in Twenty-three Denominations, Census Data, 1926 . . . . .	17
3 Per Cent. of College Graduates among Congregational Ministers in New England—by Decades 1665 to 1835, and in 1926 . . . .	21
4 Per Cent. of Male Graduates of Academic Departments of Colleges and Universities Entering the Ministry, 1642 to 1930 . . . . .	24
5 Proportion of Seminary Graduates Entering Active Ministry . . .	27
6 The Output of Protestant Male Graduates of Seminaries Relative to Needs as Measured by Population, Churches and Ministers .	29
7 First and Last Positions Held by 1,040 Graduates of 1900-1904 . . .	31
8 The Nativity and Color of Clergymen, 1920 . . . . .	37
9 Per Cent. of Ministers Reporting that Parents' Education Averaged Better than Grammar School . . . . .	40
10 Per Cent. of Clergymen Aged Forty-five and Over, Census Data, 1920 . . . . .	44
11 Schematic Picture of the Life Histories of Groups of Ministers . .	46
12 Average Annual Salaries of Clergymen Compared with Those of Selected Professional Groups, 1928, or Nearest Year . . . . .	103
13 Annual Average Salaries of Ministers Compared with Those of Wage, Clerical and Small-salary Workers, 1928 . . . . .	105
14 Nominal and Real Earnings of Ministers . . . . .	106
15 Real Earnings of Ministers and of Employed Workers in Terms of 1890-99 Dollars . . . . .	108
16 The Relation between Capacity to Support a Trained Ministry and the Proportion of Well-trained Ministers . . . . .	110
17 Growth in Churches and Population . . . . .	116
18 Frequency with which Certain Activities are Performed . . . .	150
19 Relative Importance and Difficulty of Six Types of Activities According to Six Measures—One Group of Ministers . . . . .	173
20 Relative Importance and Difficulty of Six Types of Activities According to Six Measures—Four Groups of Ministers . . . . .	175
21 Absence of Correlations between Organizational and Financial Indices . . . . .	222

FIGURE	PAGE
22 Correlation between Density of Churches and of Sunday Schools	223
23 Influence of Composition of Population on Density of Religious Organizations . . . . .	227
24 Influence of Mobility of Population on Membership in the States	231
25 Average Number of Members Served in the Principal Churches of Four Classes of Ministers in Urban Areas of the United States	254
26 Average Number of Members Served in Principal Churches by Four Classes of Ministers in Urban Areas—Selected Denominations and Geographical Divisions . . . . .	255
27 Average Number of Members Served by Trained and Untrained Ministers—Questionnaire Data . . . . .	259
28 Average Number of Members Served by Trained and Untrained Ministers—Yearbook Data . . . . .	262
29 Membership Gains by Promotion and by Earned Accomplishment of Subgroups of Trained and Untrained Ministers—Yearbook Data . . . . .	263
30 Membership Gains by Promotion and by Earned Accomplishment: Averages of Relatives for Six Measures of Size—Yearbook Data	264
31 The Size of Churches Served by Trained and Untrained Ministers Summarizing Census, Questionnaire, and Yearbook Data . . .	266
32 Probably Significant Differences in the Efficiency of Churches Served by Trained and Untrained Ministers . . . . .	274
33 The Size and Efficiency of Churches Served by Ministers Receiving High and Low Grades While in Seminary . . . . .	346
34 Values of Theological Education as Judged by Four Contrasting Groups of Ministers . . . . .	350
35 Degree of Help Received from Theological Education in the Performance of Six Types of Activities . . . . .	357
36 The Importance and Difficulty of Six Types of Activities, and the Relative Amount of Help Received from Theological Education	358
37 The Importance and Difficulty of Six Types of Activities in Relation to Amount of Help Received—Four Groups of Ministers .	359

## CHAPTER I

### *Introductory*

#### THE PURPOSE OF THE STUDY

THE purpose of this study is to lay a foundation for the improvement of theological education in the United States and Canada. This foundation is four-square. It consists first of a body of facts concerning the recent trends in American theological education and its present status, offered in a form that will be useful not only to the experts and specialists in this field but also to a great body of intelligent laymen who have a practical interest in the training of a competent and efficient ministry. Second, it consists in an analysis of the factors that condition theological education and determine the problems that face those who are concerned with the recruiting and training of ministers. Third, it consists in the pooled experiences of colleges, seminaries and denominational boards, which they have accumulated over a period of years in their endeavors to provide the most effective training for ministers. Fourth, it consists in an interpretation of the facts, and a practical plan for the continued investigation of ministerial education and for an agency that will work with colleges, seminaries, and denominational boards with a view to the practical improvement of theological education.

#### THE SCOPE OF THE STUDY

The scope of the study may be indicated by a brief outline of the three volumes of the report. In Volume I, which has to do with the fourth or interpretative phase of the work, an attempt is made to draw together the major findings of the two more technical volumes, II and III, and to tell what these findings mean for future theological education. An important feature is the effort to show denominational officials and seminary faculties, and others who are responsible for theological education, what bearing the facts of the study have on the improvement of the entire situation.

In the part of the report presented here in Volume II, the approach is from the viewpoint of the profession of the ministry as a whole. First the facts regarding recent trends in the education of Protestant ministers are given, then the facts regarding the present status of theological education. These are followed by an analysis of the factors that account for the present situation and determine the problems involved in improvement. The major factors are the backgrounds and training, the denominational setting, and

the task of the minister. These factors are not only analyzed into their component parts, but are also interrelated for the purpose of discussing the correlations between type of training and degree of success.

In Volume III, the approach is from the point of view of the institutions that train ministers; the purpose being to show theological seminaries as they are, and their work as it is related to the major facts presented in Volume II. Volume III gives, therefore, an analysis of a selected group of seminaries from the point of view of their aims and objectives, their curricula, and their educational standards. This is followed by a study of seminary teachers, teaching methods, and teaching facilities. Following this is an analysis of the sources, backgrounds, abilities, and previous training of seminary students, showing how the work of the seminaries is adapted to the problems and needs of the students. Then comes a section on the seminaries from the point of view of their religious activities; and the volume closes with a study of the relations of seminaries to their wider constituencies.

#### FACTORS THAT CONDITION MINISTERIAL EDUCATION

The major problem of this entire study is to ascertain the status of and trends in ministerial education and to analyze the factors that condition it, for the purpose of clearing the way for needed improvements. The report will deal throughout with complicated sets of factors and their interrelations. To give the reader a general perspective of these factors, we present here a preliminary analysis of them. For the purposes of convenient discussion, they may be classed in four groups. In the first group we place the strictly denominational factors which arise from the simple but important fact that theological education is professional training for leadership in the church. These are called *denominational factors*. In the second group are the factors that grow out of the work of the minister as it is carried on from day to day in the parish. These are called *service factors*. The third group contains all those factors that are involved in the background and environment of the minister and that condition his education. These are called *background factors*. In the fourth group are all the *institutional factors*, especially those involved in the organization and maintenance of theological seminaries.

In the present volume, the major emphasis will be placed on the first three groups; in Volume III, it will be on the fourth group with references back to the first three. In all three volumes, all factors enter in varying degrees.

Since these factors constitute the framework of this report, they will be described briefly here to give a general perspective to the chapters that follow.

#### DENOMINATIONAL FACTORS

The first thing to be taken into account in any study of theological education is the fact that it is a form of professional training preparing men and

women for leadership and service in the church. There are at least three ways in which theological education is conditioned by this central purpose of preparing leaders for the church. First, theological education must take account of the fact that the functions of the ministry and the purpose of the church are carried on through an elaborate organization of local, national, international, denominational, and interdenominational bodies. The minister has to do with this organization and must, therefore, understand it.

In the local community, we have the various federations of churches; in the nation, the Federal Council of the Churches of Christ in America; in the international field, the Continuation Committees of the Ecumenical Conferences of Stockholm and of Lausanne. These organizations vary widely in influence and authority. But all witness to the growth of a new spirit which is breaking down denominational barriers and opening the way to a line of advance of which ministerial education must take account.

There are also the various boards of home and foreign missions, the boards of education and of ministerial relief, and the whole group of educational and philanthropic agencies through which the denominations function as a whole. These find their fitting climax in the interdenominational missionary agencies of national character like the Home Missions Council, the Foreign Missions Conference, and the International Council of Religious Education; and in the international sphere in such organizations as the International Missionary Council and its allies, the World Student Federation, and the International Y. M. C. A. and Y. W. C. A.

All these affect the work of the church and its ministry. All offer forms of service additional to, and in many respects different from, the ordinary pastoral ministry. With all of these, therefore, persons responsible for ministerial education must concern themselves.

Secondly, theological education is conditioned at many points by a multitude of practices and standards which the various denominations have adopted. When a man enters the ministry, he does not enter the ministry in general, but the ministry of a particular denomination with a history and standards of its own. What he will need to do within broad lines is defined for him by the denomination which he enters and, while he is no doubt free to use his influence as a member of his church to change its methods and improve its procedure, the range of variation that is open to him is limited by conditions he cannot control.

Thirdly, it should be remembered that it is the church itself that directly or indirectly controls the whole business of theological education and supports and maintains essentially the whole body of its graduates. Occasionally, denominational control of theological seminaries is direct. More often control is exercised through boards of trustees composed of denominational officials and lay readers. While legally these boards are independent and

limited only by the charters and constitutions of their seminaries, the denominational control is nevertheless effective.

In addition to this indirect but effective control through boards of trustees, there are other important relationships. In large part, it is the local church that recruits the students of the seminaries. It is the denomination that prescribes the minimum education for ordination and encourages or discourages a high level of training in its ministry. Finally, it is the local church that calls, or fails to call, the seminary graduates to its service. The number of local congregations whose educational level leads them to believe in the value of professional training and whose resources enable them to command the services of a trained minister is an important factor determining the output of the seminaries.

#### THE WORK FOR WHICH MINISTERS ARE TRAINED

It is obvious that the work of the local pastor is one of the most critical factors in theological education. This work is defined in many ways. First, by denominational authorities as we have just seen; secondly, by local church officials and prominent laymen, and in fact by the entire congregation itself; third, by the conceptions which the minister brings with him to the field; and fourth, by the problems that grow out of the local environment.

The environment in which the church is located conditions theological education in three ways. First, it determines the fortunes of the church, whether it shall grow and flourish or whether it shall decline; secondly, it sets some of the major problems for the pastor, especially social service problems; and, thirdly, it determines to a considerable degree the kinds of men who go into the ministry. This leads to the discussion of the third set of conditioning factors.

#### THE SOCIAL ENVIRONMENT AND BACKGROUNDS OF MINISTERS

By the social environment, using that term in its most general sense, is here meant all of those influences, historical, economic, racial, cultural, by which the character of a civilization is determined at any particular time. This environment affects the teacher of theology, not only indirectly through the influence which it exerts upon the church for whose service he is to train his students, but directly through the equipment with which it furnishes these students and the problem with which it confronts them when they graduate.

In studying the influence of this environment, we have found it convenient to discriminate three different ways in which it makes itself felt. The first is through the homes from which the students for the ministry come; the second through the communities in which their work is to be done; the third, through the more far-reaching influences, national and

international, which determine the civilization of their country or of their epoch. Here we can refer to these only in the most general terms, leaving a fuller consideration to later chapters.

Of primary importance for the work of the educator are the homes from which his students come. This, true of all forms of education, is especially true of religious education. There are two ways in particular in which the home affects the teacher's work. It determines the interest which his students bring to their studies, and it furnishes no small part of the equipment that fits them to make profitable use of this.

As far as the first is concerned, the connection is obvious. More than any other human interest, religion is an affair of the whole personality. It is not a matter of a set of doctrines to be believed or of precepts to be practiced, but of an attitude toward life which affects the emotions as well as the mind and the will. It is clear then that the supply of men for the ministry will depend in no small measure upon the existence of homes in which there is vital religious faith and the ideal of the ministry is presented in forms that are attractive and compelling. Statistics show that in the past, the ministry has been largely recruited from the sons of ministers or of laymen who have been actively committed to the work of the church.

A second way in which the home affects the work of the theological teacher is in the equipment with which it furnishes the students who come to him. Where the home is one in which scholarly interests are pursued, good books read, and active interest taken in questions of national and international importance, the son or daughter will bring to college or seminary an equipment that will fit him or her to profit by later studies as no one can who has not these advantages. It follows that any change in the character of the homes from which ministers are recruited which will mean a lessening of the number of candidates drawn from homes of liberal culture and vital piety will handicap the teacher, who must in the short years of the seminary course try to make up for this deficiency.

Another factor that has an important bearing on the training of the minister is the community in which his work is to be done. The church, in addition to its work as a purely religious center, has always performed social functions of an educational and philanthropic kind. In the United States, partly as a result of democratic history and tradition, and partly as a result of the pioneer conditions and rapid expansion of population and enterprise, these wider functions of the church have often assumed considerable proportion. Denominations differ in theory as to how far the church can wisely assume these wider functions. But in practice all have assumed them to a greater or less extent. In preparing men for the ministry, therefore, it is important to know what these functions are, and to determine how far the seminary as such can wisely prepare men for them.

One section of this study will be concerned with a survey of the existing conditions that face the minister in selected urban and rural communities, and will discuss the effect upon his work of changes that have taken place in these communities. Many important educational problems are raised by these changes. These are in part theoretical, as to how far it is wise, in view of the uncertainty of the ministerial calling and the rapid changes that are taking place in it, to attempt to train men for a differentiated ministry. Others are practical, having to do with the extent to which knowledge of existing conditions and problems should be included in the curriculum and the way in which this should be done.

More baffling are the problems presented by the third phase of the social environment, of those wider relationships—economic, cultural, political, racial—in which the minister is involved as a member of a particular nation and, in the last analysis, as a human being subject to all the complex influences of which the vague thing we call modern civilization is composed. In the national field, we have the whole group of relationships that determine a man's relation to his fellow-men in the economic and industrial sphere and give rise to the problems which we often sum up under the name of the "Social Gospel." In the international field, we have another group of problems which grow out of the relation of nations and of races, not the least of which is the problem that has to do with the duty of the Christian toward war. These are complicated by the fact that through its missionary work, the Christian church is brought into direct contact with every form of national culture and life, and so with all the problems which these nations are facing, both in their internal life and as members of the family of nations.

#### THE METHOD AND DATA OF VOLUME II

The materials for Volume II were collected from many sources. They are mainly of two kinds: statistical and case studies. Statistical data have been taken from the 1926 *United States Census of Religious Bodies*, from the United States population censuses, from annual and biennial reports of the United States Office of Education, from the statistical sections of denominational yearbooks, and from other miscellaneous sources of printed statistics. Unpublished statistical data were supplied by the United States Bureau of the Census, by the Institute of Social and Religious Research which turned over to us valuable source material collected in its studies of rural and urban churches, and by certain denominational boards that gave us data which were being collected for various purposes.

In addition to the above types of statistical data which were furnished to us, we collected on our own account a considerable amount through an elaborate set of questionnaires which we circulated among 5,000 or more ministers. Our three major schedules were styled "Pastor Portraits," "Parish Pictures," and "Parish Performances." On the "Pastor Portraits" blank, the

minister recorded his home backgrounds, his training, his experiences, an evaluation of his professional training, and certain rough indications of his success. On the "Parish Pictures" schedule, he recorded the organization and activities of his church, its membership, financial strength, its various organizations and activities. The "Parish Performances" schedule was designed to bring out in a systematic way the minister's view of his duties, activities, and problems, together with an estimate from him of the relative degrees of difficulty, importance, and help received on each from the seminary or from his professional training.

Considering the fact that there is a universal and well-justified prejudice against questionnaires on the part of ministers and other professional men, our success with these three very long schedules was nothing short of phenomenal. Fully 40 per cent. of the ministers to whom the schedules were sent by mail replied in one way or another. The actual writing time required to fill out all three of them, we estimate at two to five hours. Many ministers supplemented their schedules with long descriptive letters. Surely this cordial response reflects a deep and widespread interest in the problem of ministerial education.

The adequacy and reliability of our statistical data will be discussed at the points where the data are introduced into the chapters. In general, they are reliable as far as they go; but they are not always adequate. In fact, one of our great disappointments was to find that so few denominations have data on their ministers beyond figures showing their number. Most are equipped with almost an endless variety of church and organizational statistics concerning members and finances. Only two or three of the larger denominations could give us any data at all on the educational status of their ministers. Nearly all could tell us how many of their ministers were employed in pastorates; but only a few knew the number in other forms of religious work, the number unemployed, and the number in other vocations. Only two denominations could tell us how many of their ministerial candidates were students in their own seminaries, how many were in seminaries of other denominations, and how many were not in school at all. For all these shortcomings, we do not blame the denominational authorities. Statistics are costly to collect and tabulate, and are of limited value when tabulated. It is suggestive, however, that they know much about their churches and relatively little about their ministers.

Statistical data require, for their analysis and treatment, the use of statistical methods which are in many instances highly technical and difficult for the lay reader to follow. The logic, however, is usually simple and easily understood. In so far as it is humanly possible, we have tried to spare the reader the inconvenience of statistical terminologies and techniques, and in the text to present only the simple logic of the analysis. Nevertheless, the findings are in the nature of the case quantitative. While we have placed in

an appendix virtually all of our statistical tables, yet the text still contains many figures. The reader who dislikes per cents., averages, and other quantitative terms is hereby warned that both this volume and the one following will levy a severe tax on his patience and Christian fortitude. Our task is to make these two volumes source books of facts rather than treatises on theological education.

The second type of data are case studies. Realizing that there is a grain of truth in the trite wisecrack that "figures don't lie but liars do figure," and realizing still more fully that statistics often *prove* but seldom *convince*, we have attempted so far as possible to put meat on our statistical bones by collecting concrete case material bearing on our major problems.

We selected two rural areas, Windham County in Connecticut, and McHenry County in Illinois, and one urban section, the South Side of Chicago, in which all or nearly all ministers were interviewed and their parish situations analyzed. In these areas, certain social surveys had already been made providing us with a background of data against which we set the churches and their problems. These case studies were made from the point of view of the minister and his particular local problems. The experiences, training, and aptitudes of the minister were secured by an interview. Visits were made to his church and its various meetings. Every effort was made to get an intimate and vital concept of the church and its problems. In addition, after the completion of the interviews, many of these ministers filled out the more formal questionnaires.

The type of data sought includes descriptions of the early background of the minister, the type of community in which he was reared, his past experiences up to and including his present pastorate, his personal characteristics including physique, temperament, habits, interests, etc., and his methods of leadership. It also involves a study of the attitudes of the laymen, of the social and economic background, as well as any factors peculiar to the local situation.

But equally important to an analysis of the minister's work in his parish, or the opinions of the minister or the laymen concerning the importance of it, is an exacting analysis of the social backgrounds of the communities. This community analysis offers data that reveal not only the *status quo*, but also the types of activities that religious and educational agencies have not even yet considered.

These case studies were all aimed at understanding the duties, activities, and problems of the minister. They were in no sense intended as community surveys. Neither were we concerned with an analysis of the institutional aspects of the church. Our emphasis has been on the minister and his work, and especially on how his training is related to the way in which he does his work.

**PART I**  
**THE MINISTER AND HIS EDUCATION**

## CHAPTER II

### *The Educational Status of Protestant Ministers in the United States*

#### A GENERAL PREVIEW OF THE FACTS

One of the major aims of this study is to present the facts concerning the amounts and kinds of education that American Protestant ministers have received. We shall present first a bird's-eye view of the situation and then proceed to a more detailed analysis of the data. It is commonly known that the educational status of Protestant ministers in the United States,<sup>1</sup> as measured by the standards of graduation from college and seminary, is very low. Analysis of the returns of the 1926 *United States Census of Religious Bodies* shows that only 35.1 per cent. of 75,124 ministers in the service of nineteen large white Protestant denominations are graduates of both college and seminary.<sup>2</sup> Fourteen and seven-tenths per cent. are graduates of a college but not of a seminary, 11.0 per cent. are graduates of a seminary but not of a college, and 39.2 per cent. are not graduates of either a college or a seminary. A discussion of the accuracy of these figures later in this chapter shows that certainly not more than a third and probably not more than a fourth of the white Protestant ministers who were serving churches in 1926 were graduates of both a college and a theological seminary, and at least two-fifths and probably half were not graduates of either a college or a seminary.

The original analysis of the data by Fry also gives the figures for three large Negro bodies, the African Methodist Episcopal, the Colored Methodist Episcopal, and the Negro Baptist. Only 7.4 per cent. of the ministers serving these churches in 1926 were reported as graduates of both college and seminary, while 85.2 per cent. were reported as not graduates of either a college or a seminary. Clearly the educational status of colored Protestant ministers is much lower than that of white Protestant ministers.

While our study of theological education does not include Roman Catholic clergymen, it is interesting to note by way of contrast that 68.2 per cent. of them are reported by the census as graduates of both a college and a theological school, 3.6 per cent. of a college only, 21.6 per cent. of a seminary only, and that 6.6 per cent. are reported as non-graduates. From this it is

<sup>1</sup> We regret that similar data concerning Canadian ministers are not available.

<sup>2</sup> See Table 50, Appendix B, for summary data. For original detailed data see Fry, C. Luther, *The U. S. Looks at Its Churches* (New York: Institute of Social and Religious Research, 1930).

obvious that the educational status of Roman Catholic priests, as measured by graduation standards, is higher than that of Protestant ministers considered as a single group. It should be said, however, that certain Protestant bodies show percentages of college and seminary graduates that are even higher than those of the Catholic clergy. To this point we shall return later.

The next matter of importance revealed by the census data of 1926 is the number of churches that are served by Protestant ministers who are non-graduates in proportion to the number served by ministers who are graduates of college and seminary. It often happens that one minister serves more than one church, so that the total number of churches served is greater than the number of ministers. Census data on this point are available for only thirteen white Protestant denominations. The figures show that the graduates of both college and seminary serve on the average 1.38 churches per minister; the graduates of college only serve 1.55 churches per minister; the graduates of seminary only, on the average 1.49 churches per minister; and the non-graduate, 1.77 churches per minister. Assuming that these averages will run about the same in the nineteen white Protestant bodies, we have estimated that only 20.3 per cent. of all the churches of these nineteen denominations were, in 1926, being served by ministers who were graduates of both college and seminary, that 18 per cent. were being served by men who were graduates of college only, 11.3 per cent. by men who were seminary graduates only, and 50.4 per cent. by men who were not graduates of either a college or seminary.<sup>2</sup> This situation, however, is not as bad as it seems, because the 20.3 per cent. of the churches that are served by the graduates of college and seminary are, for the most part, the larger city churches; while the 50.4 per cent. of churches served by the non-graduates are, for the most part, the smaller rural churches.

#### A FURTHER ANALYSIS OF THE FACTS

The situation presented by the above figures is indeed a serious one. We turn now to a more detailed analysis of the entire educational situation among Protestant ministers, in the hope that such an analysis will reveal strategic points of attack. The first step in this analysis is to scrutinize the census data with a view to determining, if possible, their accuracy and adequacy. In the first place, it should be noted that the *United States Census of Religious Bodies* is practically 100 per cent. complete. The government enjoys the confidence and support of all kinds of religious organizations, and through its post office machinery was able to get a return from virtually every local church. Furthermore, Fry compared the census returns with

<sup>2</sup> The estimates are based on our revisions of the census data that are given later in the chapter.

comparable data collected independently by certain denominations and found a high degree of consistency in the two bodies of facts.

Our concern here is not so much with the completeness of the federal census as with certain inaccuracies made by the churches in reporting the education of their ministers. In the first place, to each church a blank was sent that was usually filled out by the minister; but in the absence of the minister, it was filled out by a layman. One of the questions on this blank was to state the name of the college and the seminary from which the minister was graduated. If both a college and a seminary were mentioned, the minister was put in the first group (i.e., graduate of both college and seminary); if the seminary was left blank but the college mentioned, he was classed as a graduate of college only; if the seminary was filled in and the college left blank, he was classed as seminary only; if both were blank, he was classed as a non-graduate. But as Fry points out, the Bureau of the Census always gave the minister the benefit of the doubt in cases of uncertainty as to where he should be classified. Fry's comments on this point are:

"A very liberal interpretation was placed on the terms 'college' and 'seminary.' An institution listed by a minister as an institution of higher education was considered to be one unless the name clearly indicated on its face that it was not of college or seminary rank. Indeed, if a minister simply stated that he was a graduate of a college or seminary, he was placed among the graduates though he failed to state the name of the institution. Moreover, it was assumed, unless there was direct evidence to the contrary, that each minister was a graduate of the institutions that he listed, although it was recognized that some ministers filled in the names of institutions they had attended but from which they had not been graduated. Thus the findings . . . are apt to overestimate rather than underestimate the actual number of ministers that are graduates of colleges or seminaries. This conclusion is confirmed by comparing the results of the 1926 Census with those of a special denominational inquiry recently made into the educational status of Methodist Episcopal ministers. The Government returns, as interpreted by the Census Bureau, indicate that 24 per cent. of all Methodist Episcopal ministers are graduates of both college and seminary, while the study by the denomination itself shows that only 20 per cent. of the 11,275 ministers investigated have 'reached the full standard of college and seminary training.'"<sup>4</sup>

In connection with another aspect of the present study, copies of the original census returns (minus names of ministers and churches) were obtained for some 6,000 Protestant ministers of the six largest denominations in selected rural and urban areas. Of these, 2,398 were classified by the census as seminary graduates. Reclassifying these 2,398 cases shows that only 1,776 actually named one of the two hundred seminaries that are recognized

<sup>4</sup> C. Luther Fry, *The U. S. Looks at Its Churches* (New York: Institute of Social and Religious Research, 1930), p. 63.

as such in the reports of the United States Bureau of Education, that 406 named Bible schools or training schools or institutions not recognized as seminaries by the Bureau of Education, and that 216 failed to give the name of any institution, merely asserting that they were seminary graduates. If by "seminary graduate" we mean at least high-school graduation plus the successful completion of three years of seminary study, approximately the standards of liberal arts colleges (which is approximately the standard of the Bureau of Education), then it is certain that the census results exaggerate somewhat the proportion of seminary graduates. Of the 2,398 cases, possibly 622, or 25.9 per cent., are not seminary graduates. At least 406, or 18.6 per cent., of the 2,182 cases naming institutions are not graduates of seminaries. A straight average of these figures indicates that about 22.2 per cent. of the ministers classified by the census as seminary graduates are not seminary graduates at all. (See Table 52, Appendix B.)

A similar procedure applied to the original returns of 2,376 Protestant ministers classified as college graduates and checked against a list of 646 universities and colleges recognized as such by the Bureau of Education indicates that 13.4 per cent. are probably not college graduates. (See Table 51, Appendix B.)

It is believed that these data are sufficiently representative to warrant revision of the census results. Considering first the nineteen white Protestant groups, the revised data indicate that 23.6 per cent., instead of 35.1 per cent., of their ministers are both college and seminary graduates, and that 45.6 per cent., instead of 39.2 per cent., are not graduates of either a college or seminary. While the original data show that 46.1 per cent. are seminary graduates, the revised figure is 35.8 per cent. (See Table I and Figure 1.)

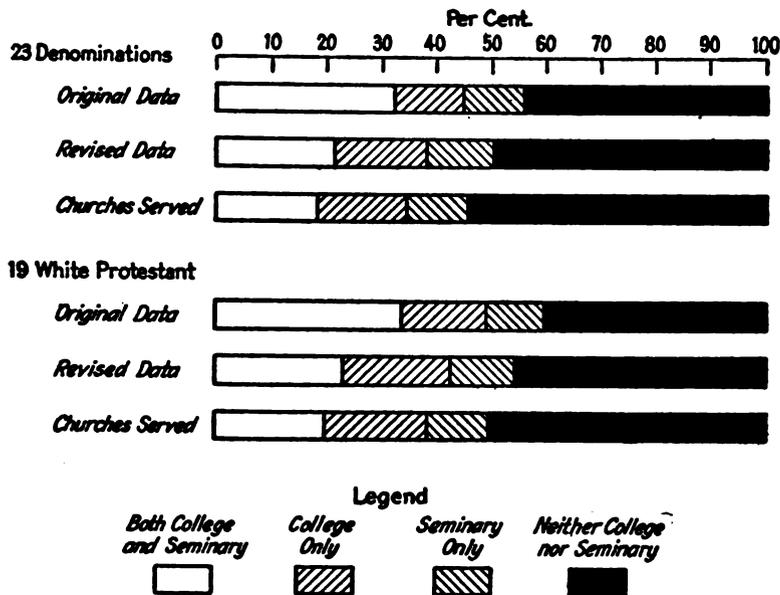
TABLE I—PROPORTIONS OF TRAINED MINISTERS, ORIGINAL AND REVISED CENSUS DATA, AND PROPORTIONS OF CHURCHES SERVED BY THE FOUR CLASSES OF MINISTERS

	Both College and Seminary Graduates %	College Only Graduates %	Seminary Only Graduates %	Neither College nor Seminary Graduates %
<b>In Twenty-three Denominations</b>				
Original census data . . . .	33.1	12.2	11.2	43.4
Revised census data . . . . .	22.3	16.1	12.2	49.4
Churches served . . . . .	19.1	15.5	11.3	54.1
<b>In Nineteen White Protestant Denominations</b>				
Original census data . . . .	35.1	14.7	11.0	39.2
Revised census data . . . . .	23.6	18.6	12.2	45.6
Churches served . . . . .	20.3	18.0	11.3	50.4

The situation for the twenty-three denominations including the Catholics and three Negro bodies is very similar. Revised figures indicate that 22.3 per cent., instead of 33.1 per cent., are graduates of both college and semi-

FIGURE I

PROPORTIONS OF TRAINED MINISTERS, ORIGINAL AND REVISED CENSUS DATA, AND PROPORTIONS OF CHURCHES SERVED BY THE FOUR CLASSES OF MINISTERS



About a third of the ministers of nineteen white Protestant denominations are graduates of both college and seminary, according to the original census data; but the more precise revised data indicate that the proportion is only a fifth. Less than a fifth of the churches of these denominations are served by graduates of both college and seminary, while about half are served by men who are not graduates of either college or seminary.

nary; and that 49.4 per cent., instead of 43.4 per cent., are not graduates of either college or seminary. Since 77.6 per cent. of all churches are included in these twenty-three denominations, the results are probably not far from the situation for the entire enterprise of organized religion in the United States. If anything, the situation for the United States as a whole is somewhat worse, for the reason that the twenty-three denominations include essentially all the largest and strongest bodies. The denominations that have not been studied have 22 per cent. of the total number of churches and are divided into many small sects, largely rural, and average fewer members per church and much smaller expenditures per church. While the denominations that have not been studied make up 22 per cent. of the churches, they control only 15 per cent. of the seminaries, which enroll only 7 per cent. of the theological students.

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

It can be shown from independent data that this analysis presents a close approximation to the present status of ministerial leadership. At a later point, data will be presented showing (a) the number of Protestant male graduates of seminaries recognized by the Bureau of Education from 1873 to 1926; (b) the proportions of these that entered pastoral service; and (c) the proportions continuing in pastoral service from one to fifty-six years following graduation. Combining these three sets of data, we estimate that in 1926 there were approximately only 30,000 white Protestant ministers in pastoral service who were graduates of recognized seminaries. (For details, see Table 53, Appendix B.) In 1926, there were 232,154 churches. Deducting 42,585 Negro churches and 26,031 churches of thirty-one non-Protestant bodies, leaves 163,538 white Protestant churches. The data for the nineteen white Protestant churches show 603 ministers per 1,000 churches, which indicates about 98,600 ministers for 163,538 churches. The estimated 30,000 Protestant seminary graduates in service is 30.4 per cent. of 98,600. The revised census data for 75,124 ministers of nineteen white Protestant denominations indicate that 35.8 per cent. are seminary graduates. The independent data, accordingly, suggest that the revision of the census data overstates rather than understates the proportion of seminary graduates among the ministers of the white Protestant denominations.<sup>8</sup>

#### DENOMINATIONAL DIFFERENCES IN MINISTERIAL TRAINING

Fry has presented comparative figures for twenty-one denominations including seventeen white Protestant bodies, three Negro bodies, and the Roman Catholics.<sup>9</sup> Our data include two denominations not included in Fry's tables. They are the Norwegian Lutheran Church of America, and the Evangelical Lutheran Synodical Conference of America. The complete data are found in Fry's book and in Table 50 of Appendix B. For the convenience of the reader, we present the comparison of denominations in graphic form in Figure 2, where the denominations are arranged according to the percentage of ministers who were reported as graduates of both a college and a seminary. This arrangement is based on the original census data and not on our revised figures.

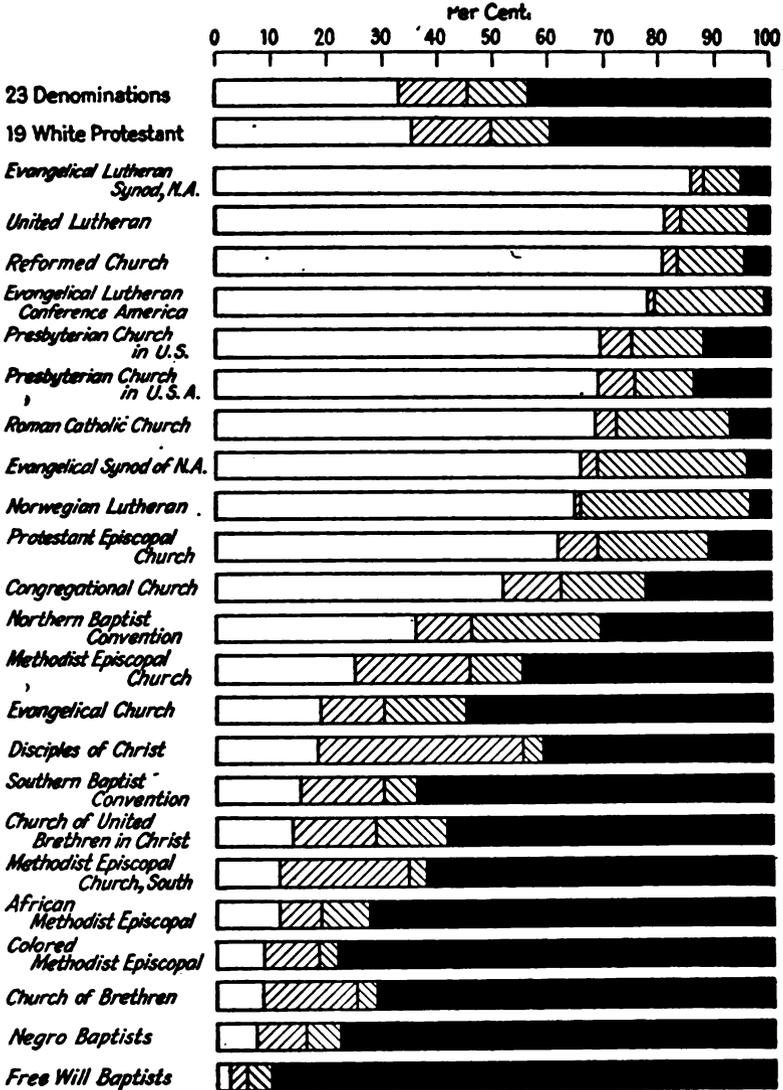
The significant fact (see Figure 2) lies in the very wide differences among denominations. Why is it that certain of the Lutherans and the Reformed Church in the U. S. stand so much higher than the other denominations in the percentage of ministers who are graduates of both college and seminary? The answer will have to be postponed until later chapters.

<sup>8</sup> Over against this, however, is the fact that all blank spaces on the return sheet were counted by the census as "not a graduate." Some of these may have been filled out by laymen who were unaware of the minister's educational achievements.

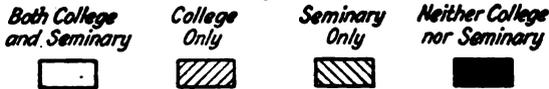
<sup>9</sup> Fry, *op. cit.*, pp. 70-75.

FIGURE 2

TRAINING OF MINISTERS IN TWENTY-THREE DENOMINATIONS  
CENSUS DATA, 1926



Legend



Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704 Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

## DIFFERENCES IN TRAINING BETWEEN URBAN AND RURAL MINISTERS

The percentage of graduates among the urban ministers and the percentage among the rural ministers show marked differences in every one of the denominations studied. According to Fry, 52 per cent. of the urban ministers were reported as both college and seminary graduates, while the corresponding figure for the rural ministers is 23 per cent. Conversely, only 20 per cent. of the urban ministers were reported as non-graduates, while the corresponding figure for rural ministers is 53 per cent. This fact is of considerable significance, and we shall return to it in a later chapter.

## A MORE DETAILED CLASSIFICATION OF KINDS OF TRAINING

The general educational status of the ministry as a whole is very well shown by the census returns, which nevertheless suffer from certain obvious defects. The chief defect is that the standard is graduation from a college or seminary, which permits of only four groupings or categories. It is obvious that not all graduates of both a college and a seminary have had equal amounts or kinds of training. A good deal depends on the kind of a college or seminary. Some graduates may have had additional years of postgraduate study. The same may be said of the other three census groups, especially of the non-graduate groups. No doubt some of these men *attended* a college or seminary or both but did not graduate. Others may have received training in a conference course, or by correspondence, or otherwise. These and other considerations make it desirable to divide the census groups into further categories according to the amounts and kinds of training.

For the purpose of making these subdivisions, we have employed data collected directly from 1,805 ministers. The nature of the sampling and the inquiries concerning their education are described in Part IV. The detailed data are recorded in Tables 81 to 84 of Appendix B. Of 1,219 graduates of both college and seminary, 23.3 per cent. hold higher academic degrees, such as master of arts or doctor of philosophy. Of 316 non-graduates, only 30.0 per cent. have completed two years of college; another 30.0 per cent. are high-school graduates; another 21.2 per cent. have attended high school; and 19.8 per cent. have gone no further than the fifth, sixth, seventh, or eighth grade. The graduates of both college and seminary average 16.5 years of academic study, while the non-graduates average only 11.3 years. The contrasts between the two groups in the number of years of seminary study are equally extreme. Of the graduates of both college and seminary, 17.2 per cent. hold advanced theological degrees and 25.0 per cent. have spent from four to nine years on their seminary training. Of the non-graduates, 77.0 per cent. never attended a recognized seminary. The graduates of both college and seminary average 3.3 years of seminary study, while

non-graduates average only .5 year. Combining the years of academic and seminary study, the graduates of both college and seminary average 19.8 years, while the non-graduates average only 11.8 years. The difference amounts to eight full years. Accordingly, the findings that 23.6 per cent. of Protestant white ministers are graduates of both college and seminary means that 23.6 per cent. of ministers have devoted on the average nearly twenty years to preparation for their job. Similarly, 45.6 per cent. of Protestant white ministers have an education approximately equivalent to the eleventh grade plus half a year of seminary training. Combining these data, we estimate that Protestant white ministers in general have had an average of 13.6 years of academic training, equivalent to nearly two years of college, plus an average of 1.6 years of professional training.

It is not our purpose at this point to appraise the value of this training. We wish merely to bring out the single fact that the educational status of the Protestant ministry is low whether it is measured in terms of graduation or in terms of years spent in study.

## CHAPTER III

### *Trends in the Education of Ministers*

With the educational status of the ministers of today defined, it becomes of importance to inquire whether the situation is improving. How does the present educational status of ministers compare with that of ministers of one hundred and two hundred years ago? Has the output of the seminaries kept pace with increasing needs during the last fifty years?

Answers to these questions may be found in three sets of available data. The first concerns the education of Congregational ministers in New England from the earliest colonial times down to the present. The second concerns the proportion of college graduates entering the ministry from 1642 to date. The third concerns the output of the seminaries in relation to the increasing needs for new ministers.

#### THE EDUCATION OF CONGREGATIONAL MINISTERS IN NEW ENGLAND FROM THE EARLIEST COLONIAL TIMES TO 1926

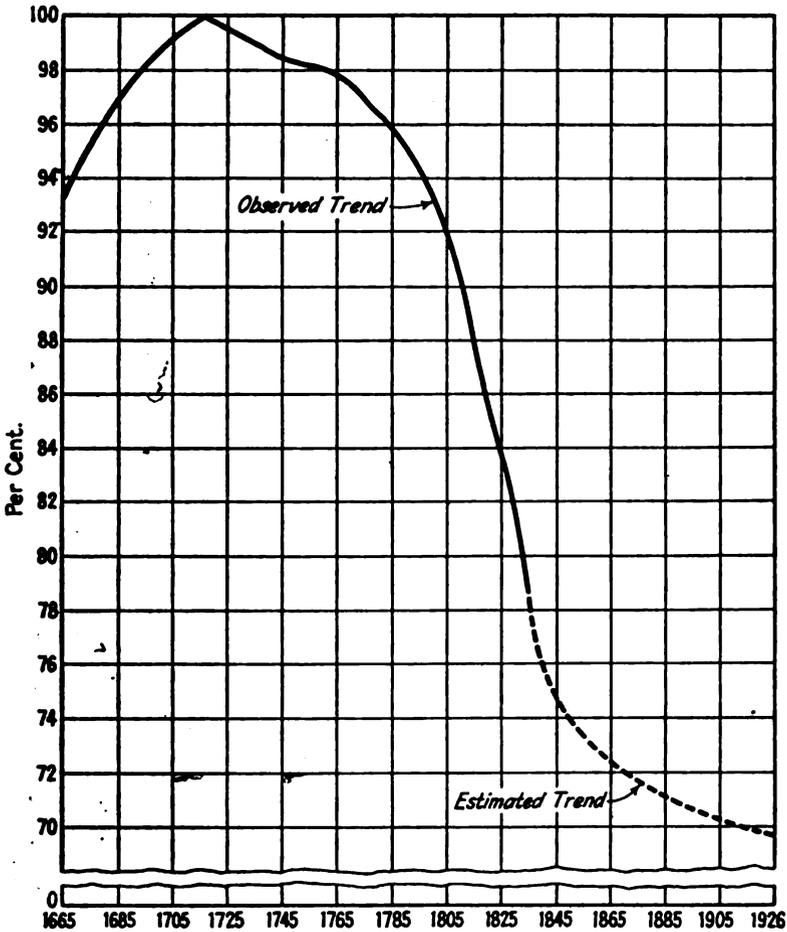
In the sixteen volumes of the *American Quarterly Register* published by the American Education Society from 1827 to 1843, there appears a series of twenty studies of the educational status of Congregational ministers in New England and northern Ohio. (See Tables 54 and 55 of Appendix B.) The authors of these studies secured an unbiased selection of ministers by compiling from the records of individual churches lists of the names of the ministers of the churches from the earliest settlements down to the time of making the study. Since there were no seminaries during colonial times, all of these studies are concerned with the college record of the ministers. The studies present not merely summary tabulations, but the detailed list of ministers with names, date and place of birth, date of installation and dismissal, year of death, the name of the college attended, year of graduation, and copious notes. Data are available for all the Congregational churches in the state of Connecticut from the earliest settlements down to 1830-32; in the state of Rhode Island to 1840; in New Hampshire to 1834; in eight counties in Massachusetts; three counties in Maine; five counties in Vermont; and in eight counties in the northern part of Ohio.

An analysis was made of the data recorded in eleven of the studies in these volumes which were concerned with New England and which permitted a three-fold classification of ministers: (1) those specified as college

graduates with the name of the institution and the year of graduation; (2) those who attended college but did not graduate and those specified as non-graduates, and (3) those whose educational status was unknown. Duplicate entries, inconsistent records, and records lacking year of installation and dismissal were eliminated (see details in Tables 54 and 55 of Appendix B).

FIGURE 3

PER CENT. OF COLLEGE GRADUATES AMONG CONGREGATIONAL MINISTERS  
IN NEW ENGLAND—BY DECADES 1665 TO 1835, AND IN 1926



The proportion of college graduates among Congregational ministers in New England has fallen steadily from 1715 to 1926.

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

Data on 1,967 ministers show that 1,600 were college graduates, 197 were non-graduates, and 170 were of unknown educational status. Of the total of 1,967 ministers, at least 1,600 or 81.3 per cent. were college graduates. Of the 1,797 whose status was known, 89.0 per cent. were college graduates.

Figure 3 presents the trend of these data based on a classification of ministers according to the decade or decades in which they were in service. Since more than half of the ministers in the earliest period were of unknown educational status, the curve is based on those whose education was known. The curve, accordingly, gives maximum rather than probable proportions. Between the years 1665 and 1715, the proportion of college graduates among Congregational ministers in New England whose educational status was known rose from 93.1 per cent. to 100.0 per cent. Following 1715, the curve drops gradually to 94.3 per cent. in 1795 and then more rapidly to 78.8 per cent. in 1835.<sup>1</sup>

It is probable that the sharply downward trend continued for at least another decade, since only 75.1 per cent. of the new ministers entering pastoral service between 1830 and 1839 were college graduates. Figure 3 also spots the maximum proportion of college graduates among Congregational ministers in New England in 1926. The dash line connecting 1835 and 1926 is purely hypothetical.

There is evidence that the situation in New England during the years 1800 to 1835 was not unusual. One of the studies in the *American Quarterly Register* concerns 160 Congregational and Presbyterian ministers in eight counties in northern Ohio to 1836. Since the first settlement in this area was not made until 1797, the record to 1836 covers a period when the area was essentially a wilderness. Of the 160 ministers in this area, 109 were college graduates, forty-two were not graduates, and the status of nine was unknown. Of the 160 ministers, 68.1 per cent. were college graduates. Of the 151 whose status was known, 72.2 per cent. were college graduates. This is only 6.2 per cent. below the level of New England for the period 1830-39. Taking the census results at their face value, 70.1 per cent., and probably only 60.7 per cent., of Congregational and Presbyterian ministers of 1926 in the East North Central States were college graduates.

Most of the decline took place in the relatively short time from 1785 to 1835 or 1845 (see Figure 3). Possibly some of the decline was due to the opening of theological seminaries during this period and the shift of ministers from college to seminary training. From this point of view, a fairer comparison should be based on the proportion of college or seminary grad-

<sup>1</sup> The point spotted on the curve for 1835 is based on 406 ministers in service during the ten-year period 1830-39. The points spotted for the years 1705 to 1825 are based on thirty-year periods. The 93.1 per cent. spotted for 1665 covers a seventy-year period and seventy-two different ministers. See Appendix B, Table 55.

uates. Taking the census figures for Congregational ministers in New England in 1926 at their face value, 84.6 per cent. were college or seminary graduates. This compares favorably with the proportion of college graduates in 1825 and unfavorably with 1815 and prior years.

How far these data are representative of the trends for all denominations, it is impossible to say. It should be noted, however, that the situation in New England was more typical of the country as a whole in early times than in 1926, for the reason that in 1790 New England had 25 per cent. of the population while in 1920 it had only 7 per cent. Similarly, the situation for Congregational ministers was more typical of the country as a whole in early times than in 1926, for the reason that in 1775 this denomination included 40 per cent. of all Protestant ministers,<sup>2</sup> while in 1926 it included only 4 per cent. If these considerations are given any weight, it is probable that trends in Figure 3 obscure the revolutionary changes which have taken place in the educational status of ministers in general.

#### TRENDS IN THE PROPORTION OF COLLEGE GRADUATES ENTERING THE MINISTRY 1642-1930

Trends in the number of college and seminary graduates entering the ministry constitute important background facts in analyzing the present status of ministerial leadership. They indicate, more clearly than any other facts, trends in the demand for trained ministers and trends in the educational status of ministers.

In the colonial period and well into the middle of the last century, organized religion looked to the universities and colleges for its leadership. Since the Civil War, the churches have become more and more dependent upon the output of the seminaries. There is no more striking commentary on the present low level of ministerial education than the fact that most of the colleges and universities founded prior to 1800, and the majority of those founded between 1800 and 1850, owe their existence to the initiative of religious groups. Many of these groups were chiefly concerned with the education of their ministers. In the early history of Harvard, Yale, Brown, Dartmouth, and Oberlin, the great majority of all graduates entered the ministry. The organization of the national and state governments following the Revolutionary War turned the flow of graduates from the ministry into law. The religious revivals of the eighteen twenties and thirties increased the proportion of college graduates entering the ministry. Since 1840 the proportion of college graduates entering the ministry has fallen steadily.

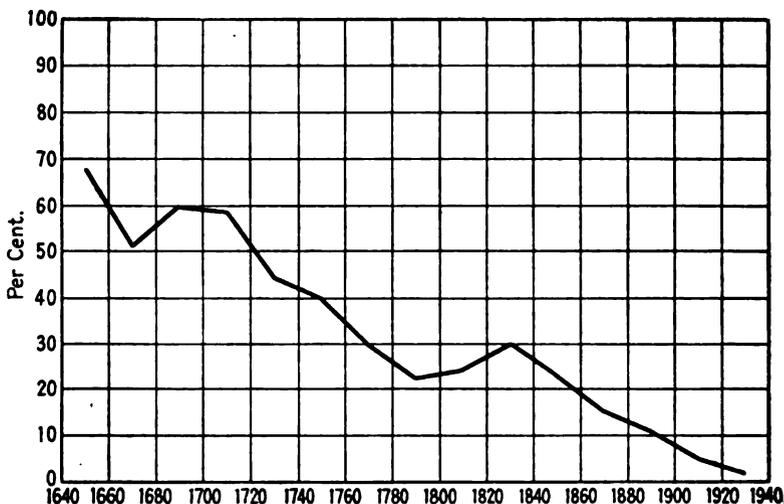
The decline in the proportion of college male graduates entering the ministry from 1642 to 1930<sup>3</sup> has been traced (see Figure 4). For the period

<sup>2</sup> Dorchester, D., *Problem of Religious Progress*.

<sup>3</sup> Tables 13 and 14 of Appendix B present the basic data.

FIGURE 4

PER CENT. OF MALE GRADUATES OF ACADEMIC DEPARTMENTS OF  
COLLEGES AND UNIVERSITIES ENTERING THE MINISTRY,  
1642 TO 1930



The proportion of men graduates of American colleges and universities who enter the ministry has been falling for nearly three hundred years.

1642 to 1907 we have relied upon data collected nearly twenty years ago by Burritt in a study of the occupations chosen by graduates of the academic departments of thirty-seven colleges and universities. Burritt studied the biographical directories of these institutions and classified all graduates as far as possible under the headings ministry, law, medicine, education, commerce, public service, agriculture, and literature and journalism. A total of 113,441 graduates are involved in his study.

In the period 1642-60 there were 116 graduates, of whom 65.6 per cent. entered the ministry. This level was maintained for nearly eighty years until 1721-40 and 1741-60, when the proportions entering the ministry fell to 44.1 per cent. and 40.2 per cent. The next forty years showed another marked drop to 22.8 per cent., followed by a rise to 30.5 per cent. in 1821-40. Since 1840 the decline has been steady reaching 23.1 per cent. in 1841-60, 19.8 per cent.<sup>4</sup> in 1861-80, 12.9 per cent. in 1881-1900 and 5.6 per cent. in 1901-07, the last period for which Burritt's data are available.

<sup>4</sup> The original data of Burritt's study gives 16.7 per cent., 9.1 per cent., and 3.1 per cent. for these periods. The figures cited eliminate women and are adjusted to be representative of denominational and of independent and state institutions. See Appendix B, Table 14.

Without any doubt the downward trend has continued. A rough estimate of the present situation may be made from the occupational preferences of Freshmen. The basic data are described in Volume III. Of 4,407 Freshmen in eleven independent and state institutions, only twenty-nine, or .7 per cent., reported that they had decided to enter the ministry; and only fifty-seven, or 1.3 per cent., reported either decision or preference for the ministry. Of 5,868 Freshmen in forty-one denominational institutions, only 196, or 3.4 per cent., reported that they had decided to enter the ministry; and only 270, or 4.6 per cent., reported either a decision or a preference for the ministry. Since about 70 per cent. of college male students are now in independent and state universities, we estimate that about 1.5 per cent. of all Freshmen have decided to enter the ministry and that an additional .8 per cent. have a preference for the ministry.

The precipitate decline in the proportion of college-graduate men who have entered the ministry indicates that the proportion of college graduates among ministers has been declining in recent years. In 1870, colleges and universities granted about 8,000 collegiate and professional degrees to men, and in 1928 this number had reached 64,878. Assuming that Burritt's percentages quoted above are representative, that 19.8 per cent. of the college graduates of 1870 entered the ministry, and that 2.3 per cent. of the graduates of 1928 entered the ministry, we estimate that 1,600 college graduates of 1870 and about 1,500 of those graduating in 1928 entered the ministry. In comparison with this decline should be placed the facts that in this period the population increased 217 per cent., churches increased 240 per cent., and the number of clergymen increased 200 per cent. To have kept pace with these increasing needs, the number of college-graduate men entering the ministry in 1928 should have been 4,500 or 5,000 instead of 1,500. Allowing for a generous margin of error in these estimates, the data indicate that since 1870 the number of college-graduate men entering the ministry relative to the needs as measured by increasing population, churches, and clergymen has declined at least 40 per cent. and possibly as much as 70 per cent. The decline in the number of college graduates who have entered the ministry directly and without seminary training has been far more severe. Anticipating later data as to the number of students enrolled in seminaries and the proportions of these who were college graduates, it is estimated that in 1870 about 1,000 college-graduate men entered the ministry directly and without seminary training, while in 1928 their number had almost reached the vanishing point. (See note following Table 21 of Appendix B.)

Although this analysis undoubtedly contains a considerable margin of error, the following general statements seem to be warranted. In colonial times, and down to the middle of the last century, the churches looked to the colleges and universities for their leadership. The colleges and universi-

ties of that period were founded mainly by religious groups, were often organized primarily for purposes of theological training, and from one-fourth to two-thirds of their output of graduates went into the ministry. With the increasing secularization of colleges, the rise of publicly controlled higher education, and the demands of society for other types of leadership, there has been a steady and precipitate decline in the proportion of college graduates entering the ministry.

While the number of men graduating from college has multiplied by more than eight-fold in the last sixty years, the number of college graduates who have entered the ministry has barely maintained itself. In relation to needs, this amounts to a decline of from 40 to 70 per cent. The number of college graduates entering the ministry directly and without seminary training probably reached its peak shortly after the Civil War and has since declined to a very small number. Thus it appears that essentially the entire present output of trained religious leadership passes through the halls of theological institutions. This means that the responsibility for the quantity and quality of the future leadership rests almost wholly in the hands of the seminaries.

#### THE OUTPUT OF THE SEMINARIES

The reports of the Commissioner of Education for 1928 show 146 Protestant seminaries enrolling 9,506 men.<sup>8</sup> For that year the number of men graduating (receiving degrees or diplomas for completing the full course) is estimated at 1,700. Since 1827 the number of men enrolled has multiplied twenty-one times, and the number of men graduating has multiplied eighteen times. In the same period, the population multiplied only ten times and the number of churches approximately fourteen times. It is apparent that over the hundred-year period, the Protestant denominations made strenuous and, on the whole, successful efforts to compensate for the declining proportions of college graduates entering the ministry and to meet the increasing demands for leadership.

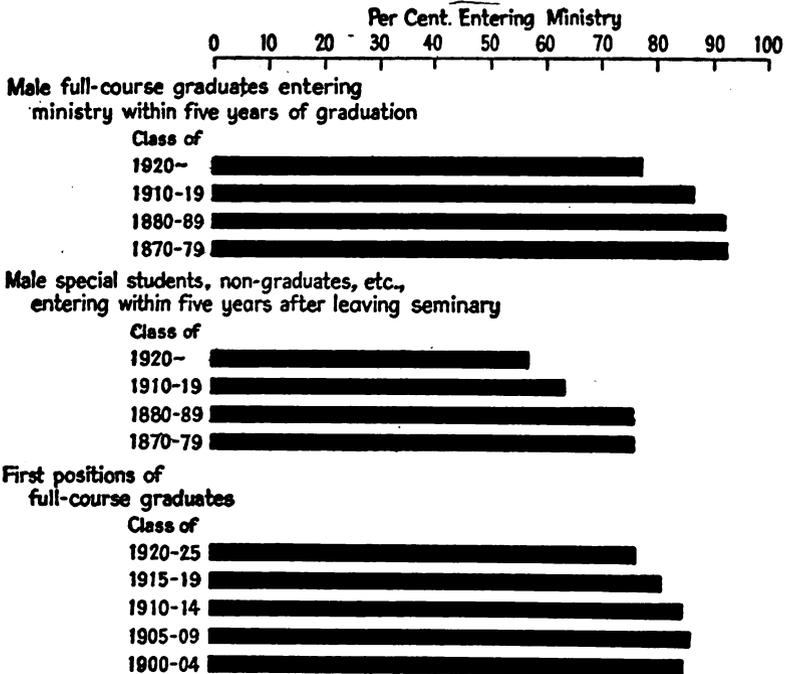
A more detailed study indicates that the capacity of the seminaries to keep pace with ever increasing needs has varied considerably. Two periods of rapid growth and two periods of slower growth may be distinguished. Between 1827 and 1840 there was a very rapid growth in enrollment of Protestant seminaries amounting to 190 per cent., while population and

<sup>8</sup> Tables 15 to 17 of Appendix B show the growth in the number of men enrolled in and graduating from Protestant seminaries for the period 1827 to 1928. The figures for the period 1827 to 1860 are from the *American Quarterly Register* and the *American Almanac*. No data have been discovered for the Civil War period, but the alumni directories of fourteen seminaries indicate little, if any, decline in enrollment. The figures for the period 1871 to 1928 are based on the official reports of the United States Commissioner of Education. Since the record covers a period of a hundred years, it is not of the same accuracy. With the exception of the periods 1827-1872 and 1918-1922, the figures are probably correct within 2 or 3 per cent.

churches increased only 43 and 56 per cent. Between 1840 and 1860 and probably until the close of the Civil War seminaries made little progress, enrollment increasing only 30 per cent. while population and churches increased 83 and 100 per cent. Between 1860 and 1890 the seminaries were in a second period of very rapid growth, enrollments increasing more than 300 per cent. while population, churches, and clergymen increased only 100, 200,

FIGURE 5

## PROPORTION OF SEMINARY GRADUATES ENTERING ACTIVE MINISTRY



The length of the bars indicates the proportion of seminary students of different periods who have entered the ministry. For each of the three groups considered there has been a steady decline.

and 130 per cent. The thirty-eight-year period 1890 to 1928 marks the second period of much slower growth, enrollments and graduations increasing only 43 and 34 per cent., while population, churches, clergymen, and ministers claimed by the denominations increased 90, 43, 56, and 100 per cent. The slower growth since 1890 raises the question whether the output of Protestant seminaries has been keeping pace with increasing needs in recent years.

Before attacking this problem, a preliminary difficulty concerns the proportion of seminary graduates who actually enter the ministry. A study was

made of the alumni directories of eleven seminaries (see Figure 5 and Tables 18 and 19 in Appendix B). Of 1,616 regular full-course male graduates during 1870-79, a total of 1,495, or 92.5 per cent., entered the pastorate for at least one year during the five years following graduation. For classes graduating during the years 1910-19, the proportion drops to 86.6 per cent. Among male special students, non-graduates and partial-course students, the proportions entering the pastorate for at least one year during the five years following graduation are much smaller and the decline more striking.

To make it possible to check these results and obtain a clearer picture of more recent trends, eleven seminaries submitted data concerning their male regular full-course graduates from 1900 to 1925, showing the first position that each held. Five of the institutions were among those whose alumni directories had been studied. The first positions held by 1,191 graduates of the years 1900-04 were distributed as follows: pastoral, 85.7 per cent.; other religious work, 7.6 per cent.; and non-religious work, 6.7 per cent. Of the graduates of 1920-25, however, only 77.2 per cent. of the first positions were in pastoral work, while 12.4 per cent. were in non-religious work. (See Figure 5.) While these data are not precisely comparable with those from the alumni directories, they indicate that the trend downward has continued. Allowances for this trend must be made in testing whether the output of the seminaries has been keeping pace with increasing needs.

We are now in a position to make a preliminary test of whether the seminary output has been keeping pace with increases in population, churches, and ministers. For the purposes of this analysis, the years 1874, 1890, 1915, and 1926 have been selected. Since the graduations in any one year tend to differ considerably from adjacent years, the data have been averaged over three-year periods. The 1874 figure, averaging the years 1873-74-75, is 676 graduations; that for 1890, averaging 1889-90-91, is 1,059; that for 1915, averaging 1914-15-16, is 1,529; that for 1926, averaging 1924-26-28, is 1,665. The intermediate point of 1890 was selected since data concerning ministers claimed by denominations begins with 1890. The year of 1915 was selected because 1918 marks a break in the accuracy of the data. It is estimated that 93 per cent., 92 per cent., 85 per cent., and 80 per cent. of the graduates of 1874, 1890, 1915, and 1926 entered pastoral service; and that 96 per cent., 94 per cent., 92 per cent., and 90 per cent. of the graduates of 1874, 1890, 1915, and 1926 entered either pastoral or other religious service.\*

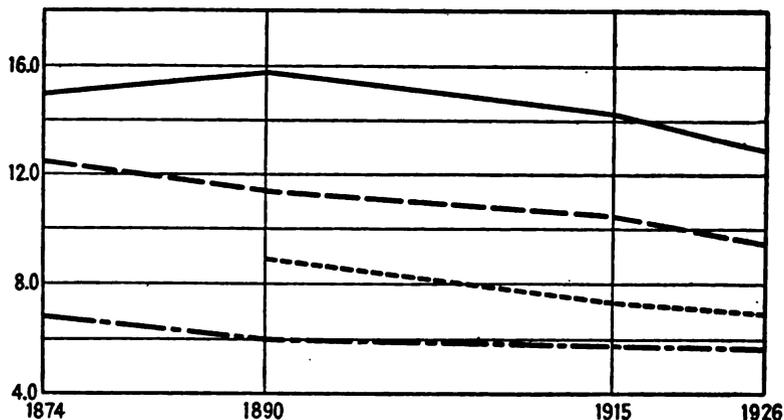
While the number of seminary graduates entering the pastorate more than doubled during the period 1874 to 1926, their number in relation to the population of the United States declined about 16 per cent. (see the solid line at the top of Figure 6). Similarly the number of seminary graduates enter-

\* See Table 20 Appendix B.

ing pastoral work per thousand clergymen has declined about 23 per cent. Seminary graduates in relation to the number of ministers claimed by the various denominations and in relation to the number of churches, show similar downward trends. Combining all of these ratios into a single measure, we estimate that the output of seminary graduates in relation to needs declined about 7 per cent. in the period 1874 to 1890; about 10 per cent. between 1890 and 1916; and about 5 per cent. between 1916 and 1926. Allowing for errors in the number of graduates, in estimates of the proportions entering pastoral or religious service, and in the basic data as to population, ministers, and churches, the decline for the whole of the fifty-two-year period lies between 15 and 25 per cent. This preliminary test indicates that

FIGURE 6

THE OUTPUT OF PROTESTANT MALE GRADUATES OF SEMINARIES RELATIVE TO NEEDS AS MEASURED BY POPULATION, CHURCHES AND MINISTERS



## Legend

- Number of graduates entering religious work per million population
- Number of graduates entering pastoral work per thousand clergymen
- ..... Number of graduates entering religious work per thousand ministers claimed
- . - . - . Number of graduates entering religious work per thousand churches

In 1874 the male graduates of Protestant seminaries numbered 15.0 per million population. This ratio increased to 15.8 in 1890, and dropped to 14.2 in 1915, and to 12.9 in 1926 (see solid line at top of figure). Three additional indices of the number of graduates in relation to needs also show a declining trend. On the basis of these four indices, the effective output of graduates in 1926 in relation to needs was approximately 20 per cent. below the effective output of 1874.

the present effective output of the seminaries in relation to needs of the churches for ministers is from 75 to 85 per cent. of what it was in 1874.

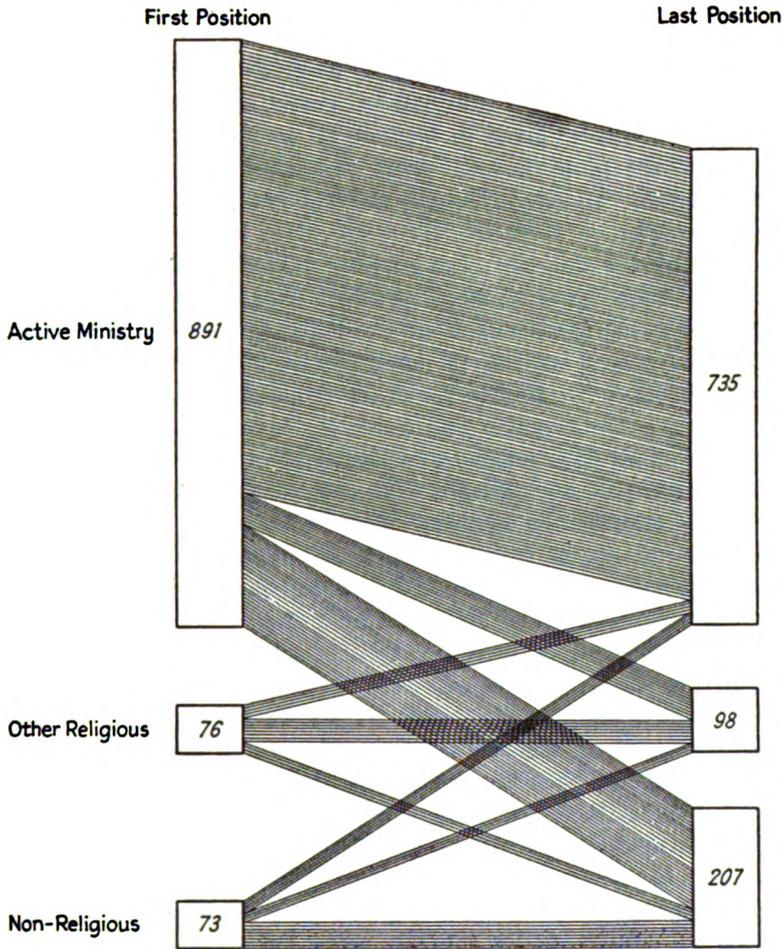
A more refined method of measuring needs gives a slightly more favorable showing. Two aspects of the annual needs for ministers should be distinguished: first, needs for replacement of ministers retiring or abandoning the ministry; and, second, needs for expansion. The distinction may be illustrated with the census data as to clergymen. Assuming that 70 per cent. of all clergymen are Protestant white ministers and that 6.5 per cent. (see Table 22, Appendix B) drop out of the ministry annually, then there were required for replacements about 2,304 new ministers in 1874, and 6,379 in 1926. The seminaries supplied 27.3 per cent. of the 1874 replacement needs and 20.9 per cent. of the 1926 replacement needs. The decline here is exactly proportional to the decline from 12.3 to 9.5 in the number of graduates entering pastoral service per thousand clergymen. Consider next needs created by expansion. Between 1870 and 1880, the number of clergymen increased by about 20,400, while between 1920 and 1930, the increase was about 21,500. Still assuming that 70 per cent. of all clergymen are Protestant white ministers in pastoral service, it is estimated that the annual expansion needs of 1874 and 1926 required about 1,428 and 1,505 new ministers. Combining the above data, we estimate that the total needs for replacements and expansion were about 3,732 in 1874 and 7,884 in 1926. The seminaries supplied 16.8 per cent. of the total needs of 1874, and 16.9 per cent. of those of 1926. That is, allowance for the fact that expansion needs are now no larger than formerly indicates that the proportion of seminary graduates among new ministers is holding constant rather than declining. Application of this method of analysis to the number of churches, population data, and ministers claimed by denominations yields the same result. While the horizontal trend of these fifty-two years cannot be regarded as clearly established, the inference is warranted that the proportion of seminary graduates among ministers is probably holding equal to the level of fifty years ago.

In the evaluation of this inference, a number of other considerations should be weighed. First, there has been a very heavy decline in the number of college graduates entering the ministry directly and without seminary training. In 1874 the number of such men entering the Protestant ministry must have been at least 500; in 1926 it could hardly have been more than 100. Adding these figures to seminary output, it appears that about 30 per

<sup>1</sup> Lest this seem too low, it should be noted that the replacement rate for seminary graduates in pastoral service is estimated at 4 per cent., while that for non-graduates is 8 per cent. Under these conditions, the proportion of seminary graduates among ministers in service can be maintained at over 30 per cent. when only 20 per cent. of the new ministers are seminary graduates. See Appendix B, Tables 22 to 27, and associated discussion.

cent. of the total number of new ministers of 1874 were either seminary or college graduates, while for 1926 the proportion was about 18 per cent. That is, the combined capacity of seminaries and colleges to meet the total needs

FIGURE 7  
FIRST AND LAST POSITIONS HELD BY 1,040 GRADUATES OF 1900-1904



One thousand forty graduates of seminaries during the years 1900 to 1904 are classified according to their first position at the left of Figure 7: 891 in the ministry, 76 in other religious work, and 73 in non-religious work. At the right of the figure they are classified according to the positions which they held twenty to twenty-five years later. The diagonal lines indicate the amount of shifting from one classification to another during this period; for example, a large number shifted from the ministry to non-religious work.

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.390150669260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

for new ministers has been declining. If anything, therefore, the downward trend of the educational status of the ministry is still in process.

Second, while the number of special, partial-course, and non-graduate students has increased remarkably, the proportion entering the ministry is small and has been declining rapidly. On the basis of a study of males in eleven alumni directories, it is estimated that in the 'seventies and 'eighties about thirty-nine special, partial-course, and non-graduate students entered the ministry for every hundred regular graduates who entered. Since 1910, this ratio has fallen slightly to thirty-eight.

Third, in terms of the proportion of seminary students who hold academic degrees, there has been little improvement in the quality of the seminary output. Estimates given in Volume III indicate that at least 39.6 per cent., and at the most 59.2 per cent., of students enrolled in 1872 held academic degrees. Similar minimum and maximum figures for 1929-30 are 47 and 57 per cent.

Fourth, there is evidence of a growing restlessness on the part of the seminary graduate. Data are available on the first and last positions held by the male full-course graduates of eleven seminaries between 1900 and 1925. Of 1,191 graduates of 1900-04, 151 were retired, ill, or deceased when these data were collected. Originally, 891 of the remaining 1,040 men entered the active ministry. (See Figure 7 and Table 19, Appendix B.) By the end of the period, fifty-six had changed to other religious and 145 to non-religious work, while nineteen had changed from other religious and twenty-six from non-religious work to the ministry. There was thus a net loss of men in pastoral work of 156, or 17.5 per cent. of the original number. In contrast, seventy-three men originally entered non-religious work, of whom thirty dropped out, and 164 were added, making a total of 207. Here there was a net gain of 134 cases, or 183.5 per cent. of the original number. Over a twenty-five to thirty-year period, such changes are probably not serious. If the situation is not growing worse, data for the classes of 1905-09 covering only a twenty-year to twenty-five-year period would show less change. On the contrary, the net loss of men in pastoral service, instead of being less than 17.5 per cent., is 22.1 per cent.; and the net gain of men in non-religious work, instead of being less than 183.5 per cent., is 205.8 per cent. (Table 19 of Appendix B.) Even the classes of 1910-14 whose record covers only fifteen to twenty years show a stronger trend away from the active ministry, the net losses amounting to 18.6 per cent. while the net gains of non-religious work amount to 196.3 per cent. Only the classes of 1915-19 whose record covers from ten to fifteen years show less trend away from the pastorate, the net losses amounting to 13.5 per cent. while the net gains of non-religious work amount to 111.7 per cent. Dividing the net losses of men in

the ministry by the years over which the record extends, it appears that the net losses per year are about twice as heavy for the classes of 1915-19 as for the classes of 1900-04.\*

Finally, for purposes of evaluation and perspective, the rising level of education in the general population should be borne in mind. The *Biennial Survey of Education* for 1926-28 gives data showing that in 1890, of the population aged nineteen, twenty, twenty-one, and twenty-two, about 2.4 per cent. was enrolled in college while in 1928 the proportion was 11.8 per cent. Since 1918, the proportion of the population aged nineteen, twenty, twenty-one, and twenty-two enrolled in college has increased nearly three-fold.

#### SUMMARY

In this chapter an attempt has been made to answer the question whether the educational level of the ministry is rising or falling. Nine specific trends have been studied, from which the following six major conclusions and inferences are drawn.

First, the proportion of college graduates among Congregational ministers in New England has been declining steadily for 200 years. Presumably the educational level of the Protestant ministry in the United States in 1926 was below that of one hundred years ago and well below that of 200 years ago.

Second, the proportion of college-graduate men entering the ministry has been declining irregularly for 300 years. In the last fifty years there has been a very severe drop in the number of college graduates entering the ministry directly and without seminary training.

Third, in the last fifty years the output of seminary graduates has held constant in relation to the total needs for new ministers.

Fourth, our best estimate is that the combined output of men from colleges and seminaries supplied about 30 per cent. of the requirements for new ministers in 1874, and only 18 per cent. of the requirements of 1926.

Fifth, there are no minor compensating trends that alleviate the situation. The proportion of college graduates among seminary students has not increased. The output of non-graduate, partial-course, and special students entering the ministry has not increased. On the contrary, there is an increas-

---

\* It has been suggested that this situation is due in part to the increasing number of seminary graduates who are teaching Bible, religious education and allied subjects at the college level. Analyses of the data does not confirm this suggestion. Of the seventy-three men graduating in 1900-04 whose first position was in non-religious work 12.3 per cent. went into college teaching; of the 207 men graduating in 1900-04 whose last position was in non-religious work, 14.1 per cent. were college teachers. We do not know how many of these were teaching Bible and religious education, but this analysis suggests that the trend toward non-religious work cannot be accounted for by an increase in the number teaching Bible, etc. Yale Divinity School and the University of Chicago Divinity School, which specifically prepare men for college teaching of Bible and religious education, are not included in the tabulations.

ing tendency for seminary graduates to abandon the ministry for non-religious work.

Sixth, the educational level of the ministry has been falling during a period of phenomenal increases in the educational level of the general population.

## CHAPTER IV

### *The Wider Backgrounds and Experiences of Ministers*

A search may now be made for the factors that condition and underlie the educational situation that has been revealed in the two preceding chapters. In chapter i, brief mention was made of four sets of conditioning factors which were roughly designated as (a) environmental or background factors, (b) denominational, (c) service, and (d) institutional factors. We shall begin now a rather systematic exploration of the first three sets of factors in the hope that we may be able to uncover the conditions that account for the present educational status of the ministry, and to suggest ways in which the situation may be improved. The present chapter will be concerned with the environmental factors. The chapters that follow will take up the denominational factors and to some degree the institutional factors, although the main discussion of the institutional aspects of theological education will be postponed to Volume III of the report.

In this chapter four sets of background factors that condition ministerial education will be considered: first, racial backgrounds with reference to unequal educational opportunities; second, urban and rural backgrounds; third, home background and early environment; and, fourth, the background of experience.

#### RACIAL BACKGROUNDS

It is well known that the democratic ideal of equal educational opportunity for all classes and conditions of men has never been realized, not even in democratic America. For example, the Negro population of the United States has never had educational opportunities equal to those of the native-born whites. The same is true, but to a less degree, of certain immigrant white populations. If, therefore, we should find that the proportion of Negroes and foreign-born whites among the ministers is greater than in the population generally, and greater than among other professions, we would have at least one clue to the problem.

The facts we seek are contained in the United States Population Census (not the religious census) for the years 1910 and 1920.<sup>1</sup> Among the various items included in the population census is the main or major occupation of all persons over ten years of age who are gainfully employed. In the published reports, the following occupational designations are grouped by the census into one class and called "clergymen":

<sup>1</sup> At the time when this section of the report was written, the figures for the 1930 census were not available.

“Assistant clergyman (any)	“Chaplain (except Army and Navy)
Assistant minister	Clergyman (any)
Assistant pastor	Minister (any)
Assistant preacher	Pastor, preacher, or priest (any)
Assistant priest	Rabbi
Bishop (any)	Rector (any)”

It is to be noted that Y. M. C. A. secretaries, Salvation Army officials, secretaries of denominational bodies, mission workers, etc., are not included, a separate category “religious, charity, and welfare workers” being provided for these occupations. Ordained ministers who are teaching in seminaries are classified as college professors; editors of denominational publications as editors, etc. This group is, therefore, highly homogeneous in occupational composition. On the other hand, it is diverse in denominational complexion, including Catholic priests, Jewish rabbis, colored Protestant ministers, and white Protestant ministers.

According to these categories, we find 118,018 clergymen reported in 1910 and 127,270 in 1920. The preliminary figure for 1930 is 148,848. In order of numerical importance, clergymen stood sixth in 1920 among the various professional groups. There were 752,000 teachers; 149,000 nurses; 145,000 doctors; 136,000 engineers; 130,000 musicians and teachers of music; 123,000 lawyers; 56,000 dentists; and so on.

In 1910, 99.4 per cent., and in 1920, 98.6 per cent., of clergymen were males. Preliminary 1930 data indicate that 97.8 per cent. are males. Only technical engineers and lawyers are so largely composed of males. In the total gainfully occupied population, 79.5 per cent. are males, while in the professional population only 52.6 per cent. are males.

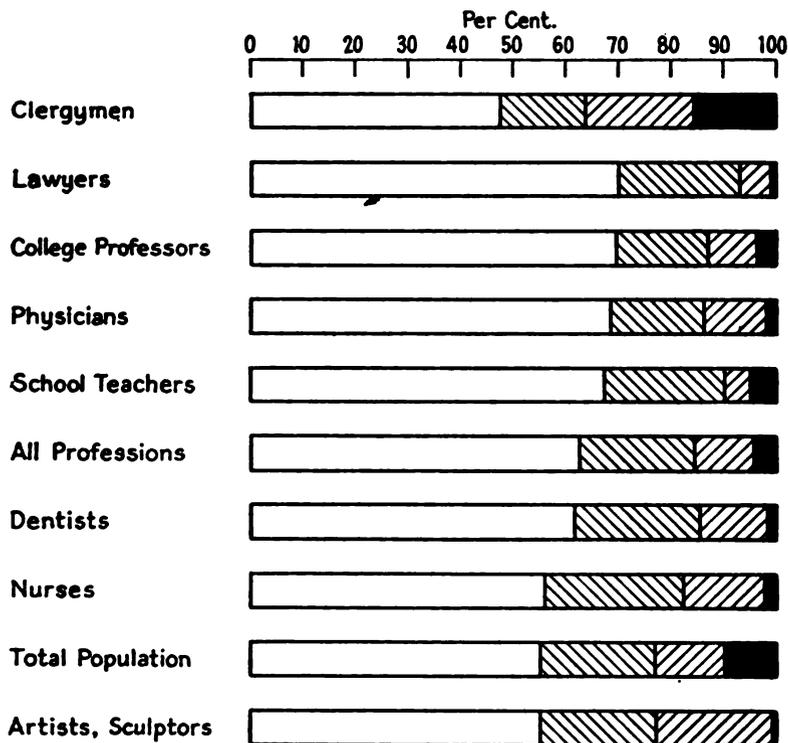
The Bureau of the Census classified each occupational group according to nativity into the following subgroups: (a) native-born white of native-born parents, (b) native whites of foreign or mixed parents, (c) foreign born, and (d) Negroes. Table 5 of Appendix B gives these classifications for clergymen in comparison with other professional groups for the censuses of 1910 and 1920. Figure 8 gives the data for 1920 in graphic form. In 1920, 47.9 per cent. of clergymen were native-born whites of native parentage. Similar percentages for the total population and the population in professional occupations are 55.3 per cent. and 62.5 per cent. Of professional groups, only artists and sculptors approach clergymen in the small proportion of native-born whites of native parentage.

Comparison of these figures with 1910 shows that while the proportion of native whites of native parentage has been increasing for the general and the professional population, the proportion has been declining among clergymen. Similarly, clergymen have a smaller proportion of native-born whites of foreign and mixed parentage than either the general or professional popu-

lation. In contrast, clergymen have a larger proportion of foreign born and of Negroes than the general or professional population. The proportion of Negroes in particular is very large, amounting to 15.4 per cent. of all. In the general population, only 9.9 per cent., and in the professional population,

FIGURE 8

THE NATIVITY AND COLOR OF CLERGYMEN, 1920



Legend

- Native-Born White of Native Parentage*
- Native-Born White of Foreign or Mixed Parentage*
- Foreign-Born*
- Negro*

According to the 1920 census, 15.4 per cent. of clergymen were Negroes; 21.1 per cent. were foreign-born; 15.4 per cent. were native-born white of foreign or mixed parentage and 47.9 per cent. were native-born white of native parentage. The figure makes it clear that these proportions are in marked contrast with the general population and with various other professions.

only 3.7 per cent., are Negroes. No other group approaches clergymen in their large proportion of Negroes. Further, the proportion of Negroes among clergymen increased between 1910 and 1920, while in the general and professional populations, the proportions of Negroes declined.

Since the Negroes do not have educational opportunities equal to those of the whites, the proportion of college and seminary graduates among their ministers is bound to remain far below that of the whites. Then if the Negro ministers are averaged in with the whites, the general educational level of the ministry is naturally lowered.

#### RURAL VERSUS URBAN BACKGROUNDS

Another instance in which the democratic ideal of equal educational opportunities for all has failed of realization is in rural areas. Cities offer better educational opportunities than the rural areas. This is true despite the great effort that has been made to improve rural schools and to increase educational and cultural opportunities among rural people generally. A great many ministers, in fact the majority, are of rural birth and rearing. In Volume III we shall cite figures showing that the majority of students in theological seminaries were born and reared within the open country or in small villages. An inquiry on this point was made by us among a sample of 1,800 pastors representing many denominations by means of a questionnaire which we shall describe later. The results show that the early childhood years of these ministers were spent in communities ranging from small hamlets to large cities. Twelve per cent. spent their formative years in cities of 100,000 population or over; 25.6 per cent. grew up in towns and cities of 25,000 to 100,000 population; 14.4 per cent. in villages of 1,000 to 25,000 population; and 48.4 per cent. came from communities of less than 1,000 population. In comparison with the population of 1910, the data indicate that rural areas and small villages supply more than their quota of ministers. Fifty-six per cent. of trained, and only 46 per cent. of untrained, ministers spent their formative years in communities of 1,000 or more. Similar percentages for ministers serving large and small churches are 59.0 and 46.2. Fifty-nine per cent. of urban, and only 41 per cent. of rural, ministers came from communities of 1,000 or more population.

We regret that we do not have the data that would enable us to compare these figures with similar ones for other occupations. We do, however, have comparative data for the concentration of ministers in rural and urban areas. In contrast with other professional groups, clergymen are heavily concentrated in areas outside the large cities. (See Table 6, Appendix B.) Using the 1920 census data, calculation shows ninety-one clergymen per 100,000 population in cities having populations of 250,000 or more, and 128 clergy-

men per 100,000 population in rural areas and in cities having less than 25,000 population. The trend of lawyers, doctors, and the professions is precisely opposite, these groups being heavily concentrated in larger cities. In cities of 250,000 or more population, there are thirty-two clergymen per thousand persons in the professional population. In rural areas and in cities of less than 25,000 population, there are seventy-nine clergymen per thousand persons in the professional population. Data collected from the 1926 Census of Religious Bodies permits a similar showing for Protestant ministers of seventeen denominations in the northern and eastern half of the United States. In cities of 100,000 or more population, there are twenty Protestant ministers of these denominations per 100,000 population, while in rural areas of the same section there are eighty-seven Protestant ministers per 100,000 population.

These figures become significant for theological education only when we recall that the educational status of urban ministers is far above that of rural ministers.<sup>2</sup> The majority of ministers are born and reared in rural sections where educational opportunities are limited; the majority of them serve rural churches; and those serving rural churches are not as a group as well trained as those serving urban churches.

These urban-rural distinctions are equally true of all denominations, but not equally true of all sections of the country. The facts raise a number of tangled problems which lead over into the denominational factors.

#### THE HOME BACKGROUNDS OF MINISTERS

The importance of early home environment as a factor in success in later life is well recognized. The education provided by the home is in many respects more significant than that provided by the school. For this reason, we deem it worth while to estimate the level of the ministry in respect to home background as well as in respect to formal schooling.

Our data on the home backgrounds of ministers is by no means as extensive as the data provided by the 1926 Religious Census on the educational status of the ministry. Our information on home backgrounds was gathered by means of a questionnaire which was addressed to about 6,000 ministers and from whom we received 1,800 replies. These 1,800 ministers are by no means a random or representative sample of the Protestant ministers. They are rather samples of special groups.

Our study of home backgrounds is, therefore, not presented as representa-

---

<sup>2</sup> See Fry, C. Luther, *The U. S. Looks at Its Churches* (New York: Institute of Social and Religious Research, 1930), pp. 64 ff.

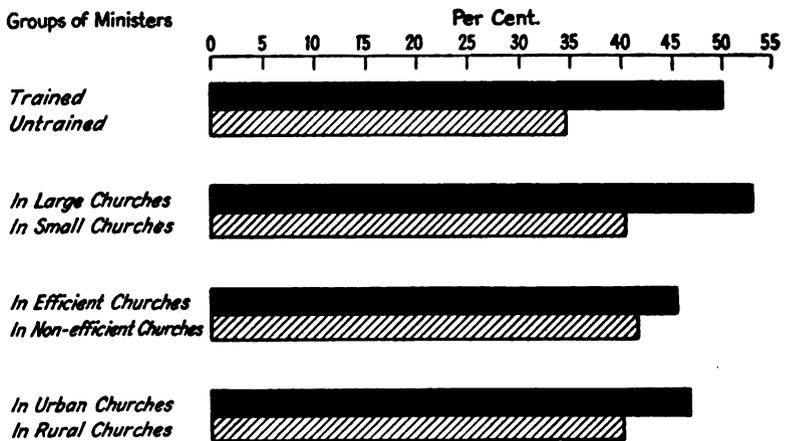
tive of the ministry as a whole but rather as showing differences among four especially contrasted groups. These groups are the following: \*

- 749 trained ministers
- 346 untrained ministers
- 444 ministers serving large churches
- 455 ministers serving small churches
- 434 ministers serving efficient churches
- 440 ministers serving inefficient churches
- 1,034 ministers serving urban churches
- 702 ministers serving rural churches

Each minister was asked to state whether his father had achieved a grammar-school, high-school, college, or professional education. A similar question was provided for the mother. These reports were averaged. Forty-four per cent. of 1,805 cases supplying data reported that their parents had achieved

FIGURE 9

PER CENT. OF MINISTERS REPORTING THAT PARENTS' EDUCATION  
AVERAGED BETTER THAN GRAMMAR SCHOOL



Nearly half of the parents of trained ministers and only a third of the parents of untrained ministers had better than grammar-school education.

some education beyond the grammar-school or eighth-grade level; and 22.4 per cent. reported some education beyond high-school graduation. Figure 9 presents the data for the four pairs of contrasted groups. Nearly 50 per cent. of trained ministers (both college and seminary graduates) report that their parents achieved some education beyond the grammar level, while only

\* See note to Table 90 of Appendix B.

34.3 per cent. of untrained ministers (254 non-graduates, twenty-eight college-only, and sixty-four seminary-only graduates) report this achievement for their parents (see Figure 9), the difference amounting to 15.2 per cent.

A very similar result is obtained when the most successful and the least successful ministers are compared, the percentages being 52.5 and 40.2. Similar though less striking differences appear when ministers in the most, and those in the least, efficient churches, and ministers in urban and in rural churches, are compared. It appears from these data that parental education is of considerable importance in determining the quality of ministerial leadership. Untrained ministers, in addition to handicaps in their own education, have the further handicap of a generally lower and less stimulating educational home background.

The economic status of the home is also important. Among 1,726 ministers supplying information, only two rated the economic status of their parents as "wealthy"; only sixty-six, or 3.8 per cent., said their parents were "well-to-do"; and 543, or 31.4 per cent., reported "poor" or "very poor." Among 1,713 ministers, 15.2 per cent. reported that their fathers were skilled or unskilled laborers; and 52.8 per cent. reported that their fathers were farmers or small tradesmen. On the average, they reported a family of 5.3 children. When these reports are studied for the several groups of ministers, it appears that trained ministers, ministers serving large churches, ministers serving the most efficient churches, and ministers serving urban churches come from homes of more comfortable economic status, have fathers standing higher on the occupational ladder, and come from smaller families. While 29.2 per cent. of trained ministers rate their parents as "poor" or "very poor," the percentage is 37.4 for untrained ministers. Twice as many untrained as trained ministers report that their fathers were skilled and unskilled laborers.

Volume III presents similar data gathered from students who were enrolled in theological seminaries during the academic year of 1929-30. These students testified that they came mainly from homes of moderate means, in fact from homes where their parents could not afford to pay for their education.

While it is to the everlasting credit of the ministry that it is recruited from humble homes, a very severe handicap on its educational status is nevertheless imposed. It means that the minister who achieves a college and seminary degree usually does it against the most obstinate economic odds. It is not surprising, therefore, that in many cases the odds are so great against the man that he cannot carry his education through to college and seminary graduation. While this is not the whole story, it is clearly one of many factors that condition ministerial education.

Parents of pastors are reported as active in the affairs of their communi-

ties. Each minister was asked to underline the correct word in the following statement. "In the social and civic affairs of our community, my father was (1) disinterested, (2) interested, (3) active, (4) prominent." A similar statement was provided for the mother. One-third of the ministers rated their parents as active or prominent, while only 5 per cent. said that both were indifferent. Here trained ministers and successful ministers have only a slender advantage.

The data provide four measures of religious backgrounds. One set of questions asked each minister to underline the correct words in the following sentences. "The religious life of my father could be described by saying that he was (1) non-religious, (2) moderately religious, (3) devout, (4) very devout. During my childhood he attended church services (1) seldom, (2) occasionally, (3) frequently, (4) regularly. In the affairs of the church he was (1) disinterested, (2) interested, (3) active, (4) very active." A similar question was provided for the mother. Summing the numerical values gives a series of scores varying from six to a maximum of twenty-four. Sixty-five per cent. of the scores fell between eighteen and twenty-four. That is, 65 per cent. of the parents are said to have been devout or very devout, frequent or regular attenders, and active or very active in the affairs of the church. An additional 25.8 per cent. are described as moderately religious, occasional attenders, and interested in the affairs of the church. Only nineteen, or 1.1 per cent., of the ministers rated both parents consistently as non-religious, seldom attending church, and disinterested.

A second measure was constructed from the following statements: "The moral discipline of our home was (1) lax, (2) lenient, (3) moderate, (4) strict, (5) very severe. Family devotions were observed (1) never, (2) seldom, (3) occasionally, (4) frequently, (5) regularly." Summing these values gives a series of scores varying from two to ten. Fifty-six per cent. of these scores are eight, nine, ten—equivalent to saying that moral discipline was strict or very severe and that family devotions were frequently or regularly observed. Only twelve, or less than 1 per cent., reported lax discipline and the absence of family devotions.

A third measure was constructed from the following statements. "As a boy between the ages of six and sixteen, I attended Sunday School (1) seldom, (2) occasionally, (3) frequently, (4) regularly. As I look back on those days, I recall that I (1) hated, (2) didn't mind, (3) enjoyed, (4) greatly enjoyed going to Sunday school. I (1) hated, (2) didn't mind, (3) enjoyed, (4) greatly enjoyed going to church." Here the scores range from four to sixteen. Eighty-seven per cent. of these scores are twelve or higher, or equivalent to frequent or regular attendance at both Sunday school and church and enjoyment or great enjoyment of both. Only one minister out

of 1,732 reported that he seldom attended and hated both Sunday school and church.

A fourth measure of the religious influence of the home is the proportion of children who enter religious work. Including the minister himself, 27.2 per cent. of the more than 9,000 children represented entered religious work. Eliminating the ministers themselves, the proportion is 10.1 per cent. About .4 per cent. of the gainfully occupied population twenty years of age and older is in religious, charity, or welfare work. That is, the homes of our 1,805 ministers supplied (in addition to 1,805 ministers) about twenty-five times their quota of religious workers.

All of this is most encouraging. However much ministers may be lacking in other respects, they have presumably the early religious training that gives them a living faith. When the available cases are divided into the four pairs of contrasted groups, the results are less consistent than similar results as to education and economic status. All groups are very much alike on the third measure—boyhood habits of attending and enjoying Sunday school and church. On the other three measures, trained ministers and ministers serving large and efficient churches come from somewhat more religious homes than untrained ministers and ministers serving small and less efficient churches. The urban and rural differences are slight and inconsistent.

Combining all of these measures into a single score confirms the rather consistent trends revealed by the separate items. Trained ministers come from homes that are clearly superior to those of untrained ministers. Similarly ministers in large and efficient churches come from homes that are distinctly superior in comparison with those of ministers in small and less efficient churches.

The data strongly suggest that another factor entering into the total complex of conditions that operate to keep the educational level of the ministry down is the large number of ministers that come from homes where religious zeal and enthusiasm outrun the interest in education and sound training.

#### THE BACKGROUND OF EXPERIENCE

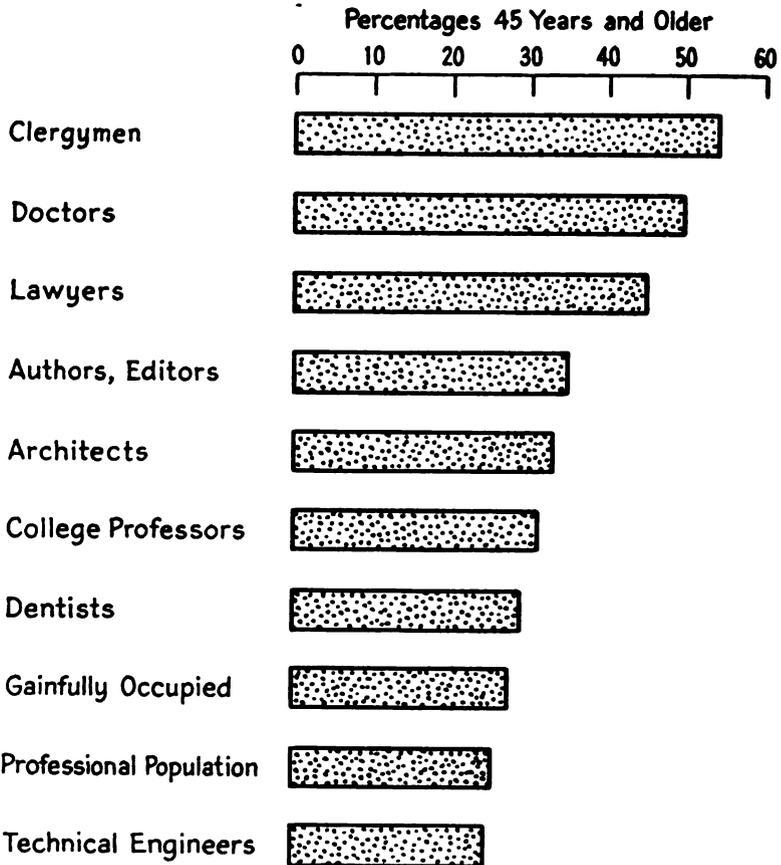
The factor of experience plays a prominent part in the training for any vocation or profession. In the teaching profession, for example, experience is always held to be as desirable as academic training. The same is true, of course, in the ministry. In Volume III is a discussion of how this practical experience may best be achieved. Here we are concerned only with the bare fact of variations in pastoral experience among the ministers who are graduates of college or seminary (the so-called trained group) and those who are not graduates (the so-called untrained group).

Since experience is partly a matter of age, we shall first inquire concern-

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-goo

ing the ages of ministers in comparison with the ages of men in other professions. The most comprehensive and reliable data are found in the United States Population Census. Table 4 of Appendix B records the age-grouping of ministers and other professions as they are found in the 1920 census. (See Figure 10.)

FIGURE 10  
PER CENT. OF CLERGYMEN AGED FORTY-FIVE AND OVER  
CENSUS DATA, 1920



According to the 1920 census, 53.4 per cent. of clergymen were forty-five years of age or older (see length of bar at top of figure). This is in marked contrast with other professional groups.

The data show that 53.4 per cent. of clergymen are forty-five years of age or older. The only group approaching such a percentage is doctors, in which profession 49.4 per cent. are forty-five years of age or older. The

percentage for clergymen is in marked contrast with those for the gainfully occupied and the professional population with 27.9 per cent. and 24.6 per cent. aged forty-five and older. Of special interest are the similar proportions of clergy in the two twenty-year groups, age twenty-five to forty-four and age forty-five to sixty-four. The exact numbers are 55,668 and 55,054. These figures can mean only one of two things. Either large numbers are entering the ministry above forty-five years of age, or the number of younger men entering the ministry has markedly declined in recent years. In 1910, only 47.5 per cent. of clergymen were reported as forty-five years of age or older.

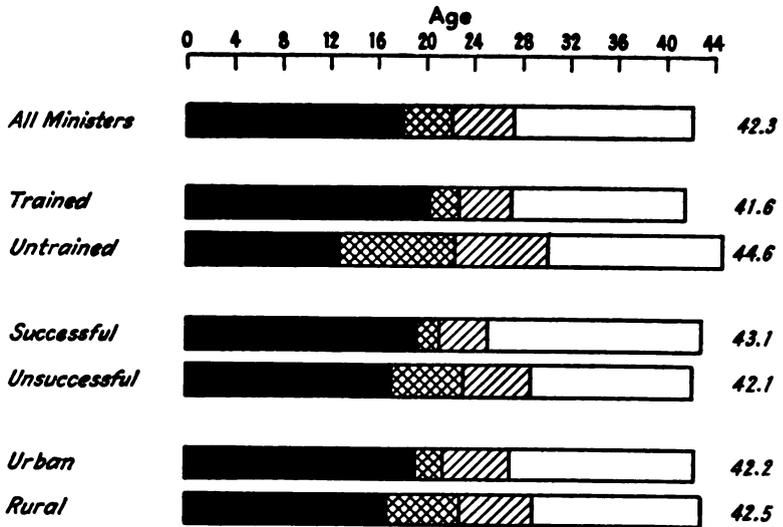
It should be remembered, however, that the census pools all ministers of all sects and includes all persons who gave their major occupation as one it lists under the classification of clergymen. Unfortunately we cannot, from the census data, separate out the Protestants, or the whites, or any other subgroup. To get at the bearing of age and experience on our problem, therefore, it is necessary to turn to the questionnaire data which include only a small sample of ministers.

In the questionnaire that we sent out to ministers, we asked certain specific questions pertaining to age and experience. On one page were listed thirty-seven different types of occupations, and each minister was asked to record the years and fractions of years which he had spent in each; but we did not ask him to arrange these experiences in a chronological order.

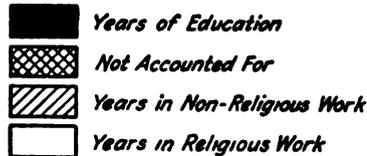
The data which these questionnaires yielded on this point are presented in full in Tables 90 to 92 of Appendix B. Some of the outstanding features are summarized here. In the first place, these 1,805 ministers, at the time when they answered the inquiry, averaged 42.3 years of age. They had spent on the average 15.2 years on their academic education and 2.7 years on their theological education. They report an average of 5.3 years spent in non-religious vocations and 14.9 years in full-time religious work. (See Figure 11.)

The 5.3 years which these ministers report were spent in non-religious work is probably a factor not unrelated to their limited financial backgrounds. Of their years on the job, more than a fourth were in non-religious work. The trained ministers average 20.0 years devoted to their education while the untrained average only 12.6 years. Trained ministers average 2.4 years unaccounted for, 4.5 years in non-religious work, and 14.7 years in religious work. Since years unaccounted for should normally total five (representing the first five years of infancy and childhood) there is evidently some duplication in their reports. Untrained ministers on the other hand average 9.7 years unaccounted for, 7.7 years in non-religious work, and 14.6 years in religious work. It is to be expected, of course, that untrained ministers would lack 7.4 years of training in comparison with trained; but just as significant is the fact that this handicap is balanced by an excess of

FIGURE II  
SCHEMATIC PICTURE OF THE LIFE HISTORIES OF GROUPS OF MINISTERS



#### Legend



Trained and untrained ministers average about the same in age (41.6 and 44.6 years); have spent the same number of years in religious work (14.7 and 14.6); but are very different in other respects of their life histories. Trained ministers average 20.0 years of formal education, while untrained average only 12.6 years. Trained ministers report on the average only 4.5 years in non-religious work, while untrained report 7.7 years. The number of years not accounted for average 2.4 for trained ministers and 9.7 years for untrained ministers. Similar contrasts appear in the life histories of successful and unsuccessful ministers, and in those of urban and rural ministers.

7.3 years unaccounted for, and an excess of 3.2 years in non-religious work instead of being balanced by significant and worth-while experience. Similar patterns appear when successful and unsuccessful, and urban and rural ministers are compared.

While the average for all ministers is 5.3 years in non-religious work, there are wide variations which should be noted. Nine per cent. reported eighteen or more years; 22.1 per cent. reported ten or more years; and 32.5

per cent. reported five or more years in non-religious work. Seven per cent. of trained and 17.1 per cent. of untrained report eighteen or more years of non-religious work; 15.8 per cent. of trained and 38.2 per cent. of untrained report ten or more years of non-religious work. When specific non-religious experiences are studied, the most frequently mentioned are in order farming, public-school teaching, army or navy, business, and industry. A slightly larger proportion of the trained men mention teaching in public school and college, while the untrained ministers mention farming, business, and industry three and four times as frequently. (See Tables 91 and 92 of Appendix B.)

Closely associated with the previous experiences of ministers is the age at which decision to enter the ministry is made. For the whole group, the average age is 20.9 years; but trained ministers made their decision on the average at the age of 20.0, while untrained made theirs on the average at 24.7. The difference of nearly five years is exceptionally large in view of the limited range of years in which such decisions are made. Of trained ministers, 2.0 per cent., and of untrained 24.7 per cent., decided to enter the ministry at the age of thirty or later. Of trained ministers 30.4 per cent., and of untrained 63.7 per cent., decided to enter at the age of twenty-two or later. Age of decision is related to success. Ministers in large churches were 19.8 years old, while ministers in small churches were 20.7 years old, when decision was made. It is also related to years of non-religious work. Trained ministers who decided to enter the ministry at the age of twenty-eight or later average 6.9 years in farming, business, and industry, while those who decided before they were twenty average only 1.5 years. Similarly, untrained ministers who decided to enter the ministry at the age of twenty-eight or later average 7.9 years in farming, business, and industry, while those who decided before they were twenty average 4.0 years. (See Table 91 of Appendix B.)

Knowing the wide variation of years in non-religious work, a similar variation is to be expected in the years devoted to religious work. We have already noted the average, 14.9 years, for all of the 1,805 ministers. Of these ministers, 29.4 per cent. report twenty or more years, and 67.4 per cent. report ten or more years, of experience in religious work. As already noted, there are no differences between trained and untrained ministers. There are, however, highly significant differences between ministers serving large and those serving small churches, the averages being 17.8 and 13.0 years. Forty per cent. of the ministers in large churches, and only 24.6 per cent. of those in small churches, have had twenty or more years of experience in religious work. It should be noted that this advantage of ministers in large churches, amounting to nearly five years on the average, is not due to age nor to the slighting of their education. It is due to the fact that ministers in large

churches show only 6.1 years unaccounted for and in non-religious work while ministers in small churches show 12.0 years unaccounted for and in non-religious work. Similar contrasts appear when urban and rural ministers are compared.

The range and variety of experience in religious work is also important. The 1,805 ministers report on the average nearly three different kinds of experience in religious work. In deriving these figures, we distinguished pastoral work in village or open country, in small towns, small cities, large cities, assistant pastorates, home missionary, foreign missionary, and eleven additional types of religious work. Eight per cent. report six or more, 15.9 per cent. report five or more, and 31.6 per cent. report four or more kinds of experience in religious work. While trained and untrained ministers are alike in the number of years of experience in religious work, they are very different when the range and variety of this experience is considered. Trained ministers average 3.31 and untrained only 2.28 different kinds of religious work. Five times as many trained as untrained ministers (39.3 and 7.8 per cent.) report four or more kinds of experience. Forty-two per cent. of trained, and only 16.0 per cent. of untrained, ministers have served as pastors in large cities. Similarly, we have the following proportions for trained and untrained ministers in various fields of religious work: pastor in small city, 21 and 14 per cent.; pastor in small town, 48 and 30 per cent.; assistant pastor, 16 and 5 per cent.; director religious education, 8 and 2 per cent.; and Y. M. C. A. secretary, 7 and 4 per cent. However, 79 per cent. of trained and 90 per cent. of untrained ministers have had some experience as pastors in small villages or in open country; and 21 per cent. of trained and 41 per cent. of untrained have had ten or more years of experience serving village or open-country churches. A slightly smaller proportion of trained than of untrained ministers have had experience as home missionaries or evangelists. When successful and unsuccessful, and urban and rural, ministers are compared, very similar results appear.

Since the available data do not permit a study of the chronological order of these experiences, it is necessary in reconstructing the life histories of the various groups to rely on a measure of good judgment. More complete data are available on trained and untrained ministers and the summary that follows is confined to these groups. Similar though less extreme contrasts would appear if the life histories of successful and of unsuccessful, and of urban and rural, ministers were reconstructed.

Trained ministers (graduates of both college and seminary) have invested on the average twenty years in their academic and professional education. Normally they should have graduated from high school at eighteen. Interruptions due to limited financial resources and various jobs of teaching or farming or in business delayed their graduation until they were nineteen or

twenty, and they entered college at the ages of twenty or twenty-one. In their high-school years, about half had decided on the ministry as their career; and the other half made their decision in the early years of their college experience. Further interruptions followed, and on the average they graduated from college at the age of 25.3. They averaged .6 year of graduate study and 3.7 years of seminary study. On the average they were thirty years old upon completion of their professional education. They were mature and had had considerable though not excessive experience in non-religious work. Twenty per cent. were called to, or had already held, assistant pastorates; and the other 80 per cent. were called to, or had already held, pastorates in village or open-country churches. Very few of the assistant pastorates lasted four years. Ten years later, only 20 per cent. were still in village and open-country churches. Twelve years after the completion of their professional training, these ministers have had a wide and varied experience in religious work; they average 41.6 years of age; they serve churches averaging 370 members; and receive, in salary and rent-free parsonage, \$3,220 a year.

Untrained ministers (254 who are not graduates of either college or seminary, sixty-four seminary graduates, and twenty-eight college graduates), on the other hand, had invested only 12.6 years in their academic and professional education. On the average, they had achieved only 11.6 years of academic training, or barely short of finishing high school. Presumably they averaged nineteen at the completion of their academic education; and only 22.8 per cent. had decided to enter the ministry. The group as a whole did not decide to enter the ministry until five or six years later when their average age was 24.7. At twenty-five, it was too late to undertake a full college and seminary course. Whereas trained ministers average 8.3 years of college and seminary study, the untrained had to be content with only 1.0 year. If this year is added to age of decision, untrained ministers should have been ready to begin their pastoral work at the age of twenty-six on the average. On the other hand, if their 14.6 years of experience in religious work is subtracted from their age, it appears that the average untrained minister did not get started in earnest until he was thirty. The data suggest that another four years of less profitable experiences intervened between the decision to enter the ministry and actual entrance. Between the completion of academic education at nineteen or twenty, and actual entrance into the ministry at twenty-nine or thirty, is an interregnum of ten or eleven years, one of which was spent in theological education and nine or ten in work that probably contributed little to their preparation. Of these nine years, 7.7 on the average are specifically accounted for in non-religious work; and of these 7.7 years, 5.2 are accounted for by farming, business, and industry. Although there is no direct evidence to support it, the data suggest that no

small proportion of these men failed in their farming and business ventures. In addition to the 7.7 years in non-religious work, three or four years are not accounted for in any way. On actually entering the ministry, 90 per cent. began in village and open-country churches; and ten years later, 40 per cent. were still in village and country churches. At the average age of forty-four, these men are serving churches that average 190 members and are receiving, in salary and rent-free parsonage, \$2,200 a year.

The essential contrast in the experiences of trained and untrained ministers concerns the years between the ages of twenty and thirty. Trained ministers decided to enter the ministry in high school and early in college. During their twenties they pushed forward consistently with their academic and professional training. Interruptions of their purpose were relatively infrequent and probably dictated by economic needs. In the process, they acquired experience in both non-religious and religious work. When they entered on their career, promotions came quickly and many were shortly in positions of responsibility. Such a life history is, of course, true only of the average or typical trained minister. It is, nevertheless, a history that in its broad outlines is essentially true of only one-fourth of Protestant white ministers.

The histories of our untrained ministers center in two fundamental facts. First, of course, these ministers failed to press forward with their education. Second, and perhaps more important, they failed to fill these years with work that contributed to their preparation for the ministry. Their late decision suggests that business and farming ventures were unsatisfactory. They began their pastorates in village and country churches. Ten years later, 40 per cent. of them were still in positions of limited opportunity. While the number of cases involved is neither large nor strictly representative, the same general situation is revealed for each of three denominational sub-groups that were studied. It is probably not far from essentially true for nearly half the Protestant white ministers.

#### SUMMARY

It is beginning to be apparent now how enormously complex this problem of ministerial education really is. The four types of background factors presented in this chapter are by no means the whole story. The denominational and institutional factors are equally significant and will be discussed at length in due season. But the analysis made thus far has revealed to us some of the underlying factors. When we ask why it is that the educational status of the Protestant ministry, as measured by academic standards of graduation or by years spent in school, is on the average low, one answer is that ministers are recruited, for the most part, from environments that are educationally unfavored both in incentive and in opportunity. When we

select out the academically untrained ministers, we find that they were recruited from homes and from social and economic environments that are less favored than those of trained ministers. Still further, we find that the academically untrained ministers decided to enter the profession relatively late in life after having engaged in non-religious work.

One of the most significant facts thus far revealed is that most ministers trained in college and seminary decided to enter the ministry either before entering college or early in their college career. Why is it then that only about a third or a fourth of those who decide for the ministry go forward and secure a college and seminary training and about half enter the ministry with little or no formal education? We repeat that the answer to this is exceedingly complex. But it can be simplified by saying that the academically untrained minister lacked either the incentive, the ability, or the opportunity to receive a college and seminary education. If this analysis is correct, then the problem before the denominations, the colleges, and seminaries is to select men with ability, and to provide them with incentive and opportunities. But this is not an easy or simple task. In it are involved the traditions and practical organizational problems of Protestantism which vary from one denomination to another. To the further analysis of these problems, we shall devote the next part of this volume.

**PART II**

**THE MINISTER AND HIS DENOMINATION**

## CHAPTER V

### *How Denominations Provide for the Education and Care of Their Ministers*

Facilities in the way of theological seminaries are obviously related to the educational level of the ministry. Data gathered in this study show that the nine denominations with the largest proportion of both college and seminary graduates average 2.2 seminaries and 232 students enrolled per thousand ministers, while comparable figures for nine denominations with the smallest proportion of trained ministers are 1.1 and 79. That is, the denominations with a high level of education among their ministers have two or three times as adequate facilities for the training of ministers as do the denominations with a low educational level.<sup>1</sup> In statistical terms the correlations between the per cent. of both college and seminary graduates and the number of seminaries and the number of students per thousand ministers, our two measures of educational facilities, are .631 and .581. These data indicate very clearly that facilities for theological education must be considered in any analysis of the causes of the differences in educational level among the denominations.

But the seminary alone, important as it is for the training of the ministry, is not the only agency through which the denominations provide for the education of their ministers. Side by side with the seminary stands the denominational college, which is not only a recruiting ground for the ministry but in many instances furnishes the prospective minister with a substantial part of his education. Although, as we have seen in respect to the general educational situation, important changes are taking place in the government and policy of many of these colleges, they still remain an important factor to be reckoned with.

The theological seminaries, however, and those colleges that make definite provision for ministerial training, train only that selected group of ministers who decide that they want the best preparation available—a group that averages slightly more than a third of the men who go into the ministry each year. For the remaining two-thirds, there is the preparation offered by the Bible schools, or there is private preparation, or preparation by other substitutes for college and seminary training.

---

<sup>1</sup> In the attempt to evaluate this factor, the Protestant seminaries were classified as nearly as possible under the denominations for which educational data were available and for each denomination were determined the number of seminaries per thousand ministers and the number of students enrolled per thousand ministers.

In some denominations the terms of ministerial admission are defined in the law of the church, which defines also the machinery for testing the candidate's qualifications for meeting these terms at various intervals during his preparation up to the time when he is officially admitted to the ministerial office. For other denominations, which have no legal requirements, certain practices have shaped themselves out of tradition and sentiment which, while lacking formal ecclesiastical endorsement, effect a measure of educational control.

Denominational control of ministerial placement, as of ministerial training, is co-extensive with the theory of church government that a particular denomination holds. With the exception of the Protestant Episcopal Church, denominations holding the episcopal system have absolute control over the appointment of ministers.

While the major inducement for entering the ministry, as in the parallel profession of teaching where the financial compensation is small, is the opportunity it offers for service, the minister's happiness in his profession is affected by the conditions under which his work is done, by the security of tenure it offers, by the possibility of change that it presents, and by the provision for pension on retirement. Obviously the appeal of the ministry to highly trained men will be affected by the extent to which they are given preference over untrained men, by the size and importance of the churches, by the ways in which ministers are advanced in service, and by the qualities that are sought by pulpit committees and others who are responsible for the filling of places.

The denominations differ widely in respect to four major factors that affect the ministry's appeal to trained men, and that consequently condition theological education. They differ (1) in the extent to which they provide educational facilities for the training of their ministers and in the nature of their educational theory; (2) in their educational standards for ordination to the ministry and the machinery for the enforcement of these standards; (3) in the extent to which they offer opportunities for their trained men to advance into wider and more satisfactory fields of service, as well as the extent to which all ministers in service are assisted and guided in their work; and (4) in the extent to which the local parishes of the denominations can sustain a trained ministry.<sup>8</sup> These four factors not only go far to explain differences among denominations in the educational status of their ministers but also to explain the general low educational level which we found among Protestant ministers as a whole.

Data bearing upon the first, second, and third of these major factors will

<sup>8</sup> The data relating to these factors were gathered from denominational yearbooks and other printed documents, church constitutions and disciplines, and from a schedule that was filled out by certain denominational officials in the course of personal interviews. A member of the staff visited the headquarters of each of the larger Protestant denominations to gather such data as seemed pertinent.

now be presented for each of the more outstanding denominations in the U. S. A. The four with the highest percentages of trained ministers are the Lutherans, the Reformed Church in the U. S., the Presbyterian Church in the U. S. A., and the Protestant Episcopal Church.

### THE LUTHERANS

Of the American denominations, the Lutherans have retained most complete control of their colleges; and this is an important factor in their ability to maintain so high a percentage of educated men.

The *United Lutheran Church in America* controls twelve colleges, two junior colleges, and eleven theological seminaries.

For this denomination, the Religious Census of 1926 shows that 81.9 per cent. of the ministers are graduates of both college and seminary; 2.1 per cent. are graduates of college only; 12.4 per cent. are graduates of seminary only; and 3.6 per cent. are not graduates of either college or seminary.

In the *Evangelical Lutheran Augustana Synod of N. A.*, 85.4 per cent. of the ministers are graduates of both college and seminary; 2.5 per cent. are graduates of college only; 7 per cent. are graduates of seminary only; and 5.1 per cent. are not graduates of either college or seminary.

Winfield writes concerning the Lutheran Church:

"The confessional writings of the Lutheran Church as they were accepted in 1530, together with the ecumenical creeds, are normative authorities in the interpretation of the Scriptures so far as the Lutheran churches are concerned. Lutheran teachers of theology and Lutheran ministers are pledged to these confessions. The right teaching of the gospel and the administration of the sacraments demand the existence of a ministry so trained that they shall know what is right in these matters."<sup>3</sup>

The Lutheran bodies do not in their church law prescribe the path to ordination, but have certain traditional roads leading to that goal.

The *United Lutheran Church in America*, while in theory congregational, has a strong educational tradition and an efficient machinery for maintaining it.

According to the official statement of this denomination in the *United States Census of Religious Bodies for 1926*:

"The polity is not fixed and essential. Forms of government and modes of worship are regarded as of secondary importance, while at the same time those forms and customs that have been handed down from earlier Christian days are not to be lightly cast aside . . . unless condemned by Scripture or found to be

<sup>3</sup> Winfield, O. A., *The Control of Lutheran Theological Education in America* (Rock Island, Ill.: Augustana Book Concern, 1933).

•

obstructive to the efficiency of the church. Its polity, which combines synodical and congregational features, has thus varied somewhat in type in different communities. The congregation is the primary body, composed of the people and the pastor. Its internal affairs are administered by a church council accountable to the congregation. The congregation possesses the right of representation and the representatives convened in synod have, within constitutional limits, the powers of the congregations themselves. The judgments of the synod are the judgments of the church."

#### THE PATHWAY TO THE MINISTRY

From the viewpoint of control, there are two steps leading to ordination in the United Lutheran Church. The candidates must have, first, a call to a particular field of service. There is no probationary state in the Lutheran ministry. Licensure is simply an expedient. As need may arise, a theological student with two years of theological training may be licensed by the synod to preach and to perform ministerial acts in charge of a pastorate to which he has been called or appointed as a supply pastor, on condition that he return to the seminary and complete his studies for graduation.

In general, therefore, candidates to the Lutheran ministry are college and seminary graduates. While this standard is not uniformly expressed in synodical constitutions, it is consistently upheld in practice by the constituent synods of the church.

The second step requires that the candidate make application to the synod of which he is a member for examination.<sup>4</sup>

Upon examination, the candidate must present to the synod's examining committee a satisfactory written testimonial of Christian life and character, and also of the course pursued in theological study. The examining committee reports its findings to the ministerium. Upon a two-thirds' vote of the ministerium, the candidate is recommended to the synod, which body may either accept or reject the recommendation of the ministerium for ordination.

The universal rule among United Lutheran churches is that the constituent synod ordains, the ordination usually occurring at an evening service at the meeting of the synod. If a man does not have a call, the action may be that he shall be ordained upon the receipt of a call, synodical officers being authorized to perform the rite of ordination. Such cases are exceptional.

<sup>4</sup> According to the constitution of the Synod of New York, this examination covers general fitness for the work of the ministry, reasons for seeking the office, theological attainments and acceptance of the standards of the United Lutheran Church. The New York synod "receives and holds the canonical books of the Old and New Testament as the inspired word of God, the only infallible rule of faith and practice. It believes and confesses that the three ecumenical creeds—the Apostles', the Nicene and the Athanasian—and the Symbolical Books of the Lutheran Church, viz., the unaltered Augsburg Confession, the Apology, the Smalcald Articles, the Large and Small Catechisms of Luther and the Formula of Concord, are a true exposition and defense of the Divine word; by which Rule and Confessions all questions of faith and practice shall be decided."

EDUCATION OF MINISTERS IN SERVICE

The Lutheran bodies, as well as all other denominations that supplied information for this study, use ministers' conferences for the further education of men on the field. These conferences stimulate the ministers to read the latest books that may be helpful to them and lead them to the discussion of vital problems.

PLACEMENT OF MINISTERS

Lutheran synodical presidents are the intermediaries between pastors and churches. They have no authority to place ministers; their function is entirely advisory. At the same time, as state officers, they are in a position to accumulate a stock of information regarding both the achievements and the spirit of the minister and of the church. Out of this personal acquaintance and this facility for acquiring information has grown the habit on the part of both men and churches of asking for information and advice. The emphasis is on the facts and not on the opinion of the denominational officer giving the information.

PENSIONS

The *United Lutheran Church in America* pensions its ministers and foreign missionaries at sixty-five years of age. The maximum annual pension of an aged or disabled minister is \$600; of a widow, \$400; of a minor orphan, \$100. The church at large provides all funds; the pension is dependent on service alone and bears no relation to the minister's salary.

THE REFORMED BODIES

The *Reformed Church in the U. S.* supports seven colleges, four secondary schools and three theological seminaries. The Church Board of Education has only an advisory and coöperative relation to these institutions, which are nevertheless under denominational control.

In this denomination, the 1926 Religious Census shows that 81.2 per cent. of the ministers are graduates of both college and seminary; 2.2 per cent. are graduates of college only; 12 per cent. are graduates of seminary only; and 4.6 per cent. are not graduates of either college or seminary.

The Reformed bodies are, like the Presbyterian, distinctly Calvinistic. Their standard doctrine is the Heidelberg Confession. Candidates for the ministry of the *Reformed Church in America* and of the *Reformed Church in the U. S.* are required to declare their belief in the Scriptures as set forth in their standard.

THE PATHWAY TO THE MINISTRY

The procedure for attaining the ministerial office in other denominations holding the presbyterian system is essentially the same as that outlined for

the Presbyterian Church in the U. S. A. In the Reformed bodies the General Synod, which is the highest judicatory, may grant dispensations from the educational requirements for ministerial admission on recommendation of the classis. Such dispensations are granted in consideration of outstanding natural ability and mature age. The Secretary of the Board of Education of the *Reformed Church in America* cited the case of an elder, frequently called upon to take care of a service, who became a licentiate and was ordained following his call to a particular church. Cases of this kind, however, are not encouraged.

It has been shown that in 1926 in the *Reformed Church in the U. S.* 80 per cent., and in the Presbyterian Church in the U. S. A. only 67 per cent., of the ministers are college and seminary graduates. Here are two denominations with essentially the same form of government, essentially the same high traditional educational standards, and essentially the same machinery for enforcing the standards. Why this difference in the educational status of their ministers? The answer lies partly in the fact that while the proportion of seminary and college graduates among the urban ministers is about the same, the Presbyterian Church has a greater proportion of rural ministers; partly in the fact that there are certain presbyteries in the church that, we are informed, have been lax in the enforcement of educational standards. Especially is this true in the case of ordained ministers who wish to transfer from other denominations. This is the big back door through which many uneducated men are admitted to the ministry of denominations that otherwise enforce high educational standards.

#### PLACEMENT OF MINISTERS

In the *Reformed Church in the U. S.*, the executive committee of each classis advises with the consistory of a vacant church and, if so required, aids the consistory in securing a pastor and aids a minister in obtaining a field of labor. The call and the acceptance are presented by the candidate to the classis for confirmation. This procedure, more indirect than that of the Presbyterian bodies, suggests that the control of the call by the classis is essentially nominal.

The Bureau of Pastoral Exchange and Supply of the *Reformed Church in the U. S.*, by a resolution of the General Synod, receives from the stated clerks of the various classes reports of dissolutions of pastoral relationships, which information is placed at the disposal of ministers of the denomination who desire it.

#### MINISTERIAL MEETINGS

The Reformed bodies, like a number of others, are adopting the practice of giving over a period of time during the meetings of regional groups for

purposes of inspiration and instruction. They are also making use of the retreat and of the discussion forum, the latter to provoke discussion and interest in present-day problems.

#### PENSIONS

In the *Reformed Church in the U.S.* the pension plan requires the minister and the church to share in the payment of the amount needed, the maximum pension having been previously determined and bearing no relation to the minister's salary. Beneficiaries are required to pay 20 per cent. of the amount needed to finance the plan and the church 80 per cent. The maximum pension is \$500.

#### THE PRESBYTERIAN BODIES

The *Presbyterian Church in the U.S.A.* has legal and ecclesiastical control over thirty-four colleges, five junior colleges, twelve theological seminaries, and two training schools for lay workers; it has historical associations with eleven more colleges and one more junior college. The mode of control is in most cases by a two-thirds majority of Presbyterians (U.S.A.) on the boards of these colleges and seminaries.

The *Presbyterian Church in the U.S.* controls, by election of boards of trustees, sixteen colleges, ten junior colleges, twenty secondary schools, four theological seminaries, and two training schools for lay workers.

The 1926 Religious Census shows that in the *Presbyterian Church in the U.S.A.*, 69.0 per cent. of the ministers are graduates of both college and seminary; 6.5 per cent. are graduates of college only; 10.8 per cent. are graduates of seminary only; and 13.7 per cent. are not graduates of either college or seminary.

In the *Presbyterian Church in the U.S.*, 69.3 per cent. of the ministers are graduates of both college and seminary; 5.6 per cent. are graduates of college only; 13.3 per cent. are graduates of seminary only; and 11.8 per cent. are not graduates of either college or seminary.

The standards of doctrine of the Presbyterian churches are the Westminster Confession of Faith and the Larger and Shorter Catechisms. They emphasize the "sovereignty of God in Christ in the salvation of the individual and affirm that each believer's salvation is a part of the eternal divine plan; that salvation is not a reward of faith but that both faith and salvation are gifts of God; that man is utterly unable to save himself; that regeneration is an act of God; that God enables those whom he regenerates to attain to their eternal salvation."<sup>a</sup> These standards the Presbyterian candidate must "sincerely receive and adopt."

<sup>a</sup> *The United States Census of Religious Bodies.*

Among the Presbyterian bodies the local church has the right to elect its own minister. The minister may not take charge of the congregation, however, until the call has been approved by the presbytery.

#### THE PATHWAY TO THE MINISTRY

A candidate for the ministry in the *Presbyterian Church in the U. S. A.* files an application with the chairman of the presbytery's educational committee at least three months before the presbytery meeting, thus giving the committee time to investigate his Christian character, his physical and mental qualifications, his piety, his experimental acquaintance with religion, the motives that influence him to desire the sacred office, and his previous education. The form of government recommends that the candidate be required to produce a diploma of B. A. or M. A. from a college or university, or at least "authentic testimony of having gone through a regular course of learning." No exceptions are made to this provision without a unanimous vote of the presbytery. But this power of the presbytery to make exceptions provides a loophole through which many non-graduates of college enter the Presbyterian ministry. There are some presbyteries that will vote unanimously for men who do not hold an A. B. degree or its equivalent.

The candidate is expected to enter upon a course of study in a theological institution acceptable to the presbytery, if he has not already done so. Thereafter the presbytery conducts an examination annually into the progress made by the candidate in his studies, his Christian experience and his fidelity to the doctrines of the church.

When the candidate has "studied divinity at least two years" and has been for one year under the care of the presbytery (except in extraordinary cases and by the consent of three-fourths of the members of the presbytery present) he may apply to the presbytery for licensure. He must present satisfactory testimonials of good character and of regular membership in a Presbyterian church; must sustain an examination in certain subjects;\* and must answer the following questions to the satisfaction of the presbytery:

"1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice?"

"2. Do you sincerely receive and adopt the Westminster Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?"

\* The subjects are: Latin, arts, sciences (examination waived if candidate presents a B.A. or an M.A.); original languages of the Bible (examination in Greek and Hebrew waived on presentation by candidate of certificates of creditable work done in these subjects, or by a three-fourths vote of the members of the presbytery present); Bible in vernacular; theology, natural and revealed; ecclesiastical history; the sacraments and church government; thesis in Latin (or other language) on some common head in divinity; critical exercise in exegesis; exegesis of several verses of Scripture; a popular sermon; infallibility of the Bible; acceptance of the Westminster Confession.

"3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

"4. Do you promise subjection to your brethren in the Lord?"

Licensure is merely official authorization to the candidate to exercise his gifts. Ordination is the official recognition of his call to the ministry. If a licentiate preaches for a considerable time and his services do not appear to be edifying to the church, his license may be recalled by the presbytery. In this sense licensure may be considered a probationary state.

The trial for ordination consists of an examination into the candidate's experimental acquaintance with religion, his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages and other branches of learning as appear requisite to the presbytery; also his knowledge of the constitution and the rules and principles of government and discipline of the Church, together with such written discourses founded of the Word of God as the presbytery may deem proper. Being fully satisfied with the candidate's qualifications, the presbytery appoints a day for ordination. At the time of ordination the candidate answers again the four questions put to him at the time of licensure, in addition to the following:

"5. Have you been induced, so far as you know in your own heart, to seek the office of the Holy Ministry from love of God, and a sincere desire to promote His glory in the gospel of His Son?

"6. Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the Church; whatever persecution or opposition may arise unto you on that account?

"7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties and the public duties of your office; endeavoring to adorn the profession of the Gospel by your conversation; and walking with exemplary piety before the flock over which God shall make you overseer?

"8. Are you now willing to take charge of this congregation agreeably to your declaration at accepting their call? And do you promise to discharge the duties of a pastor to them, as God shall give you strength?"

There is apparent inconsistency between requirements for licensure and those for ordination. The requirements for licensure allow considerable latitude to presbyteries in the admission of candidates who are not fully prepared; the requirements for ordination allow much less latitude. Yet in practice the licentiate usually passes to ordination without the stricter requirements for this office being met.<sup>7</sup>

<sup>7</sup> One of the problems brought before the General Assembly of the *Presbyterian Church in the U. S. A.* in June, 1931 was "the large number of men admitted to the ministry of the Church without the intellectual preparation demanded of them by law and often without knowledge of the traditions of the Presbyterian Church." This situation grows out of the

When the law of the *Presbyterian Church in the U. S. A.* concerning the educational preparation of ministers was first written, there were no theological seminaries in existence. It is now proposed to recognize their existence and operation by substituting for the requirement that the candidate for licensure shall have "studied divinity at least two years," the requirement that he shall "give evidence of having successfully pursued two years of study in a recognized Presbyterian theological seminary or shall offer an educational equivalent judged satisfactory by the presbytery." For ordination, the new overture proposes that graduation from a theological seminary be required, the presbytery to be the judge of educational equivalents.

The procedure for attaining the ministerial office in other denominations holding the Presbyterian system is essentially the same as that outlined for the *Presbyterian Church in the U. S. A.*

#### PLACEMENT OF MINISTERS

Under the constitution of the *Presbyterian Church in the U. S. A.*, the presbytery is officially the pastor of every vacant church within its bounds. When a vacancy occurs, a presbyterial committee, in consultation with the representatives of the vacant church (theoretically the supply committee is the session of the church or a committee elected by the congregation) nominates a moderator and proceeds with negotiations for supplying the pulpit. When a man has been found who is considered likely to meet the approval of the congregation, a committee meeting is arranged and a call issued. The call is presented to the candidate at the discretion of and through the presbytery.

The constitutional basis for the creation of the department of vacancy and supply of this denomination is to be found in Rule IV, adopted in 1912, which gives the General Assembly power to appoint a permanent committee to supervise the supply of vacant pulpits and the service of unemployed ministers, "with power to conduct correspondence with synods and presbyteries and their committees concerning unemployed ministers and vacant churches and to adjust, in coöperation with synodical and presbyterial committees, the requirements of vacancy and supply by methods adequate to the given situations."

The department is definitely a bureau of information and in no sense an employment agency. It obtains and distributes upon request up-to-date and usable information concerning vacant churches. That such information

---

power of the presbytery, as a court of first instance, to suspend the provisions of government so far as they relate to educational requirements. With a view to remedying this situation, overtures having to do with strengthening the requirements for licensure and ordination and with the creation of a class of "missioners as a temporary expedient to care for two fields of emergency," the remaining frontier and foreign-speaking groups, were sent down by the General Assembly and have been submitted to the constituent presbyteries for their consideration.

may be available, the General Assembly has requested the stated clerks of all presbyteries to forward to the office of the Assembly, within forty-eight hours of the event, and upon blanks to be furnished by the stated clerk of the Assembly:

- (a) The information desired concerning churches which become vacant.
- (b) The information desired concerning churches which have installed pastors or, with the approval of the presbytery, have arranged for the services of stated supplies.

The department receives and files the names of, and suitable information concerning, ministers without charge and ministers who desire a change of location. Ministers wishing to avail themselves of the services of the department furnish information concerning themselves upon blanks furnished by the Stated Clerk of the General Assembly. This information, thus furnished, is forwarded to churches asking for information concerning available clergymen, together with the names and addresses of the stated clerks of the presbyteries within the bounds of which the minister in question has served. The purpose of furnishing the addresses of the stated clerks is that through them the particular church may obtain the names of unprejudiced persons who may furnish additional information.

### *Candidating*

Through its department of vacancy and supply, the *Presbyterian Church in the U. S. A.* has voiced its disapproval of candidating and recommended that:

“. . . when a minister apparently suited to the needs of the field has been appointed to visit and preach before a congregation, he shall be regarded as the only man then under definite consideration by the vacant church. When heard as often as the situation seems to demand, the matter is to be promptly disposed of by the congregation either by the issue of a call or, if there is not sufficient unanimity to make this advisable, by definite elimination.”

In general the churches seem to be coming around to the idea that pulpit supply committees should themselves go to hear candidates preach and then narrow down their choice to one man who would be given an opportunity to preach in the vacant church.

The *Presbyterian Church in the U. S.* also maintains a bureau of vacancy and supply. Every sixty days a letter is written to the chairman of vacancy and supply committees of the presbyteries asking for a list of vacant churches, the salary, and the name of the chairman of the committee on securing a pastor. This information is then multigraphed by sections and sent to all ministers registered with the bureau, which reports that some 25 per cent. of the active ministers of the church are included in its records.

*Ministerial Placement Is a Problem to the Presbyterians*

In 1929 a committee of the General Assembly of the *Presbyterian Church in the U. S. A.* undertook an investigation of the matter of vacancy and supply in the interest of greater efficiency in the locating of ministers and the filling of vacant pulpits. The investigation "brought to light anew the grave and perplexing situation in the work of locating ministers and supplying vacant pulpits." The response which the committee received to a wide correspondence with stated clerks and chairmen of vacancy and supply committees revealed a great dissatisfaction with the present system of settling ministers, together with a demand that remedial measures be taken. In fact, a number of synods and presbyteries are already at work on measures of their own to meet the situation in their own territories.

The present machinery of vacancy and supply does not seem to be adequate for the reason that it is not fully utilized to meet the situation. Presbyterian supervision does not contemplate the turning over to the church session or pulpit committee the whole matter of seeking and securing a pastor while the presbytery steps aside until a pastor is found. The real and important task of a vacancy and supply committee is to supervise the church in securing a pastor. It is here that presbyterial supervision too often falls short. The church goes on its way without counsel, aid or supervision. While it is not the duty of the presbytery to dictate the choice, under the form of government the presbytery is the pastor of the vacant church and the committee comes as a pastor to aid the church, recognizing the right of the church through its congregational meeting to choose the man whom it wishes and who, by the vote of the congregation, becomes its pastor elect, and later, by action of the presbytery, its pastor.

To meet the inadequacy of the present administration of vacancy and supply in all the judicatories, the committee believes there should be a comprehensive reconstruction of the machinery of the administration. It has been suggested that forms be designed that will lead the session of a pastorless church to be, first, analytical of its own situation, of the status, efficiency and needs of the various organizations of the church; of the level of the spiritual health existing in the church and the congregation; secondly, more intelligently critical of just what specifications in a pastor will best fit the situation, and to know and recognize needs. For the same reason it is suggested that a means be devised through which the equipment of a prospective pastor may be placed in the hands of a session or budget committee to the end that decision and call may be based more upon facts and reason and less upon emotion, first impression and some one outstanding characteristic, such as pulpit ability.

At the 1930 meeting of the General Assembly of the *Presbyterian Church in the U. S.*, an ad-interim committee was appointed "to study the whole

subject of increased unrest among our ministers and churches resulting in a growing desire for change by churches and ministers and suggest some further agency with defined powers for adjustment of ministers and churches with references to tenure and change of pastorates." The Bureau of Vacancy and Supply was established in the first instance to meet this need; but certain defects destroyed its usefulness. It provided, for example, that a list of vacant churches be kept, stating the salary paid by each, and furnished to any ministers requiring same. This resulted in all the applicants writing to the one church on the list that paid the highest salary; the church, in its embarrassment, urged that its name be eliminated immediately. The plan also provided a list of ministers seeking a change for the information of churches. But when some of the best men on the list saw the company in which they were included, they requested that their names be removed. This plan was accordingly dropped and another plan, employing some of the better features of that of the *Presbyterian Church in the U. S. A.* was put in operation. Dissatisfaction continues, however, and requests come periodically to the General Assembly for something more effective.

In the new proposed plan, the synod is to be the unit and a commission is to be constituted to effect changes in pastorates. The rights of all parties will be preserved by allowing churches to express their preference by calls or otherwise, with the same privilege for ministers, which the commission shall respect as far as conflicting interests will permit, the responsibility for the final decision being with the commission.

This in effect is a call back to the presbyterian form of government away from the tendency toward the congregational form of church procedure. The fact that presbyteries do not care to touch certain churches where the congregational spirit prevades is considered destructive to morale.

#### FACILITIES FOR FURTHER STUDY

In the *Presbyterian Church in the U. S. A.*, ministers' conferences are held under General Assembly auspices and under the auspices of the Board of Education, frequently in coöperation with the theological seminaries of the church. This denomination is endeavoring to place with its seminaries entire responsibility for summer schools for the ministers in their respective areas.

The Ad-Interim Committee on Correspondence Courses for Ministers of the *Presbyterian Church in the U. S.* recently recommended that the General Assembly appoint a permanent committee to develop correspondence courses under a director to be elected by the Assembly. The suggestion was made that the seminaries of the church coöperate in the utilization of their libraries in the furtherance of their work.

The Montreat, North Carolina, conferences of this denomination are held under the auspices of the conference on Christian Education and Ministerial

Relief, and include the meeting of the Presbyterian Educational Association of the South with the General Assembly's Advisory Committee on Education. At a recent meeting there were devotional periods; addresses on vocational guidance and on the larger service of the scientific method; discussion of the Ministers' Annuity Fund; and an exhibit of the work of the church through its several types of schools. Other conferences meeting at Montreat include a Bible conference; a general missions conference; a pastors' conference lasting six days, both educational and inspirational, with a series of Bible studies and a discussion of the latest results in the field of discovery and their bearing on the Old and New Testament. The session included also opportunity for round-table discussions of present-day church problems and inspirational services with outstanding speakers.

#### LIBRARIES

The Board of Education of the *Presbyterian Church in the U. S. A.*, through the publications department, maintains a circulating library which enables ministers to read the latest books at a reasonable cost. The selection covers a wide range in religion, science and philosophy, and also books of a general character.

#### THE PENSION PLAN

The pioneer pension plan for aged and disabled ministers was established in 1906 by the *Presbyterian Church in the U. S. A.* It provided that the ministers and the church share in the payment of the amount needed, the maximum pension being previously determined and bearing no relation to the minister's salary. This denomination abandoned its original plan, and in 1926 adopted and put into operation a so-called service plan under which the minister pays 2.5 per cent. of his salary into the fund each year and the congregation pays 7.5 per cent., a total of 10 per cent. The pension granted equals 1.5 per cent. of each year's salary received in the service of the church multiplied by the number of years in which full premiums have been paid. The minimum is \$600, the maximum \$2,000.

#### PROTESTANT EPISCOPAL CHURCH

One university and two junior colleges are organically connected and four colleges are associated historically with the *Protestant Episcopal Church*. Sixteen theological seminaries and four training schools for lay workers are organically connected by charter. In addition there are no fewer than eighty secondary schools, of which thirteen are affiliated and not under church control.

In the *Protestant Episcopal Church*, Fry's analysis, already referred to, of the 1926 Religious Census shows that 61.4 per cent. of the ministers are

graduates of both college and seminary; 7.3 per cent. are graduates of college only; 19.6 per cent. are graduates of seminary only; and 11.7 are not graduates of either college or seminary.

This denomination does not offer a course of study for candidates for holy orders; but the Commission on the Ministry has compiled a list of theological textbooks, following the general outlines of the canonical examination, for the help of men reading privately for deacons' and priests' orders; and also for those whose seminary courses are not complete.

A candidate for the ministry engages to conform to the doctrine, discipline and worship of the *Protestant Episcopal Church*. The doctrinal symbols are the Apostles and the Nicene Creeds.

In this denomination the local church has the right to elect its own minister.

#### THE PATHWAY TO THE MINISTRY

A candidate looking toward the ministry must consult his immediate pastor (or, if he has none, some presbyter to whom he is personally known) stating the grounds of his desire to enter the ministry and such other circumstances as may bear upon his qualifications. If he is advised to persevere in his intentions, he makes his desire known personally to the bishop of the diocese in which he resides. He must satisfy the bishop of his potential fitness for the work of the ministry and of the motives that lead him to seek that office. He must also undergo a physical examination by a physician selected by the bishop to determine his mental and physical fitness.

These conditions being met, the candidate becomes a postulant. As such he must apply to the standing committee of the diocese for recommendation to the bishop for admission as a candidate for holy orders, presenting letters that certify to his character and fitness from the pastor of the church to which he belongs. His academic credentials are reviewed by the board of examining chaplains, which examines him at its discretion. Having satisfactorily fulfilled the requirements of this board, the postulant becomes a candidate for holy orders.

He is then expected to enter upon a course of study in a theological seminary. During his educational preparation he is under the care of the bishop, who superintends him both in his studies and in matters concerning his daily life. Four times a year the candidate reports his progress to the bishop. Upon completion of the course of study, he comes again before the board of examining chaplains for examination, in whole or in part, in the subjects prescribed in the canon. If the results of this examination are satisfactory, and if the candidate is able to present the necessary testimonials of moral character and fitness, he is recommended by the standing committee to the bishop for ordination to the diaconate. Upon examination by the

bishop, he is required to subscribe to the declaration contained in Article VIII of the constitution.<sup>9</sup>

The candidate then becomes a deacon, and one year must elapse before he may be advanced to the priesthood. At the end of this period he must present to the standing committee evidence that his term of candidacy and the time of his service in the diaconate have been completed and submit testimonials as to his character and fitness. He is then examined by the board of examining chaplains in the full canon, or in that part of it on which examination has not already been sustained. The scope of this examination is given in Appendix A.

On the basis of the results of this examination and the personal testimonials presented, the candidate is recommended by the standing committee to the bishop for ordination to the priesthood. In the presence of the bishop he must again subscribe to the declaration contained in Article VIII of the constitution. This constitutes his official admission to the priesthood.

Thus the aspirant to the ministry of the *Protestant Episcopal Church* comes into contact with denominational machinery at the time of his admission to the postulancy; at the time of his admission to candidacy; during his educational preparation; and at the time of his admission to the priesthood.

While this system appears straightforward and rigid, insuring a high educational level of all who are ordained, there is a certain flexibility in it that makes it possible for some candidates to become ordained without a high standard of academic training. In its efforts to avoid a thoroughly mechanical system and to make it possible to ordain men with ability who lack the conventional educational badges, the church has provided exceptions to its usual procedure which permit the ordination of quite a large number of candidates who are not college and seminary graduates.

If the postulant is a college graduate, the canon provides that the board of examining chaplains may waive the academic examination required for admission as a candidate for holy orders. If he is not a college graduate, he is examined in his knowledge of the Bible; Latin and Greek; English language and literature; history; mathematics; science or a modern language; and philosophy, or psychology, or logic. Once admitted to candidacy, the status of the non-graduate of college equals that of the college graduate.

If the postulant has attained the age of thirty-two and shows such proficiency in business or a profession as gives promise of usefulness in the ministry, the bishop, on recommendation of the board of examining chaplains, may dispense him from examination in all but the following subjects:

<sup>9</sup> The declaration reads: "I do believe the Holy Scriptures of the Old and New Testament to be the Word of God and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the U. S. A."

An elementary knowledge of the Bible in English; English language and literature; history; mathematics; logic; and psychology or a science. Or the board may accept, in lieu of both college graduation and examination in the aforementioned subjects, "satisfactory evidence that the postulant fulfils the requirements."

The ability to pass the canonical examination practically necessitates the completion of the full theological course; but other qualifications considered, there is nothing in the law of the church to exclude anyone who can pass the examination, even though he has not received a formal theological education.

#### PLACEMENT OF MINISTERS

When a parish becomes vacant, the bishop is notified, and if an election of a minister takes place this must be made known to him also. If he approves, notice is sent to the secretary of the diocesan convention. This record constitutes evidence of the relation between the minister and the parish. If the church does not make some provision for its pulpit within thirty days, the bishop may take the initiative. Thus bishops do not have autocratic power but are bound by canonical rules involving a call by the church, enabling a bishop to recommend men to certain charges, but not to force a pastor on a reluctant church or to remove one against the protest of pastor and people.\*

#### ADDITIONAL EDUCATIONAL FACILITIES

The College of Preachers of the Protestant Episcopal Church, located at Cathedral Close, Washington, D. C., was founded to supply the need for post-ordination training of clergymen. It functioned without a permanent home for five years by means of conferences and discussion gatherings beginning in 1924, and assisted many members of the clergy of the church in the development of the preaching power in their appointed fields. Eminent pulpit orators, leading theologians and instructors in sermon technique, together with prominent spokesmen from other communions made their knowledge available through this medium to clergymen assembled from all parts of the country at various meetings.

Now dignified by a permanent building and endowment, the college is conducted as a sort of postgraduate training school and retreat house. Twenty-three clergy are invited by the warden to be in residence for a week

\* In an effort to correct "the haphazard system of placement in the church" (whereby the choice of a minister, subject to the approval of the bishop, is left entirely to the vestry who may be quite unprepared to know the best men available) the Commission on the Ministry of this denomination, after a study of the situation, presented a recommendation for changes in method which is frankly a move in the direction of episcopal oversight such as is maintained in the Methodist denomination. The recommendation aroused great interest, but was regarded as too drastic.

at a time. These conferences begin the first of October and run through June. During those periods when the clergy are unable to leave their parishes, conferences for laymen are organized. There is also a small group of Fellows in residence for a year at a time.<sup>10</sup>

This denomination also conducts summer schools all over the country which the clergy attend.

It is making an experiment in clinical work through the Summer School for Social Service at Cincinnati, Ohio, which is maintained jointly by the Department of Social Service of the National Council and the Department of Social Service of the Diocese of Southern Ohio. The school provides a laboratory in field work designed to give prospective ministers experience and insight into the lives of people. The enrollment is at present limited to Episcopalians, because only Episcopal agencies contribute to the support of the school. Men of other denominations will be admitted as rapidly as those denominations find themselves able to assume part of the overhead cost.

The object of the training which the school provides is stated as "not to make professional social service workers out of our future clergy, but to place them in the midst of the Christian ethic at work." Arrangements have been made for candidates to take places upon the staffs of representative social agencies and with the Cincinnati City Mission and Juvenile Court. In addition opportunity is provided for regular Sunday duty in conducting services in the churches of the convocation. A series of round-table conferences is arranged for weekly discussion, and outstanding leaders in social service and allied fields accept responsibility for guiding the discussion week by week.

The library of the Cincinnati Council of Social Agencies is at the disposal of the students throughout the course which continues for nine weeks during the summer. The project has the endorsement of the deans and faculties of the seminaries of the denomination who cooperate by urging their students to take advantage of the opportunities offered by the school.

#### LIBRARIES

The *Protestant Episcopal Church* maintains a library of some five hundred volumes at the national offices in New York for the use of its clergy.

#### PENSIONS

The pension fund of the denomination provides a pension for every ordained minister. The congregation is required to pay 7.5 per cent. of its rector's salary; the rector himself pays nothing. Beneficiaries are pensioned at the age of sixty-eight on one-half their average salary for forty years of

<sup>10</sup> From a description of the College of Preachers in *The Cathedral Age*, Vol. 4, No. 4, 1929.

service. In the event of disability before the age of sixty-eight, they receive 40 per cent. of their salary for the five years preceding. A widow receives half of what her husband was entitled to receive. Minor orphan children receive \$100 up to seven years of age; \$200 from seven to fourteen; \$300 from fourteen to majority. The rector's minimum pension is \$600; there is no maximum.

#### CONGREGATIONAL CHURCHES

The 1931 *Handbook of Christian Education* lists thirty-five white colleges and five Negro colleges as Congregational in origin or affiliation; four junior colleges, three secondary schools, and eight theological seminaries. The American Missionary Association, which represents *Congregational Churches*, maintains five Negro colleges, one Negro junior college, and one white and twelve Negro secondary schools.

In the *Congregational Churches*, it is shown by Fry's analysis of the 1926 Religious Census that 51.2 per cent. of the ministers are graduates of both college and seminary; 10.9 per cent. are graduates of college only; 15 per cent. are graduates of seminary only; and 22.9 per cent. are not graduates of either college or seminary.

While the principle of autonomy involves the right of each church to form its own statement of doctrine, the principle of fellowship assumes that a general consensus of such beliefs is both possible and essential. As a result, while there is no authorized Congregational creed, acceptance of which is a condition of ministerial admission, several statements of this consensus have been widely accepted as fair representations of the doctrinal position of the *Congregational Churches*. The platform adopted by the National Council in 1913 has been accepted with practical unanimity by the denomination.<sup>11</sup> The examination of the religious belief of a ministerial candidate includes his "conception of God, Jesus Christ, salvation, the Scriptures and the Church."

The educational heritage of Congregationalism from the Pilgrims has perhaps, more than any other single factor, made it possible for the *Congregational Churches* as a religious body to achieve relatively high ministerial standards, notwithstanding the absence of a legal instrument for enforcing the adoption of these standards upon the individual churches. The important factor here is the creation of councils for the control of ordination.

In their effort to avoid the introduction of anything resembling an episcopal or presbyterian supervision of churches, the early *Congregational Churches* exercised their right to ordain their own ministers. Following some years of irregular practice, the general custom was established of invit-

<sup>11</sup> *United States Census of Religious Bodies.*

ing a group of neighboring pastors to examine the candidate and, if he was found satisfactory, to ordain him. From this it was easy to take the next step, not only of inviting ministers of neighboring churches but of sending invitations directly to the churches, requesting that each send its minister and a delegate to meet with their own representatives as a council to examine the candidate for ordination. For many years this has been the practice and still is, except where the church commits this duty to the local association. The creation of an ordaining council in no way affects the inalienable right of the local church.<sup>18</sup>

The Congregational Association is another factor in maintaining ministerial standards. A church becomes officially Congregational when it is admitted to the (district) association, which usually includes in its membership from ten to fifty churches. Each association makes its own standards of admission and has the right to determine what churches and ministers shall be accepted as members. A minister serving a church within the association not only unites with the church to which he is called but (usually) becomes a ministerial member of the association. When so received, his membership in the association is evidence that he is a Congregational minister in good and regular standing. As the association has developed in Congregationalism, the safeguarding of ministerial standards has come to be one of the most important features of its work. The association examines and licenses preachers and may, on invitation of a church, ordain its pastor.

While the principle of autonomy involves the right of each church to regulate its own practices, the principle of fellowship and coöperation has made possible the creation of the National Council of Congregational Churches, a body that exists for the purpose of conference regarding common interests of the church as a whole. It does not seek to regulate the churches, but to discover and to give expression to those things that are common in belief and practice. In its constitution, the Council recognizes ministerial standing as consisting of membership in an association (or state conference) of Congregational Churches based upon ordination; the loss of such membership for good and sufficient reasons resulting in the loss of ministerial standing.

Furthermore, the constitution recognizes the standard of ordination as calling for "full theological training."

"In exceptional cases, ordination may be properly conferred upon persons lacking theological training in the schools provided they have successfully completed three years of field study under the auspices of a state conference committee regularly appointed for the purpose." (The Council) "urges upon churches the avoidance of any tendency to ordain to the ministry persons who have not received adequate preparation."

<sup>18</sup> Fagley, F. L., *The Congregational Churches* (Boston: Pilgrim Press, 1925).

In 1927, the National Council appointed a committee "to study the means of emphasizing the highest Christian ministerial standards in terms of the present day, and to report on the means of establishing and maintaining such standards."

In 1931, the committee reported that "while Article 8 of the Standing Rules (of the constitution) proclaims high academic standards, matters of practice clamor for careful consideration." After a recital of the irregular practices of churches, the committee proceeded to outline a remedy which is quoted in Appendix A.

Two years later, as a result of the committee's continued investigation, the National Council adopted the following resolutions concerning ministerial standards:

"1. That both college and seminary training should be the standard set by the associations and conferences of Congregational (and Christian) Churches for ordination;

"2. That the Association (or Conference, according to the section of the country concerned) which is composed of both ministers and churches and hence entirely representative of the church, and which holds licensure and standing, should have direction and supervision of all ordinations;

"3. That associations (or conferences) should act as permanent ecclesiastical councils, uncontrolled by local pressure and steadied by the realization of denominational responsibility which should refuse ministerial standing to persons ordained without due regard to denominational standards."

#### THE PATHWAY TO THE MINISTRY

For men who cannot obtain college and seminary training, provision is made for undergraduate study entirely under the management of the regional organizations, i.e., the Congregational State Conferences. Among the state conferences that offer such courses are those of South Dakota, New Hampshire, Minnesota, Nebraska, Vermont, Michigan, Iowa, Oklahoma, Texas, and Wisconsin.

The way in which this ministerial training under state auspices is handled may be illustrated by the procedure of the Wisconsin Congregational Conference, whose 1926 Annual Report recommended:

"(1) That licentiates who are *college graduates*, as a prerequisite for ordination, shall be expected to pursue a course in a theological seminary, ordination not to be granted until the first two years of the course are completed and satisfactory evidence is given that the entire course will be completed. In cases where attendance at a seminary is not possible, the candidate shall be required to pursue a *Correspondence Course of Study* to be furnished by an acceptable seminary under conditions specified below.

"(2) That licentiates not *college graduates*, who by reason of age or family responsibility are unable to take a college or seminary course may, with the ap-

proval of the Committee on Ministerial Qualifications, take the Conference Course of Study herewith submitted:

*"Group 1:*

"General Biblical Introduction; The Story of Our Bible, Hunting—New Testament Introduction; A Critical Introduction to the New Testament, Peake, or History and Literature of the New Testament by H. T. Fowler—Practical Theology; The Building of the Church, Jefferson—Congregational History; The Pilgrim Faith, Ozora S. Davis—Missions; The Business of Missions, Patton.

"Supplemental reading: The Art of Preaching, C. R. Brown; The Theology of the Social Gospel, Rauschenbusch; the Evolution of the Country Community, Wilson; Modern Use of the Bible, Fosdick; The Congregational Churches, F. L. Fagley.

*"Group 2:*

"Biblical Interpretation: Origin and Permanent Value of the Old Testament—Church Administration; Modern Church Management, A. F. McGarrish—Theology; The Main Points, Jefferson—Religious Education; Organizing the Church School, Cope—Church History; Outlines of Church History, R. Sohn.

"Supplemental reading: Public Worship in Nonliturgical Churches, Hoyt—The Life of Horace Bushnell, Munger—The Jesus of History, Glover—Modern Criticism and the Preaching of the Old Testament, G. A. Smith—Congregational Manual, W. E. Barton.

*"Group 3:*

"Biblical Interpretation: The Theory of the New Testament, Stevens—Practical Theology; The Christian Pastor, Gladden—Systematic Theology; Outlines of Theology, W. N. Clarke—Religious Education; How to Teach Religion, Betts—Sociology; The Social Teaching of Jesus, Shailer Mathews.

"Supplemental reading: Psychology of Religion, Coe; New Program of Religious Education, Betts; Life of Phillips Brooks, Allen; Book of Church Services, National Council of Congregational Churches; Christian Salvation, George Cross."

On receiving from the registrar of the District Association a notice of licensure, the Ministerial Qualifications Committee interviews the licentiate and if his educational qualifications do not reach the required standard, he is encouraged to enroll in one of the above courses of study. When the seminary course is chosen, the committee is the local representative of the seminary and as such advises the candidate and stimulates him to pursue the course. When he is ready for examination in any subject, the committee secures the examination questions for him from the seminary, supervises the examination, sends the papers on to the seminary for grading, reports the result to the candidate and to the committee.

When the conference course is chosen, the three subject groups are taken in order. The committee designates one of its members to supervise

the work in each group, prepare questions for and supervise the written examination, grade the papers and report the results to the candidate and to the committee. In each course a grade of seventy-five is required before advancement to the next subject. A minimum of six months' work is required on each group of the course.

The committee reports the student's progress to the licensing association annually and oftener if required. On satisfactory completion of either the seminary or the conference course, the committee furnishes to the student a certificate signed by its chairman and the state superintendent and files the credits with the Conference and with the association registrar.

#### FACILITIES FOR FURTHER STUDY

##### *Ministers' Conferences*

In the *Congregational Churches*, ministers' conferences are conducted under state auspices and very often utilize the facilities of educational institutions for the accommodation of ministers in attendance. The Congregational Conferences of Nebraska, for example, reports an annual ministers' convocation held in connection with Doane College during the winter holiday season so that rooms may be available in the college buildings. The convocation lasts three days. There is a three-hour lecture period each morning, an hour of lecture and discussion in the afternoon, and another three-hour period in the evening: the fields covered include religious education, biblical interpretation, social and international relations, worship, and the problems of the minister.

In North Dakota a similar conference is held in connection with Yankton College, also in the holiday season. Here literature adapted to give inspiration for preaching, business methods, and relation of churches and colleges are among the subjects discussed; and opportunity is given for the asking of questions by those in attendance.

The Congregational Conference of Oregon also reports a winter conference with lectures bearing upon preaching and social questions. There is also a Pacific Slope Regional Conference which lasts two days and considers problems of missionary education. Other state conferences hold convocations with lectures and discussion.

##### *Pastors' Institutes*

The Congregational Conference of Washington holds an annual five-day pastors' institute with three lectures of an hour each and a half-hour given over to questions and discussion.

The New Hampshire conference reports an annual institute lasting three or four days. Three lecturers give three lectures each on some phase of theological study.

*Fellowship Grants*

The Wisconsin conference of this denomination has a budget appropriation with which to send one of its members each year to the summer term or summer quarter of Chicago Theological Seminary.

## LIBRARY FACILITIES

The *Congregational Churches* maintains a library at the denominational headquarters in New York. Many of the state conferences also maintain libraries which are placed at the disposal of conference members.

## PLACEMENT OF MINISTERS

There is a board of pastoral supply maintained and controlled by the Congregational conference of six New England states. The secretary of the board is ready to supply pulpits as soon as churches become vacant and to confer with pulpit-supply committees of churches as to methods and possibilities of securing ministers. His activities moreover are not confined to the New England territory but are limited only by the extent to which churches and ministers make use of the service.

The board reported in 1929 that it had carefully recorded statements concerning more than half of the Congregational ministers in the United States and nearly all of those in New England.

The overhead organization of the *Congregational Churches* may only suggest to its constituent churches ways and means of effecting judicious pastoral relationships. This has been done through the Commission on Ministerial Standards which recently published two pamphlets, one containing "Suggestions to Churches Seeking Pastors"; the other containing "Suggestions to Pastors Seeking Churches." The recommendations which they contain are presented in Appendix A.

*Denominational Regional Officers*

The logical intermediaries between Congregational pastors and churches are the state superintendents, who have no authority to place ministers but function solely in an advisory capacity. They are in a position, however, to accumulate information about the ministers and the churches, and both groups have developed the habit of asking for information and advice; the emphasis being on the facts not on the opinion of the denominational officer.

## PENSIONS AND RETIREMENT

The Congregationalists have in operation a pension plan similar to that adopted by the Presbyterian Church in the U. S. A. in 1926, both the minister and the congregation contributing to the fund. The pension and retirement benefits are available to all ministers who have served the church for a stated

number of years, no distinction being drawn between trained and untrained men.

### THE BAPTIST BODIES

The 1931 *Handbook of Christian Education* lists twenty-one colleges, six junior colleges, thirteen secondary schools, ten theological seminaries and five training schools as affiliated with the *Northern Baptist Convention*; but states that in only two or three is there any legal or ecclesiastical control by the convention or its board of education.

In this denomination, 35.2 per cent. of the ministers are graduates of both college and seminary; 10.5 per cent. are graduates of college only; 23.2 per cent. are graduates of seminary only; and 31.1 per cent. are not graduates of either college or seminary.

In the *Southern Baptist Convention*, 14.4 per cent. are graduates of both college and seminary; 14.9 per cent. are graduates of college only; 5.8 per cent. are graduates of seminary only; and 64.9 per cent. are not graduates of either college or seminary.

According to Baptist doctrine, "infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church; from the meaning of the word used in the Greek text of the Scriptures, the symbolism of the ordinance, and the practice of the early church, immersion in water is the only proper mode of baptism." While the final court of appeal is "the word of God," it is difficult to imagine an instance of a candidate being ordained in the Baptist ministry without accepting this fundamental doctrine.

In the Baptist bodies, the local churches are independent of overhead control; and there is lack of agreement concerning educational standards for ordination.

### THE PATHWAY TO THE MINISTRY

Generally speaking, the Baptists have not succeeded in adapting their form of organization to meet existing conditions to the same extent as the Congregationalists whose theory of church government is similar to theirs.

In the first place, there is no uniform conviction among Baptist churches as to what ordination implies—whether it is a matter only for the local church or a responsibility which the local church shares with the denomination.

In an attempt to understand the actual conditions governing ordination in Baptist churches, Dr. E. T. Tomlinson recently conducted an investigation among the various state bodies comprising the *Northern Baptist Convention*. According to his findings:

"The function of the existing Convention or Associational Committee on ordination is mostly advisory and in only a few cases legislative. In most of the

states which have such standing committees action is more or less fraternal. A candidate for ordination is advised to have a conference with the state or associational committee. This committee then has the privilege of recommending (or declining) to the proposed council the applicant as a candidate for ordination. In the case of a favorable report, the church itself assumes the initiative, calls a council, and, with the recommendation of the standing committee behind it, proceeds to consider the ordination of the applicant."<sup>18</sup>

He found that standards differ widely in different states. Summarizing the various methods and rules for ordination, he points out that:

"There are 14 state conventions which have permanent committees on ordination and insist upon certain standards being followed before the applicant is ordained. There are 9 conventions which, in whole or in part, have association committees on ordination. Eleven conventions report no standing committees or permanent councils and also report that no standards are required. This report is not complete but attempts to give a somewhat comprehensive view of the general conditions as they now stand."

Once having adopted rules for ordination, the state conventions, according to Dr. Tomlinson, find them difficult to apply. One committee reports that while they have rules similar to other conventions, and while no freak ordinations have taken place, there are numerous cases "which should not have been consummated." He adds:

"Another convention, although it has committees in nearly every association, still has these lapses in which it is reported that councils have been packed and men ordained who were not, in the minds of the committee, fitted for the work to which they aspired. There is considerable trouble arising from the interference and pushing of certain bible schools 'that give more trouble than anything else.' There are numerous men pushed by certain churches who 'want to jump into the fray before the world is completely lost and who think that ignorance is all that is necessary to make an efficient minister of the gospel.'"

Speaking further about the Bible schools, Dr. Tomlinson says:

"Taken as a class, in the preparation they give for the work of the modern pastor . . . there is pronounced and prevalent feeling that they do not solve the problem. No minister is of value without piety, but the pastorate of a modern church requires piety plus ability and equipment. . . . The complaint against the laxity of men who come from so-called bible schools is widespread. Indeed the head of one of these institutions frankly stated that although the Presbyterians, Congregationalists and Methodists refused to accept students as candidates for

<sup>18</sup> Tomlinson, E. T., "Ordination Among Northern Baptists," *The Baptist*, October 25 to November 22, 1930.

ordination, the Baptists accepted them, with the result that the bulk of his students, although the institution was non-denominational, were planning to enter the Baptist ministry."

"There is need of a clear and authoritative definition by the denomination itself of what constitutes ordination and the frequent failure to comply with rules supposedly governing the procedure when a man is ordained. If the local church is supreme, is Aimee Semple McPherson entitled to regular standing as an accredited Baptist minister? Her ordination acted upon adversely by a Council, she was ordained by a local and individual church."

It may readily be seen that the Baptist Church is in danger of becoming the refuge for imperfectly trained men of all denominations and for the products of the short-cut Bible schools. Three underlying reasons for this have been cited by a prominent official of the *Northern Baptist Convention*:

- (1) The widely distributed Baptist constituency;
- (2) The consequent lack of crystallization of sentiment among Baptists concerning the educated ministry;
- (3) The insistence of Baptists as a religious body upon the independence of the local church, resulting in a lack of the centralized organization necessary to effect and maintain control.

Nevertheless, there is a cohesiveness in the denomination today such as there has never been before, owing to the development of the spirit of coöperation throughout the denomination. With the organization of the *Northern Baptist Convention* in 1910, the unity of the denomination began, and it is making rapid progress today.

At the 1930 convention of Northern Baptists, a committee was appointed on standards and courses of study looking toward ordination. The report of this committee (see Appendix A), which contains recommendations intended to improve the situation in this denomination, was adopted in substance at the meeting of the convention in 1931.

#### MINISTERS' CONFERENCES

Virtually every state convention of the *Northern Baptist Convention* has an annual conference of ministers lasting two or three days.

#### LIBRARIES

While Baptist bodies have not made systematic provision for library facilities, they have taken cognizance of the need. At present the *Northern Baptist Convention* prepares lists of new books which its ministers are encouraged to read.

## PLACEMENT OF MINISTERS

In Baptist bodies, the state secretaries are the intermediaries between pastors and churches; but they have no authority to place ministers and their function is entirely advisory.

## PENSIONS AND RETIREMENT

The contribution of the Ministers and Missionaries Benefit Board of the *Northern Baptist Convention* in securing the records of the ministerial constituency has had the effect of ushering in a new era in Baptist history.

The pension plan of both the Northern and Southern Baptists is in general similar to that in effect in the Presbyterian Church in the U. S. A.

Through their national and district organizations these denominations attempt to provide relief for the widows and minor children of deceased ministers who are in need.

The pension and retirement benefits are available to all ministers who have served the church for a stated number of years, and whether they are trained or untrained.

## DISCIPLES OF CHRIST

Thirteen Disciples colleges, four junior colleges and five Bible colleges are listed. "These institutions are not connected by any legal tie, nor are they subjected to any ecclesiastical control of the Disciples of Christ, but because of their history and associations the Disciples coöperate with them and they are considered institutions of the Disciples."<sup>14</sup>

In the *Disciples of Christ*, 17.2 per cent. of the ministers are graduates of both college and seminary; 36.7 per cent. are graduates of college only; 4.1 per cent. are graduates of seminary only; and 42 per cent. are not graduates of either college or seminary.

The Disciples have gone directly to the New Testament as the simplest and most sufficient statement of Christian doctrine. From the beginning Disciples objected to adding formulations of faith on the grounds that such statements are unnecessary and tend to division and misunderstanding among Christians. Two ordinances which Disciples observe are baptism and the Lord's Supper. Baptism by immersion stands at the entrance into fellowship.

The Disciples hold the congregational theory of church government and have no denominational law for regulating the practices and procedures of the local churches.

<sup>14</sup> The 1931 *Handbook of Christian Education*, p. 265.

THE PATHWAY TO THE MINISTRY

There is no required manner or standard of ordination among the Disciples. Their procedure has been a matter of development. In the early days of this movement there was no ordination. It began gradually, and it has become more and more established until now virtually every man that goes into the ministry is ordained.

Always he is ordained by the local church and the ordinations are in the main of two classifications: (1) It is customary in nearly all Disciples colleges to have the faculty recommend for ordination at the time of graduation from college such men and women (if there be any) whom the college authorities regard as worthy of ordination. This recommendation is made to the local church and the ordination service usually takes place at some hour on baccalaureate Sunday—in most cases at the evening service. (2) Local churches will ordain to the ministry young men and women of their membership whom they deem worthy of such ordination. In this class of ordination there is seldom or never any additional requirements and young men without even a college education will be set apart for the ministry by a local church.

Two agencies within the denomination attempt to set up ministerial educational standards: (1) The colleges will not recommend anyone unless he has at least an A. B. degree; (2) The state missionary societies in a number of states are constantly urging the churches not to ordain any man who is not equipped by education and character for the ministry. But being a congregational body and a group in which the autonomy of the local church is especially stressed, and having no overhead ruling organization, it has been impossible up to date to set minimum standards with which every congregation will comply.

PENSIONS

The Disciples have a two-party contributory pension plan similar to that of the Presbyterian Church in the U. S. A. The minister is required to pay 20 per cent. and the church at large 80 per cent. of the amount needed to finance it; \$500 is the maximum pension.

THE METHODIST BODIES

The *Methodist Episcopal Church* (North), according to the 1931 *Handbook of Christian Education*, maintains relations with five universities, forty white colleges and five colored colleges, four white and two colored junior colleges, twenty-five white secondary schools and one colored, eight white theological seminaries and one colored, and nine training schools for lay workers. The control over these institutions is through the Division of Edu-

ational Institutions of the Board of Education of the *Methodist Episcopal Church*.

The *Methodist Episcopal Church, South*, has no organic affiliation with its schools, colleges and seminaries. The control is exercised in the selection of the trustees of each institution. Associated with the *Methodist Episcopal Church, South*, are thirty colleges and universities, twenty-two junior colleges, fourteen secondary schools, and three theological seminaries.

In the *Methodist Episcopal Church*, 24 per cent. of the ministers are graduates of both college and seminary; 20.8 per cent. are graduates of college only; 9.5 per cent. are graduates of seminary only; and 45.7 per cent. are not graduates of either college or seminary.

In the *Methodist Episcopal Church, South*, 10.7 per cent. of the ministers are graduates of both college and seminary; 22.9 per cent. are graduates of college only; 3.6 per cent. are graduates of seminary only; and 62.8 per cent. are not graduates of either college or seminary.

The doctrines of the *Methodist Episcopal Church* emphasize belief in the Trinity, the fall of man and his need of repentance, freedom of the will, sanctification, future rewards and punishments, and the sufficiency of the Scriptures for salvation. With the essentials of these doctrines, candidates for the ministry of the Methodist Church are expected to conform. A Methodist minister enlists for life service with the church under the conviction of divine calling.

#### THE CONFERENCE SYSTEM

The peculiar polity of Methodism has made possible a system of education that is found only in the denominations maintaining the itineracy; i.e., the Methodist Episcopal both North and South, the United Brethren, the Evangelical, the Free Methodist, the Methodist Protestant. In the *Methodist Episcopal Church*, courses of study for licentiates, for preachers on trial and preachers in full conference membership, and for local preachers, are provided. The subjects of study are compiled by a group of experienced teachers of colleges and theological seminaries constituting the General Conference Commission on Courses of Study. The courses receive the continuous attention and study of the commission with aid from outside expert sources. Supervision is through an educational director. The teaching staff includes more than 1,500 (who form the boards of ministerial training of the annual conferences) and, in addition, lecturers chosen from colleges and seminaries and from the pastorate.

The methods are those of the correspondence school supplemented by attendance at the summer schools which are now provided for the large majority of the students. The most important single agency in the plan is the conference board.

These courses of study are not, however, intended to take the place of formal education in the schools. According to the *Handbook of the Conference Board of Ministerial Training*, issued by the General Conference Commission on Courses of Study in 1930:

“The task of the Boards of Ministerial Training and the Commission on Courses of Study is that of training the ministry of the Church so far as this cannot be done in the colleges and seminaries. One of the obligations of the Conference Boards is to urge young men to get the largest possible training in the schools. No matter how effective the conference course, it cannot be an adequate substitute for the regular work of the schools. It is in second place.”

The plan of the four-year course of study for annual conference members, who constitute the regular itinerant ministry, consists of (1) an organized course of study; (2) a series of handbooks, “Directories and Helps” (five volumes, one for each year and one for examination); (3) instruction by correspondence (an instructor is provided in each subject to whom the student sends his work and who returns it with suggestions and criticism); (4) a summer school, with lectures and instruction, to form the culmination of the year’s work and provide the stimulus of contact with other students.

Written work is required in every subject and is graded on a scale of one hundred. Examinations may not be taken in any subject where the written work has not received a grade of seventy or more. Questions for examination may be selected by the instructor from those given in the “Directions and Helps” or may be taken from the textbook itself. The handbook urges that instructors “ask questions that will test the student and yet be fair to him; ask for a discussion of the more outstanding facts and more important principles or truths; in particular, pay attention to the use of English.” The computed results of the written work plus the results of the examination becomes the final grade.

To dignify the work of the conference and emphasize its educational character, diplomas are awarded upon the satisfactory completion of the course. Caution is exercised, however, to avoid giving the impression that conference work is the equivalent of college and seminary work or is designed to take its place.

The officers of the board consist of a chairman and a registrar. The registrar receives the reports of the instructors. The handbook suggests that the following records be kept of each student:

- (1) General information—birth, education, etc.
- (2) Marks each year of course.
- (3) Credits that may have been offered to apply on course, giving courses, name of school, dates, standing, etc.
- (4) Steps in the student’s progress including such items as admission on trial, into full membership, orders.

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-goo

The handbook emphasizes the importance of establishing right relations between the board of ministerial training of a conference and the conference, the bishop and the district superintendent:

(1) In the matter of candidates for admission on trial or in full connection, "the board should guard the interests of the conference, i.e., see that the provisions of the Discipline are observed and educational standards upheld as far as possible."

(2) In the matter of accepted candidates, "the board should see that they carry on their work of preparation as provided by law of the church and that no candidate is accepted who does not pass satisfactorily the required examinations."

According to the handbook:

"There are conferences that seem without conviction in this matter. The law is strained and even broken to let students through who have not done their work. Men are continued year after year in their studies; all manner of excuses are accepted and sometimes it is done without excuse. Students get the impression that it does not make much difference how they get along in their studies. Sometimes it is the board that is at fault; sometimes the district superintendent; sometimes the conference as a whole. What is needed is to arouse sentiment in the matter and the board should set itself definitely to this task. There should be frequent conference with district superintendents because it is they who come regularly into personal touch with student preachers and a word from them will often stimulate the zeal of students who have become negligent."

### *Summer Schools*

Schools of ministerial training, or in other words, summer schools of the Methodist Episcopal conferences, have been established to conclude the student's preparation in the main subjects of study through the work of the classroom with its opportunities for questions, discussion and conference as well as instruction. These schools provide special instruction in subjects of importance by visiting lecturers and stimulate and guide the student through close personal association with instructors. Attendance is required of all students pursuing the Conference Course and is one of the conditions of advancement in course. The discussion method of classroom teaching is a predominant feature because "it demands intelligence and preparation on the part of students and a good leader." Lectures are also included both singly and in series. The Commission furnishes lists of available lecturers and suggests suitable topics.

Chapel services and periods of worship are also an important part of the summer program. Training is provided in worship, in the use of the church hymnal and in the use and reading of the Scriptures and of public prayer.

*Courses for Supply Pastors*

The plan of study just described is designed for candidates for conference membership who are not graduates of a college or seminary. Provision has also been made to meet the needs of full-time supply pastors who have the status of local preachers.

The minutes of the 1929 conferences indicated that out of a total of 18,191 charges, 5,120 were "left to be supplied"—well over a fourth of the total. Deducting from the number of these supplies the students, superannuates and part-time men who often serve these charges, as well as places left unsupplied, there remain something like 2,000 men who are giving full-time service to churches who are not Conference members and are not looking to such membership. They have not met even the minimum educational requirements of the church.

The law of the church has placed the local preacher's course for full-time supply pastors in sole charge of conference boards. A supply pastor who does not take this work cannot be employed, according to the Discipline, by the district superintendent. The course for local preachers is now constituted by books which are found in the regular conference course, although fewer in number. The plan for carrying on the work is much the same. There is the same provision for written work, and a special volume of "Directions and Helps" has been prepared. The attendance of supply pastors at summer schools has not yet been made mandatory. It is being urged that every conference make a provision for such attendance by its supply pastors and offer them the same financial aid that is given to other students.

To coordinate the work of the conference boards and the commission on courses of study, the Annual Conference of Ministerial Trainers was established a decade ago. This conference is composed mainly of the chairmen of conference boards and the heads of summer schools, and it brings together the men who are doing the actual work on the field to share the results of their experience with one another and with the conference commission.

The *Methodist Episcopal Church, South*, has a Commission on Courses of Study which is under the direct supervision of the General Conference Board of Christian Education. The courses offered are similar to those of the *Methodist Episcopal Church, North*; i.e., courses for license to preach; courses for trial and full annual conference membership (the regular four-year course); and courses for local preachers.

At the beginning of each quadrennium, the annual conference examining committees (which correspond to the boards of ministerial training of the *Methodist Episcopal Church*) organize themselves into a joint committee on ministerial training which, in cooperation with the annual conference and general conference boards of Christian education makes provision for a

thoroughgoing course of study for the undergraduates pursuing the several courses and keeps in close touch with each undergraduate throughout the year.

The denomination maintains pastors' schools, but not primarily for the training of annual conference undergraduates. Some of the schools do not offer any of the conference courses; some offer a part of the courses prescribed for each of the four years; still others offer in each session of the school all the courses for the required four years. Not more than three subjects a year may be taken by a conference undergraduate in the pastors' school.

According to a prospectus published in 1930 the movement has reached the point in its development where it has become necessary and possible to standardize the courses of study and fix definite requirements for receiving credits. A diploma is offered for the completion of twelve courses of study.

#### THE PATHWAY TO THE MINISTRY

In the *Methodist Episcopal Church*, a candidate for the ministry who has received the recommendation of the society of which he is a member, applies to the quarterly conference for license as a local preacher. He is examined by the quarterly conference in the studies prescribed for candidates for license to preach; i.e., the common branches of an English education, general knowledge of the Bible, the doctrines and usages of the *Methodist Episcopal Church*. He must give satisfactory answers to the questions: "Will you wholly abstain from the use of tobacco? Are you in debt so as to embarrass you in your work of the ministry?" and must otherwise satisfy the conference as to his "gifts, grace and usefulness." He then becomes a local preacher.<sup>18</sup>

To enter the itineracy as a preacher on trial, the local preacher must have completed a course of study "equivalent to the University Senate requirements for admission to College."<sup>19</sup> He must be recommended by the Quarterly Conference and pass an examination in the following subjects:

1. The Doctrine and Discipline of the Methodist Church, with special reference to the Articles of Religion.
2. American history.

<sup>18</sup> Local preachers are not subject to removal. They choose their field of labor and may pursue secular work simultaneously. Or they may be employed as supply by superintendents, in which case they must take the *local preacher's course of study* year by year under the annual conference board of ministerial training. It is estimated that well over a fourth of the total number of Methodist churches are left each year to be supplied.

<sup>19</sup> The University Senate is a body of practical educators authorized by the general conference to determine minimum requirements of academic work in church institutions for graduation to the A.B. It fixes scholastic requirements of these institutions and protects the educational standards of Methodism. Through the practices of a number of annual conferences, the Methodist Episcopal Church has exceeded the requirements of the law and set up college graduation, to be waived only in exceptional cases on a two-thirds vote of conference.

3. The life of John Wesley.
  - (a) Plain account of Christian perfection.
  - (b) Selections from the writings of John Wesley.
4. A Bible biography. (The candidate shall be prepared to write a paper of not less than one thousand words upon one of the following subjects, using only the materials found in the Bible: the life of Moses, the life of David, the life of Jesus as recorded by Mark, the life of Paul as given in the Acts.
5. A written sermon.

The questions concerning debt and the use of tobacco must be answered again at this time. The candidate then becomes a preacher on trial. As a preacher on trial he is appointed by the Annual Conference bishop to the itineracy or left without appointment to study.

A preacher on trial who has been employed in the regular itinerant work of the church for two successive years may apply for full membership in the Annual Conference. If he has taken the Annual Conference (four-year) course of study under the board of ministerial training, instead of a course in a theological school, he must present at this time satisfactory evidence of his knowledge of the first two years of the Conference course. (See Appendix A.) The following questions must be answered to the satisfaction of the conference:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?
5. Are you resolved to devote yourself wholly to God and His work?
6. Do you know the general Rules of our Church?
7. Will you keep them?
8. Have you studied the Doctrines of the Methodist Episcopal Church?
9. After full examination, do you believe that our Doctrines are in harmony with the Holy Scriptures?
10. Will you preach and maintain them?
11. Have you studied our form of Church Discipline and polity?
12. Do you approve our Church Government and polity?
13. Will you support and maintain them?
14. Have you considered the Rules for a Preacher, especially those relating to diligence, to punctuality, and to doing the work to which you are assigned?
15. Will you keep them for conscience' sake?
16. Will you diligently instruct the children in every place?
17. Will you visit from house to house?
18. Will you recommend fasting or abstinence, both by precept and example?
19. Are you determined to employ all your time in the work of God?

The questions concerning debt and the use of tobacco must be answered again for this, the third time. The candidate is now received into full membership in the Annual Conference.

*Ordination to the diaconate* is constituted by the election of the annual conference and the laying on of hands by the bishop. It may take place simultaneously with reception into full membership.

Following two years of service as a deacon and upon the completion of the full course of study, the candidate may be ordained to eldership.

*Ordination to eldership* is similarly constituted by the election of the annual conference and the laying on of hands by the bishop.

Thus, on his journey to the pastoral office, the Methodist candidate is continuously embraced by the long arm of the denomination:

1. At the time he is licensed to preach.
2. At the time he is admitted to annual conference membership on trial.
3. During educational preparation if he takes the conference course of study.
4. At the time he is admitted to full conference membership and to the diaconate.
5. At the time of his ordination as an elder.

In the *Methodist Episcopal Church, South* and in the *Evangelical Church*, the procedure for attaining the ministerial office is essentially the same. In the *Free Methodist Church*, the obligation to pursue the four-year conference course is waived in the case of mature men "who give promise of at least a fair degree of success in the ministry." This means that a person may enter the ministry of the *Free Methodist Church* with the limited educational qualifications called for in the two-year quarterly conference course of study.

The Methodist system of theological education, which is essentially a system of in-service training, accounts for the low percentage of college- and seminary-trained men among Methodist ministers. Every minister in the Methodist Church who comes up to ordination by the path just outlined is, theoretically at least, a trained man. But he is trained according to the conference course system and not according to the college and seminary system. It should be said, however, that the two largest Methodist bodies generally recognize the superiority of the college and seminary system and are moving over to it as fast as possible.

#### PLACEMENT OF MINISTERS

In most of the Methodist bodies the local church is the employer; the ministers come to it by appointment of the bishop and district superintendent. Since the bishop is himself responsible for the appointment of the

superintendents, it may be assumed that he enjoys a large measure of personal freedom in making ministerial appointments. The minister, in turn, agrees to go wherever he is sent regardless of personal conviction.

A minister who refuses to attend to the work assigned to him is liable to suspension or deposition from the ministry, the final decision in the matter resting with the Annual Conference. This is in many respects the most successful policy for effecting changes in pastorates. It utilizes to the best advantage defective men who need frequent changes, but who can serve satisfactorily for brief periods. It is, however, the most autocratic of all church government, and subjects many good men to injustices growing out of prejudices on the part of bishops and presiding elders who can use this authority in their dealing with men who are absolutely in their hands and largely at their mercy.

In the *Free Methodist Church*, appointments are made, not by the bishop, but by a "standing committee" consisting of an equal number of district elders and laymen elected by the Annual Conference. A minister who refuses to serve when appointed by his conference may not be appointed by another conference without the consent of the district elder of the circuit which he refused to serve.

#### THE UNITED CHURCH OF CANADA

*The United Church of Canada* is the result of a union of the Methodist, Presbyterian and Congregational churches, and its polity is a combination of features of each with, perhaps, certain advantages over all. Being composed of three constituent elements, it is more easily put into practice than otherwise it would be. The General Council of the United Church of Canada makes this report in the *Quarterly Register of the Alliance of Reformed Churches Holding the Presbyterian System*:

"The polity in the Basis of Union seeks to preserve the essence of both the settled pastorate and the itinerancy, and thus develop a method which shall retain the best features which were in use in the former Presbyterian, Congregational, and Methodist systems. It provides no time limit for the pastoral appointment, and also that as far as possible without interruption, every minister should have a pastoral charge and every pastoral charge a minister. Almost all changes of pastoral relation are made at the time of the meeting of the Conferences, and at present there are very few ministers without a charge and even fewer vacant churches."

#### "General Features

"1. There shall be for each Conference a settlement committee, consisting of ministers and laymen, and appointed annually by the Conference. On this committee each presbytery shall be represented. It shall be the duty of this committee

to consider all applications for settlement from ministers and pastoral charges within the district over which it has jurisdiction. For this purpose it shall meet annually before the meeting of the Conference next after that by which it was appointed.

"2. A minister by his own action and a pastoral charge through its constitutional representatives may, by such a date before the annual meeting of the settlement committee as the General Council shall determine, seek a change of pastoral relations by means of an application through the Presbytery to the settlement committee. All such applications shall be in writing.

"3. Any pastoral charge, in view of a vacancy, may extend a call or invitation to any properly qualified minister or ministers, but the right of appointment shall rest with the settlement committee, which shall report to the Conference for information only.

"4. (a) When a pastoral charge about to become vacant at the end of the Conference year fails to give a call or invitation within the time specified by the General Council, the settlement committee shall make the appointment.

(b) When a pastoral charge becomes vacant during the Conference year through death or other emergency, the Presbytery concerned shall confer with the charge itself or with its constitutional representatives, and thereafter may arrange a supply for the remainder of the Conference year.

"5. The settlement committee shall also have authority to initiate correspondence with ministers and pastoral charges with a view to completing arrangements to secure necessary and desirable settlements.

"(a) Any minister shall have the right to appear before the settlement committee to represent his case in regard to the appointment; and any pastoral charge or official board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or a special meeting of which proper notice has been given;

"(b) When a minister chosen by a pastoral charge cannot be settled, the charge or its constitutional representatives may place other names before the settlement committee;

"(c) While the right of appointment shall rest with the settlement committee, it shall comply as far as possible with the expressed wishes of ministers and pastoral charges."

## SUMMARY

### DENOMINATIONAL INFLUENCE ON MINISTERIAL TRAINING <sup>17</sup>

From the data here presented regarding the various kinds of educational opportunities provided by the denominations, it is evident that the ministers who are listed in the 1926 Census of Religious Bodies as not graduates of either college or seminary do nevertheless have a measure of training. The fact that no account is taken by the census of these non-institutional types of

<sup>17</sup> See Appendix A, Section 1, for samples of courses of study for ordination and related matters.

academic training goes far to explain the apparently low educational status of the ministers of the denominations that use the conference method.

It has been shown also that in addition to the facilities of an elementary or undergraduate character, some denominations provide opportunities for the ministers who wish to carry their professional study still further. As the census takes no account of this additional training, not a few ministers of these denominations are listed as not seminary graduates, although they have some measure of theological education.

The denominations with the highest percentage of seminary graduates among their ministers are, on the whole, those that provide the largest number of seminaries in proportion to their total ministry; and, conversely, the denominations that have the lowest percentage of seminary graduates include the ones that provide for ministerial training by non-institutional courses of study and in-service training and have, on the whole, relatively few theological seminaries.

TABLE II—ACADEMIC AND THEOLOGICAL STANDARDS FOR LICENSURE AND ORDINATION AS PRESCRIBED BY DENOMINATIONAL LAW

Per Cent. of Ministers in Four Educational Levels	STANDARDS FOR LICENSURE Academic Theological	STANDARDS FOR ORDINATION Academic Theological
<i>Protestant Episcopal</i>		
Col. & Sem. 61.4	None specified	Four years college or equivalent satisfied by examination. Exceptions: (a) non-college graduates who pass examination, (b) men over 32, (c) men of other race and speech, (d) candidates for localized ministry.
Col. Grad. 7.3		
Sem. Grad. 19.6		
Non-grad. 11.7		
<i>Methodist Episcopal (North)</i>		
Col. & Sem. 24.0	Common branches of English education.	Course of study equivalent to University Senate requirements for college admission. Annual Conference four-year course of study or full theological course.
Col. Grad. 20.8	General knowledge of Bible, doctrine, and discipline of Methodist Episcopal Church.	
Sem. Grad. 9.5		
Non-grad. 45.7		
<i>Methodist Episcopal (South)</i>		
Col. & Sem. 10.7	Ordinary branches of English education.	Two years college work or equivalent. Exception: waived under special conditions by two-thirds vote of Annual Conference. Annual Conference four-year course of study or full theological course.
Col. Grad. 22.9	Doctrine and discipline of Methodist Episcopal, South.	
Sem. Grad. 3.6		
Non-grad. 62.8		
<i>United Brethren</i>		
Col. & Sem. 13.2	Two years of high school.	Four years of high school. Quarterly Conference course plus Annual Conference course
Col. Grad. 14.5	Denominational training course.	
Sem. Grad. 13.1		

TABLE II—(Continued)

Per Cent. of Ministers in Four Educational Levels	STANDARDS FOR LICENSURE		STANDARDS FOR ORDINATION
	Academic	Theological	Academic Theological
Non-grad. 59.2			or full theological course. Correspondence course offered by Bonebrake may be substituted in whole or in part for Annual Conference course.
<i>Evangelical</i>			
Col. & Sem. 18.5	None specified		None specified.
Col. Grad. 11.3			Three-year seminary course or completion of conference course.
Sem. Grad. 14.2			
Non-grad. 56.0			
<i>Presbyterian U. S. A.</i>			
Col. & Sem. 69.2	Bachelor of Arts "or authentic testimony of . . . regular course of learning." Exception: unanimous vote of Presbytery.		Same as for licensure.
Col. Grad. 6.5	Two years of divinity study. Exception: in extraordinary cases by three-fourths vote of Presbytery.		Same as for licensure.
Sem. Grad. 10.8			
Non-grad. 13.7			
<i>Presbyterian U. S.</i>			
Col. & Sem. 69.0	Bachelor of Arts "or authentic testimony of having taken a regular course of academic studies."		Same as for licensure.
Col. Grad. 5.6	Three years of seminary "or authentic testimony of having gone through a regular course of theological study."		Same as for licensure.
Sem. Grad. 13.3			
Non-grad. 11.8			
<i>Reformed U. S.</i>			
Col. & Sem. 81.2	Four years college, no exceptions.		Same as for licensure.
Col. Grad. 2.2	Three years of seminary study, except on two-thirds vote of Classis.		Same as for licensure.
Sem. Grad. 12.0			
Non-grad. 4.6			
<i>Church of the Brethren</i>			
Col. & Sem. 7.5	No standards.		No standards.
Col. Grad. 16.2	No standards.		No standards.
Sem. Grad. 3.9			
Non-grad. 72.4			

Further, the fact that the non-institutional training is provided tends to encourage ministerial candidates to take it rather than the formal training provided by the seminaries.

In a study of the various paths to ordination that are typical of the larger Protestant denominations, two facts stand out most prominently. First, there are wide differences among denominations in educational standards required for ordination; secondly, there are differences among the denominations in the extent to which exceptions are made and men

educationally below standard ordained to the ministry. Table II summarizes both the academic and the theological standards for licensure and for ordination in each of the larger Protestant bodies that has its standards written in its basic law. The denominations holding the congregational form of government do not appear in this table for the obvious reason that their standards are not codified but rather are understood by common consent among groups of local churches. The table also shows the *exceptions* under which these standards may be waived. It is here that the "back door" opens and the educational level of the profession tends to become lower.

The percentages given in the table for a number (but not all) of the denominations listed are taken from Dr. Fry's data based on the 1926 *United States Census of Religious Bodies*. When these figures are related to the standards, we see at once why the Methodists, for example, have a smaller percentage of college or seminary graduates, or both, than Presbyterians. In the light of the data of chapter vii and Figure 16, however, it is apparent that the Methodist churches would have difficulty in enforcing higher standards. The point to be noted is that educational standards of the denominations will account in part, but only in part, for the differences in educational status of their ministers. Another important factor is the extent to which each denomination makes provision for "exceptional" cases, and the extent to which these exceptional privileges are exercised.

It was our purpose to present in this connection a table showing the annual proportion of ministerial admissions meeting, or failing to meet, or rising above the educational standards set forth by respective denominations. Thus, for example, the Methodist Episcopal Church prescribes, as the minimum requirement for admission to the regular itinerant ministry "a course of study equivalent to the University Senate requirements for admission to college," plus a full course in a theological seminary or the four-year Annual Conference course of study. In 1926, 437 men were admitted to Annual Conference membership of which the records of 420, or 96 per cent., were secured through the survey undertaken by the Life Work Committee of the Church. Of these 420:

- 95, or 22 per cent., failed to reach the minimum standard; that is, they had incomplete high-school or only eighth-grade training.
- 44, or 10 per cent., met the requirement; that is, had full high-school training (which presumably, met the requirements of the University Senate;
- 281, or 66 per cent., rose above the minimum requirement; that is, had either incomplete or full college training.

It will be noted that the difference in educational achievement has to do, up to this point, only with general education. If the candidate cannot present educational qualifications beyond high-school graduation, he must

takes the Conference course of study. As a matter of fact, 212 of the 420 had attended theological school for a partial or complete course; 208 had no such formal training.

Thus it is seen that almost a fourth of the total number of candidates admitted to the regular ministry of the Methodist Church in 1926 in one way or another escaped the vigilance of the church and were admitted to its ministry without meeting even the minimum educational requirements set forth in its law.

Comparable data for the other denominations considered in this study proved unobtainable (with one or two exceptions) despite repeated efforts and requests to all available sources. But the evidence suggests that the situation that obtains in Methodism finds a parallel in many, if not in all, of the denominations whose processes of ministerial education are regulated by law. Further, an educational tradition and sentiment, a homogeneous constituency, and a high average of capacity to support a trained ministry, such as exist, for example, in the Lutheran Church, may in fact provide higher motivation to the achievement of an educated ministry than the most articulate law that is not consistently adhered to in practice.

For those who fall below the educational standards, various types of exceptional circumstances are involved. The extent to which the exceptions are made depends upon, among other things, (a) the way in which the church conceives its task; (b) the nature and extent of denominational control; (c) geographic location, which has a very real bearing upon the prevailing sentiment concerning an educated ministry; (d) the nature of the credentials which the candidate is able to present in lieu of those required; (e) the personal element, involving the sentiment for and against the candidate as an individual and as a prospective minister of the church.

To these five reasons for waiving educational standards for ordination should be added one other—the doctrinal reason. It is important not to lose sight of the fact that one of the main purposes for maintaining high educational standards is that the minister may understand, and so be in a position to conserve and to promote, the doctrines that constitute the gospel of his denomination. Denominations that are committed to the maintenance of a body of doctrine that requires for its comprehension and appreciation a high degree of educational attainment, are more likely to hold and to enforce high educational standards. In those denominations in which the candidate must accept and promise to preach the doctrines of the denomination to which he is ordained, ordaining bodies are much more likely to make exceptions in matters of general education than in matters of doctrine.

The doctrines of the different denominations have also important implications for the scope and content of theological curricula. Conceivably, of

course, there is latitude in the matter of interpretation of these various doctrines; but the extent of this latitude must remain, for this study, an unmeasured quantity.

The consensus of opinion of the denominational representatives interviewed in the course of this investigation was that the matter of theological interpretation is not as important today as it was once considered.

#### MINISTERIAL PLACEMENT

Denominational control of ministerial placement, as of ministerial training, is co-extensive with the theory of church government that a particular denomination holds. With the exception of the *Protestant Episcopal Church*, denominations holding the episcopal system have absolute control over the appointment of ministers.

Only in denominations maintaining the itinerancy is there any systematic supervision of the movements of ministers from one pastorate to another. The length of appointments to the itinerancy varies among denominations holding the episcopal system, but is usually for three or four years. The stationing body, whether it be the bishop and his cabinet or an elected committee, keeps a record of the preachers of the conference and each year has churches and pastors seeking new relationships.

In the *Protestant Episcopal Church* and in the Presbyterian and Reformed bodies, episcopal oversight would appear to be the natural prerogative of the bishop, the presbytery and the classis respectively. As a matter of fact, however, this function is one of the weaknesses of the system, and is either nominal or may not be exercised at all in actual practice.

Among the independent denominations there is no question of episcopal oversight. The movements of ministers appear to be not so much a question of advancement in service as of change—a new environment, a new stimulus. The reason for this lack of aggressiveness in promoting men of ability on the part of the churches is not far to find. To promote requires criteria for determining what constitutes promotion. There are no such criteria available; and in ecclesiastical circles the feeling is that such criteria can be determined only on the basis of individual study. Opportunity for service is the denominational ideal, and this cannot be defined in terms of salary, church-membership, budget, etc. Indeed, these considerations may be wholly absent and thus present a greater opportunity for service. In other words, the fewer the members, the more inadequate the equipment, the more “spiritually run down” the congregation, the greater opportunity for attaining large membership, for improving equipment, for distilling the elixir of a new spiritual life—provided always that the church is advantageously located. The emphasis is not upon advancement as such, but upon the desirability of placing a man in the situation for which he is personally best

adapted. The chief considerations determining this are the power of adjustment and development of both the minister and the church.

Notwithstanding this, a distinct trend from the rural to the urban field is to be observed. The tendency of urban points to attract ministers creates one of the problems of the church, and one that interferes with the regulation of supply and demand. Fresh from the seminary, the young minister is content to spread his wings in a country parish—but only to spread his wings. Once he has learned to fly, it is his desire to pass quickly through a small-town apprenticeship into a city church where, in his own opinion at least, he becomes “a successful minister.” Such a theory obviously does not take into consideration that there are some ministers who, by reason of their heritage, environment, education and personal equipment, are best fitted to serve in a small town or even in a rural area, and thus the problem becomes again one of individual adjustment.

The development of the larger parish movement, binding whole counties together, is a step in the direction of safeguarding the future interests of the rural field. So is the effort of the Presbyterians to create a class of “missioners” to meet the needs of ministerial service in remote areas.

The more one studies the question of placement of ministers the more one is convinced of the important part it plays in maintaining educational standards in the ministry. Several denominations have recently considered the question anew and have expressed dissatisfaction with their present machinery.

#### PENSIONS AND RETIREMENT <sup>1\*</sup>

The first pension plan for ministers was developed out of the desire of the churches for a system of ministerial relief that would be based on service rendered and not on charity. In 1906 the *Presbyterian Church in the U. S. A.* established the pioneer pension plan for aged and disabled ministers and inaugurated a new era in the work of ministerial relief.

The object of all church pension plans is the same—the more adequate care of veteran ministers and their dependents. The plans differ only in the question of their financing, on which depends the amount of the benefits that members receive. Thus they may be divided into two classes: the one-party contributory plan in which all the money for it is contributed by either the churches or the ministers, and the two-party contributory plan in which both ministers and churches contribute.

The one-party contributory plan may be either purely a pension plan with no requirements as to payments by the church or the minister, as in the case of the Lutherans, or it may be more in the nature of an actuarial proposition, an example of which is provided by the *Protestant Episcopal*

<sup>1\*</sup> See Appendix B, Table 141, for pension statistics.

*Church.* The two-party plan requires a minister to pay a certain part of the money needed to finance it, the church at large or the local congregation paying the remainder.

In all denominations the pension and retirement benefits are available to all ministers who have served the church for a stated number of years. No distinction is drawn between the trained and the untrained minister. Denominations that have the most desirable retirement plans tend to attract to their ranks from other denominations men who are seeking a more favorable shelter. Ministers who thus transfer are usually untrained men ordained eventually in a denomination of lower educational standards. Thus an efficient and satisfactory retirement and pension system may operate to lower the educational status of a denomination rather than to raise it.

This is one reason why denominations like the *Presbyterian Church in the U. S. A.*, with high educational traditions and standards, have such a relatively large per cent. of untrained ministers. There are, however, certain denominations into which a minister of another denomination cannot transfer.

Congregational records show that ninety-six ministers were ordained during the year 1929, but that 188 names were added to the roll of ministers in full standing; in other words, ninety-two were apparently imported from other denominations and transformed into Congregationalists by the vote of the local church. The Congregational Commission on Ministerial Standards reports that in a "stronghold of Congregationalism only three out of thirteen churches are led by ministers of Congregational background and training" and urges that men coming to the ranks of the *Congregational Church* should make every effort to become familiar with its traditions and that a church should realize that it is imposing a hard task on a man from outside when it invites him to become its minister, and should not consider him at all unless he is eager to become a Congregational minister in fact. The report continues:

"Let us realize that Congregational anarchy does not help interdenominational relationships. Here is a man whose own denomination would not ordain him. He gained his ordination in a loosely organized Congregational vicinage council, though it was openly stated that his own congregation would not ordain him. After the briefest of pastorates he transferred himself back to his denomination as an ordained Congregational minister and the officials of his real denomination held an edifying debate as to whether he should be accepted as an ordained minister or be required to take their course of study to meet their higher educational standards."

Some time ago the *Presbyterian Church in the U. S. A.* undertook a special study of the "histories of ministers in the active files of the church" (i.e., those who were receiving the lists of vacant churches from month to month

—some 1,137, or 25 per cent. of the active ministry). This study revealed that 199, or 17.5 per cent., of these 1,137 ministers entered the church from denominations other than those holding the presbyterian system and that forty-six of these had remained in a pastorate on an average of about two years. The church believes that the greater proportion of the problems and difficulties that have arisen in the past has been owing to the fact that the men concerned have not had Presbyterian training and do not meet the standards of the *Presbyterian Church*. One of the stated clerks of the church has said:

“The most unreasoning, exacting, critical, impatient men we have to deal with are those who come to our ministry through the indulgence wrongly shown by an indifferent presbytery or by other denominations which do not have our standards in any ecclesiastical relationship. These are the men who create an atmosphere of restlessness.”

There is a weakness in the churches' form of government at this point. Concerning the admission of transfers from other denominations, the presbyterian form of government makes only the nominal requirement that such transfers “give satisfactory evidence that they possess the qualifications of character and scholarship required of candidates and licentiates of the church; that they be examined in theology and, at the discretion of the presbytery, in other subjects.” In the *Presbyterian Church in the U. S.* the transfer is examined merely on experimental religion and view of theology and church government.

The emphasis is upon the candidate's willingness to accept the denomination's position in the matter of doctrine and polity and his pledge to uphold it, with little attention paid to the nature of his educational qualifications and the depth of his feeling concerning the matter of transfer; whether, for example, he seeks transfer merely to secure a pastorate, which, perhaps, he could not obtain in his own church. In short, if a man has once been ordained to the ministry of a church—any church—by whatever means, all that is required to refashion him to the new pattern is that he say that he is a member in good and regular standing of some evangelical Christian church; that his desire to leave his communion has not arisen from any circumstances unfavorable to his moral or religious character; that he is in agreement in matters of doctrine and discipline with the church of his new choice. Nothing is asked about the circumstances under which he was officially ordained in the first instance.

What then is the bearing of all this on ministerial education? It has just been pointed out that in most denominations, especially in those to which a minister may transfer from other denominations, the pension system may have a negative effect on the educational level of the ministry. It is certainly true that none of the pension plans make any distinction between

the trained and the untrained, or between men who have rendered different qualities of service.

In the matter of placement, advancement in service, and episcopal oversight, the situation is such that in episcopal and presbyterial bodies the denominational authorities have the opportunity to give the trained men better opportunities for larger service. Data to be presented later indicate that there is a tendency for the better-trained men to be in the stronger churches. In the bodies governed by the congregational system, in which placement and advancement rest mainly with the local churches, the existence of state secretaries and boards of supply, which keep statistical data concerning especially the educational qualifications of ministers, gives the opportunity to favor the trained men. In all denominations, the official boards have an opportunity to educate the local churches to demand a better-trained ministry.

It is quite obvious that if the local church were to refuse to call or accept a minister whose education was not up to the standard of his denomination, the problem of ministerial education would not be so difficult. On the other hand, the practical problem that confronts the local churches is not what they would like but what they can afford. From this arises the important question of the ability of the church in general to support a trained ministry; which is the subject considered in the next chapter.

## CHAPTER VI

### *The Ability of the Church to Support a Trained Ministry*

#### A COMPREHENSIVE VIEW OF THE EDUCATIONAL STATUS OF THE MINISTRY

In the course of this analysis, attention has been called to a number of factors that serve in part to explain the low educational level of the Protestant ministry. The limited resources in the homes from which many ministers come make it difficult to command the time and means for college and professional training. The opportunities for human service in education, in social work, in the various professions, and even in business tempt an increasing number of seminary graduates into other callings. Within the ministry itself specialized forms of service compete with the pastorate and tend to rob it of its ablest men. Moreover, there is a whole constellation of denominational factors, including educational standards for ordination, machinery for the enforcement of these standards, exceptions to these standards, and policies of placement, promotion, and retirement which leave much to be desired and which tend inevitably to aggravate the situation.

These factors, however, do not fully account for the present situation. The underlying causes of the low educational status of the ministry are more fundamental. It seems idle to speculate concerning the influence of such pervasive social forces as the ever-increasing urbanization of the general population, its restlessness and mobility, its rising educational standards, and its preoccupation with material comforts. Church-membership and finances have not been influenced adversely by these forces, at least in recent years. Why, then, is only one Protestant white church in five served by a well-trained minister? The plain truth of the matter would seem to be that less than one church in five has the membership and financial strength to command the services of a well-trained man. Less than half of the Protestant white churches can support the services of a full-time minister, whether trained or untrained. Here is the root of the present situation. If a more fundamental explanation is desired, it is to be found in the intense individualism and denominational competition that have always characterized Protestantism; and that resulted in an excessive multiplication of churches in the period from 1850 to 1900.

With this perspective as a background we turn to the somewhat complicated data which lead to the conclusion that the ability of the church to support a trained ministry is a crucial factor in any explanation of the low

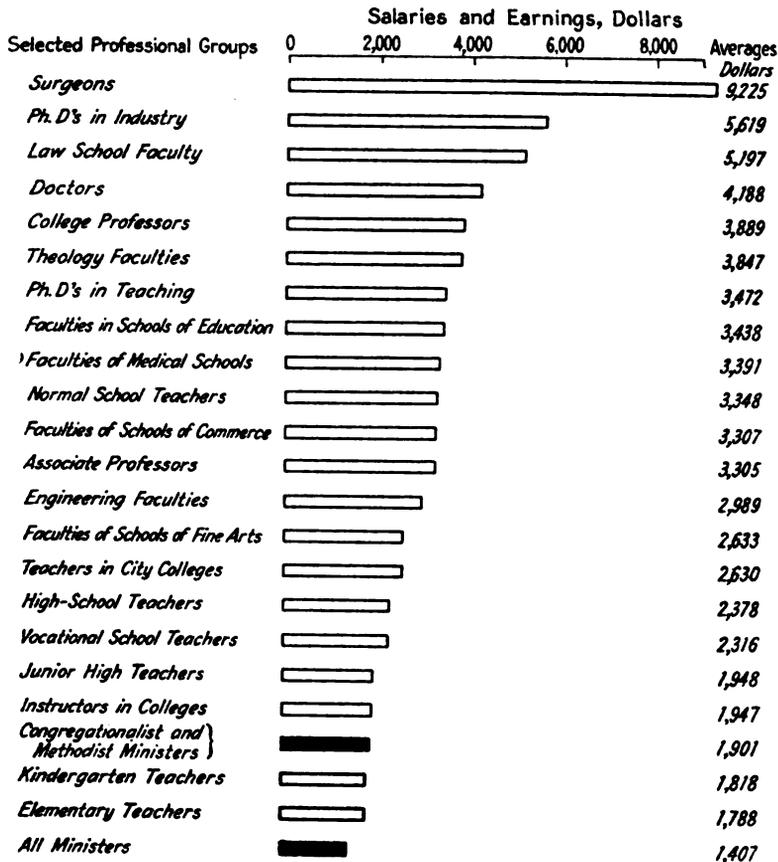
educational level of the ministry. These data have to do with salaries, the capacity of various denominations and of the church in general to support a trained ministry, and the prospects for the future.

**THE SALARY SCHEDULES OF MINISTERS**

It is generally known that most ministers receive salaries that are small in comparison with those received by men of equal training in other professions. In any effort to account for the low educational status of the ministry, we must face this problem. We would not exaggerate its importance. The history of missions affords outstanding proof of the fact that hope of

**FIGURE 12**

**AVERAGE ANNUAL SALARIES OF CLERGYMEN COMPARED WITH THOSE OF SELECTED PROFESSIONAL GROUPS, 1928, OR NEAREST YEAR**



Generated at Library of Congress on 2023-06-10 22:36 GMT. / https://hdl.handle.net/2027/mdp.39015069260704  
 Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-goo

financial reward is not the dominant factor in making life decisions. None the less, it is true that there must be a decent standard of living if a minister is to have the access to books, the cultural stimulation, and the freedom from financial worries that are necessary to a high level of effective service.

We shall first present certain facts showing how the incomes of ministers compare with those of other professions and of wage-workers; and, second, we shall present data comparing the situation existing today with that of forty years ago. It will be convenient to distinguish five questions:

(a) How do the salaries of ministers compare with those of other professional groups? (See Figure 12.) For the answer to this question the data were collected from many sources (see Table 7, Appendix B) and relate, as far as possible, to the years 1926, 1927, and 1928. The average annual earnings of surgeons is \$9,223; of Ph.D.'s in industry, the average annual salary is \$5,619; of the faculties of law schools, it is \$5,197; etc. The annual salaries of Congregational and Methodist ministers average \$1,901, while the average for all ministers is \$1,407. (See notes to Table 8, Appendix B for basic data.) Attention is called particularly to the figures for high-school, vocational, junior high-school, kindergarten, and elementary-school teachers, all of whom receive much higher salaries than ministers. The averages for these groups are the official figures of the United States Office of Education and relate to essentially all public-school teachers in cities of 10,000 or more population.

Among these groups there are, of course, many inequalities that make comparison difficult. We note, for example, that the average salary of elementary-school teachers is about 27 per cent. higher than the average salary of all ministers. Whether ministers' salaries are too low in comparison with those of elementary-school teachers may be judged from the following facts. About 42 per cent. of all Protestant white ministers are college graduates, while the similar proportion for elementary-school teachers in cities of 10,000 or more population is probably less than 20 per cent.<sup>1</sup> Ministers report that they work eleven hours a day, seven days a week, while elementary-school teachers work about eight hours a day, five days a week, ten months in the year. More than half of all ministers are over forty-five years of age, while only 13 per cent. of all public-school teachers are over forty-five. The differences in age suggest corresponding differences in years of experience. About 96 per cent. of ministers are married. They must support on the average nearly two children. The great majority of elementary-school teachers are unmarried women.

<sup>1</sup> According to the *Thirty-First Annual Report of the Superintendent of Schools for the City of New York*, covering the year 1929, only 16.3 per cent. of elementary and junior high-school teachers were college graduates. The *Statistical Report of the Superintendent of Public Instruction 1925-27 for the Commonwealth of Pennsylvania* shows that only 21.9 per cent. of all the elementary-school teachers in cities of 5,000 or more population were college graduates.

The significance of these facts will be clearer if related to another aspect of the problem. A much larger proportion of ministers abandon religious work for other callings than is generally known, and about two-thirds of these enter educational work. A few examples will indicate the importance of this factor. The statistics of the Congregational Churches for 1929 show a total of 5,629 ministers in good standing. Of these, 3,685 are in local pastorates, retired, denominational officials, missionaries, college pastors, or in non-Congregational religious work. There remain 1,944 or 34 per cent., of the total who are reported in education, business, the professions, or not specifically designated. This would indicate that there are about 1,300 Congregational ministers in educational work.

For the United States as a whole, the following figures are suggestive in the same direction. In 1930 the various denominations claimed 226,204 ministers. For the same year, preliminary census figures show 148,878 clergymen. Here is a difference of 77,000. Allowing for retired ministers, ministers in editorial and administrative work, and ministers in seminary teaching who are not classified as clergymen by the census, there is indicated a total of 40,000 or 50,000 ministers in non-religious work. We have already called attention to the fact that an increasingly large proportion of seminary graduates go into non-religious work. In the thirty-year period 1900 to 1929 the Protestant seminaries graduated about 42,500 men. We estimate that one of every nine of these is now (or was at the time of his retirement or death) in educational work.

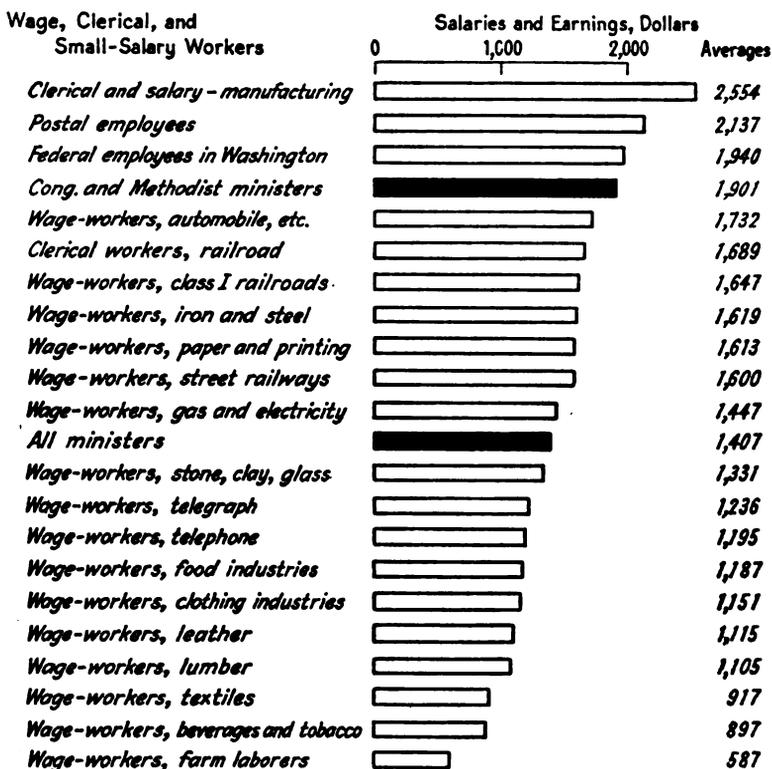
(b) How do the salaries of ministers compare with the earnings of wage-workers in industry? The data for small-salary, clerical, and wage-working people were collected by Dr. Paul H. Douglas of the University of Chicago. (See Tables 7 and 8 of Appendix B.) The annual average salary of \$1,901 received by Congregational and Methodist ministers is slightly lower than the salaries received by federal employees in Washington, and slightly higher than the salaries of wage-workers in the automobile and related industries. (See Figure 13.) Similarly the average annual salary of all ministers is about on a par with wage-workers in the gas, electricity, stone, clay, and glass industries. Douglas has estimated that in 1928 the average annual earnings of all wage-workers (including farm laborers) was \$1,405, which is almost equal to our estimate of \$1,407 for all ministers. These facts help to explain the filtration of untrained men from the farm, shop, and factory into the ministry.

(c) How do the present salaries of ministers compare with those of forty years ago? (See the solid black bars of Figure 14.) Again we rely on the studies of Douglas. From the Congregational and Methodist yearbooks, Douglas determined the average annual salaries of the ministers of these denominations for each year from 1890 to 1928. From data in the *United*

*State Census of Religious Bodies*, especially for 1906, we estimate that the salaries of ministers in general were 74 per cent. of the salaries of Congregational and Methodist ministers. Using this as a base, we have estimated the annual average salaries of all ministers from 1890 to 1928. In the ten-

FIGURE 13

ANNUAL AVERAGE SALARIES OF MINISTERS COMPARED WITH THOSE OF  
WAGE, CLERICAL AND SMALL-SALARY WORKERS, 1928



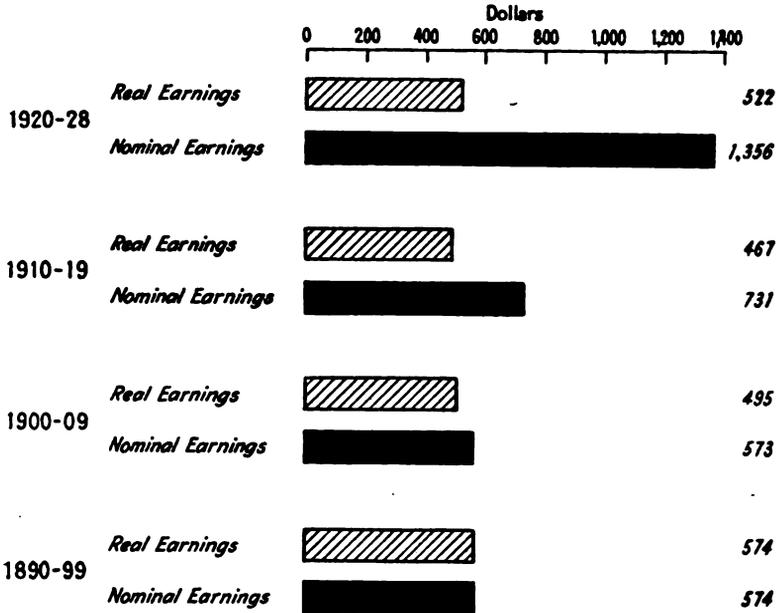
It is estimated that the average salary of all Protestant ministers in 1928 was about \$1,407. This indicates that their annual income was about equal to that of wage-workers in the gas and electricity industry and in the stone, clay, and glass industry.

year period 1890-99, the average annual salary of all ministers was \$574. (See the heavy solid bar at the bottom of Figure 14.) There was an imperceptible drop to \$573 in the period 1900-09, a marked rise to \$731 in the years 1910-19, and a further large increase to \$1,356 in the period 1920-28. Between 1890-99 and 1920-28, average salaries rose \$782, or 136 per cent.—

apparently a very large increase. This increase, however, is meaningless unless compared (1) with the increases in the cost of living, and (2) with the increases in the earnings of other groups. It is here that the work of Douglas makes its unique contribution.

(d) How do the present *real* salaries of ministers compare with those of forty years ago? (See the cross-hatched bars of Figure 14.) This question is

FIGURE 14  
NOMINAL AND REAL EARNINGS OF MINISTERS



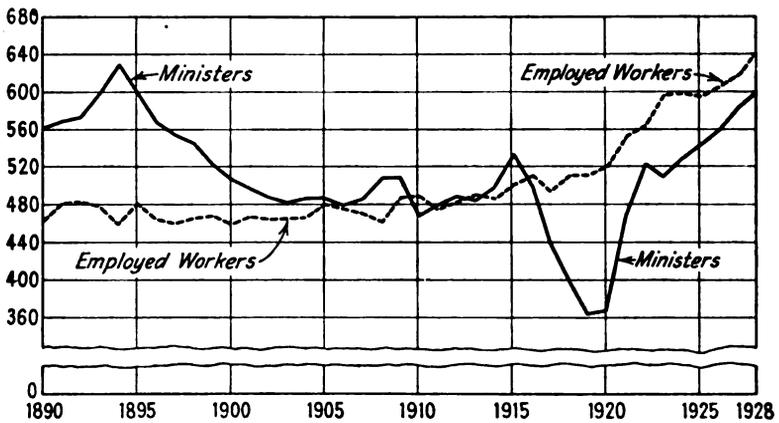
The salaries, or nominal earnings, of ministers showed a very large increase from \$574 annually in the period 1890-99 to \$1,356 annually in the period 1920-28. But their real earnings, after allowance for increases in the cost of living, declined in terms of the purchasing power of dollars in 1890-99 from \$574 annually to \$522 annually.

far more significant than the question of actual or nominal salaries. We have just noted that the salaries of ministers more than doubled between 1890-99 and 1920-28. But, if the cost of food, clothing, rents, and other necessities increased in the same proportion, more dollars would buy only the same standard of living. Taking 1890-99 as a base, equalling 100, Douglas estimates that the cost of living for 1900 to 1909 averaged 116. That is, it required \$116 in 1900-09 to buy what \$100 would have purchased in 1890-99. Dividing the average salary of \$573 (as of 1900-09) by 116, we have \$495 as the average

earnings of ministers in terms of 1890-99 dollars. (See cross-hatched bars of Figure 14.) Similarly, average earnings in terms of 1890-99 dollars were \$467 in the period 1910 to 1919 and \$522 in the period of 1920-28. That is, 1900-09 salaries would purchase only 86 per cent., 1910-19 salaries would purchase only 82 per cent., and 1920-28 dollars would purchase only 91 per cent. of what salaries in 1890-99 purchased. For the twenty-eight-year period 1900 to 1928, the real earnings of ministers averaged 14 per cent. lower than they were in the period 1890-99. The detailed data for each year show that the situation improved rapidly after 1920. The real earnings in terms of 1890-99 dollars increased from \$371 in 1920 to \$599 in 1928. The 1920 real earnings were 36 per cent. below, while the 1928 real earnings were 4 per

FIGURE 15

REAL EARNINGS OF MINISTERS AND OF EMPLOYED WORKERS IN  
TERMS OF 1890-99 DOLLARS



The real earnings of ministers were higher than those of employed workers in the period 1890-99; but since 1917 the real earnings of ministers have fallen below those of employed workers.

cent. above, the 1890-99 level. But even the best figure of \$599 for 1928 is 5 per cent. below the peak of 1894.

(e) How have the real earnings of ministers compared with the real earnings of urban employed workers in the last forty years? (See Figure 15.) This question is even more significant than the preceding one. For the purpose of measuring the real earnings of urban employed workers, Douglas obtained data covering the period 1890 to 1928 for school-teachers; federal employees in Washington, postal employees; wage-workers in manufacturing, transportation, and public utilities; and clerical and low-salaried workers in manufacturing and transportation. In the composite average earnings

of all of these groups in 1928, over sixteen million employed workers are represented. In 1890-99 the average annual earnings of urban employed workers was \$473. This is \$101 below ministers. In 1900-09, the real earnings of employed workers averaged \$548 or only \$25 below ministers. In 1910-19, employed workers had an advantage in real earnings of \$68. In 1920-28 their advantage over ministers was \$168. In 1890-99 ministers had an advantage of 21 per cent. To have maintained this advantage, their 1920-28 salaries should have averaged \$1,723 instead of only \$1,356. That is, relative to employed workers, the salaries of ministers in 1920-28 were 27 per cent. below the level of 1890-99. Or (to restate in still other words) while the real earnings of ministers declined 9 per cent. in 1920-28, the real earnings of employed workers rose 25 per cent.

Figure 15 displays the movement of the real earnings, in terms of 1890-99 dollars, of ministers and urban employed workers by single years. From 1890 to 1904 ministers had the decided advantage; from 1904 to 1916 the two groups were on the same level; since 1917 employed workers have had the decided advantage. The greatest differences appear for 1894 and 1920. In 1894 ministers had the advantage by 36 per cent.; in 1920 employed workers had the advantage by 41 per cent.

Ministers made their best showing relative to employed workers in 1927 and 1928, receiving in current dollars \$1,387 and \$1,407, which was \$87 and \$97 below employed workers. But to have maintained the advantage they held in the period 1890-99, they should have received \$178 and \$182 more than employed workers. In the best of recent years, ministers are, therefore, \$265 and \$279 short of maintaining the advantage of 1890-99. The total salary of a minister for the period 1917 to 1928 is nearly \$5,000 short of maintaining the advantage which it had in 1890-99 over employed urban workers.

It should be added that falling costs of living in 1930, 1931, and 1932 have probably resulted in at least the maintenance of the real earnings of ministers during these years, while unemployment, part-time work, and reduced wages have drastically lowered the real earnings of employed workers.

#### THE CAPACITY OF VARIOUS DENOMINATIONS TO SUPPORT A TRAINED MINISTRY

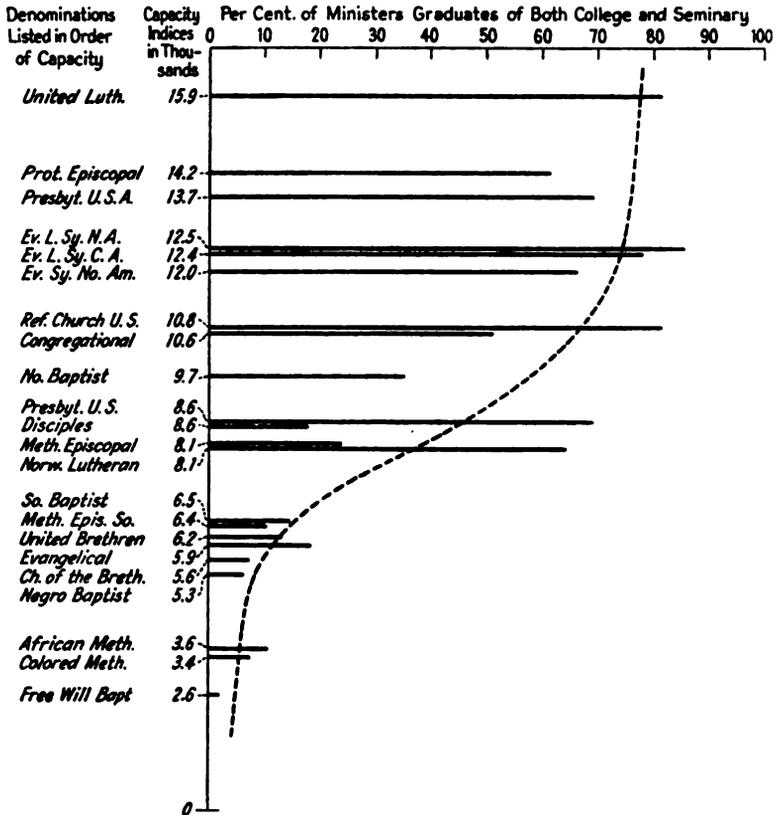
That the standard of living which the church provides for its ministers is directly related to the proportion of trained men, is readily demonstrated from a study of the situation in the various denominations. Salary data, however, are not available by denominations. Instead, we have used figures from the 1926 *United States Census of Religious Bodies* showing the average members and average expenditures per church for the purpose of constructing an index of capacity to support a trained ministry. The proportion of trained ministers, average members, average expenditures, and indices of

capacity to support a trained ministry are recorded in Table 11 of Appendix B for twenty-two Protestant denominations.

Figure 16 summarizes these data, showing graphically the relation between capacity and training. At the left the twenty-two Protestant denom-

FIGURE 16

THE RELATION BETWEEN CAPACITY TO SUPPORT A TRAINED MINISTRY AND THE PROPORTION OF WELL-TRAINED MINISTERS



At the left of the figure, twenty-two Protestant denominations are listed in order of their capacity to support a trained ministry. Thus the United Lutherans average 333 members and \$5,916 of expenditures per church, equivalent to a capacity index of 15.9, while the Free Will Baptists average only 78 members and \$290 of expenditures per church, or a capacity index of 2.6. The length of the bars opposite each denomination indicates the per cent. of ministers who are graduates of both college and seminary. It is readily apparent from the figure that the denominations with high indices or large churches have a large proportion of both college and seminary graduates among their ministers, while the reverse is true of denominations with low indices. The curved dash line indicates the per cent. of both college and seminary graduates to be expected from a given capacity. Note that the length of the bar opposite each denomination conforms closely to expectations.

inations have been listed in order of their capacity to support a trained ministry. The United Lutheran Church in America tops the list with a capacity index of 15,906 (average expenditures of \$5,916 plus thirty times average members of 333). As indicated by the length of the bar opposite, 81.9 per cent. of the ministers of this denomination are graduates of both college and seminary. Next in order of capacity stand the Protestant Episcopal, the Presbyterian U. S. A., the Evangelical Lutheran Synod of North America, The Evangelical Lutheran Synodical Conference of America, and the Evangelical Synod of North America, with 61.4, 69.3, 85.4, 78.0, and 66.0 per cent. of their ministers both college and seminary graduates. These six denominations average 263 members per church, \$5,725 of expenditures per church, and 73.6 per cent. of trained ministers. At the bottom of the list in capacity are nine denominations averaging only 114 members per church, only \$1,646 of expenditures, and only 10.1 per cent. of trained ministers.

The curved dash line of Figure 16 labeled "estimated normal per cent. of trained ministers for a given capacity" shows how closely the actual proportions of trained ministers conform to what would be expected from capacity. On the average, the difference between the actual and the expected proportions of trained ministers is only 9.8 per cent.; in twelve, or more than half, of the denominations the difference is less than 6 per cent. This curve also permits the ready identification of the denominations whose ministers are better or less well educated than would be expected from the strength of their individual churches. The more striking of these discrepancies and their probable explanations may be noted. The four denominations with a higher proportion of trained ministers than would be expected are the Evangelical Lutheran Synod of North America, Reformed, Presbyterian U. S., and Norwegian Lutheran. (See Figure 16, and note that the length of the bars extends to the right of the curved dash line.) All four of these denominations have fairly high educational standards and the machinery for enforcing them. The five denominations that to the greatest extent fall short of having the educational status to be expected from their capacity are the Protestant Episcopal, Presbyterian U. S. A., Congregational, Northern Baptist, and Disciples. In the case of the Northern Baptists and Disciples, there are no generally accepted standards and no national organization to enforce standards. The Congregational Churches have high standards and a tradition favoring a high educational level, but lack enforcing machinery and are exposed to infiltration of ministers from other denominations. The Protestant Episcopal Church and the Presbyterian Church in the U. S. A. make a poor showing in spite of the fact that both have high educational standards.

Expressing these relations in statistical terms, we find correlations of .826 and .810 between the per cent. of ministers who are both college and semi-

nary graduates and the average members and average expenditures per church. A composite index giving equal statistical weight to average members and expenditures correlates .868 with the proportion of well-trained ministers. This high correlation means that at least 50 per cent. of the differences among denominations in training are accounted for by differences in capacity to support a trained ministry. In several respects even this high figure understates the extent to which differences in capacity explain differences in training. In the first place, the two measures of capacity are far from perfect, as is shown by the correlation between them of only .756.<sup>3</sup> If additional measures of capacity, such as salaries paid and outside income from free parsonages and other perquisites were available, and if adjustments were made for such factors as the number of churches served per minister, the statistical indications are that differences in capacity would account for at least 70 per cent. of the differences among denominations in the training of their ministers. This estimate means that the proportion of graduates of both college and seminary was (in the period prior to 1926) raised or lowered by other factors on the average only 6 or 7 per cent.

In summary, it is our judgment that of the differences among denominations in the educational status of their ministers, at least 70 per cent. are to be attributed to differences in capacity to support a trained ministry; about 20 per cent. are to be attributed to standards, enforcement machinery, and denominational policies; and about 10 per cent. are to be attributed to other factors, such as the educational level of the population in the section of the country served by a church, the proportion of rural and urban churches, the number of churches served per minister, etc. This conclusion applies only to the forces in operation prior to 1926. That is, the minor rôle assigned to standards and enforcement machinery probably reflects indifference and a failure to realize the importance of these factors in the past. On the other hand, there is a danger of overemphasizing easy and ready means of attack on the problem, and of losing sight of the long-range fundamentals.

#### THE CAPACITY OF THE CHURCH IN GENERAL TO SUPPORT A TRAINED MINISTRY

Having demonstrated that the proportion of trained ministers is directly related to the capacity of the various denominations to support a trained ministry, it is hardly necessary to add evidence that the generally low educational level of the Protestant ministry as a whole is tied up with the general incapacity of the Protestant church as a whole to support a trained ministry. The additional data, however, will serve three purposes: first, by making

<sup>3</sup> Assuming that figures showing the proportion of trained men are perfectly reliable, this indicates that the correlation between capacity and training corrected for errors of measurement is .935.

unmistakably clear the importance of the factor of the capacity of the church to support a trained ministry; second, by giving historical perspective; and, third, by providing the foundations for an intelligent and far-sighted attack on the problem.

It becomes of importance at this point to seek answers to two questions. How many churches can afford the full-time services of a pastor whether trained or untrained? How many churches can afford the full-time services of a well-trained minister?

A comparison of the number of churches and the number of essentially full-time pastoral positions is illuminating. In 1930 there were about 234,000 churches in the United States. In 1930 there were about 149,000 clergymen in the United States. Here is a discrepancy of 85,000. In their recruiting zeal, many have interpreted such a discrepancy as an indication that there is a shortage of 85,000 ministers. In the light of all the data, we place precisely the opposite interpretation on these figures: there is an excess of at least 85,000 feeble churches which are unable to support the full-time services of either a trained or untrained minister. Even in the absence of evidence of an oversupply of ministers and of a heavy drainage of ministers into other occupations, an examination of statistics of vacant churches should be convincing that such churches are altogether too weak to support a minister. For example, out of the 1,853 vacant churches reported by the Presbyterian Church in the U. S. A. for 1929, over 60 per cent. enrolled fewer than fifty members.

Fry has published data from the 1926 *United States Census of Religious Bodies* which are even more unfavorable.<sup>8</sup> Of 122,325 churches of seventeen Protestant white denominations, only 59,008, or 48.2 per cent., reported that their minister was serving only one church. These data would indicate that about 84,000 of the 163,000 Protestant white churches were not supporting (and presumably could not support) the full-time services of either a trained or an untrained minister.

If less than half of the Protestant white churches can support the full-time services of a minister, whether trained or untrained, what proportion can afford the full-time services of a trained minister? In chapter ii, it was estimated that of the churches of nineteen Protestant white denominations, about 31.6 per cent. were served by seminary graduates, and about 20.3 per cent. by graduates of both college and seminary. But in many cases, two or more churches share the services of even trained ministers. The probabilities are that less than a fourth of Protestant white churches are employing seminary graduates on full time; and less than one-sixth are employing graduates of both college and seminary on full time.

<sup>8</sup> Fry, C. Luther, *The U. S. Looks at Its Churches*, p. 164.

Further light on the question of the number of Protestant churches that can support the full-time services of a trained minister may be obtained as follows. On the basis of data supplied by a small sample of trained ministers, we estimate that such ministers should receive in salary and rent-free parsonage about \$3,000 a year. Other data show that to make this provision requires a church with 350 adult members. Data presented in Table 10 of Appendix B indicate that not more than 13 per cent., and possibly only 10 per cent., of Protestant white churches meet this standard. That is, there are about 18,000 Protestant white churches that can afford the services on full time of a well-trained minister, and about 155,000 that cannot. If the membership served by these 155,000 churches were divided in such a way as to provide each with 350 adult members, it would be necessary to abandon or federate or unite into larger parishes about 103,000 churches.

The ratio of churches to population tells the same story. In 1919 the National Committee of the Home Missions Council set, as a desirable ratio for an effective rural church, one church per 1,000 population. According to this standard it appears that, in 1926 under the most favorable conditions of consolidation, there could not have been more than 52,800 effective rural churches, whereas the 1926 Census of Religious Bodies reports a total of 167,864 rural churches. The only published population standard for urban areas that we have seen is that of the Comity Committee of the Federated Churches of Youngstown, Ohio, suggesting a ratio of one church per 1,500 population in urban areas.<sup>4</sup> According to this standard, there could not have been more than 42,000 effective urban churches in 1926, whereas the Census of Religious Bodies reports a total of 64,290. According to these figures, the country can support only about 94,800 churches, indicating an excess of at least 137,000 weak churches. Of this excess, about 30,000 are Negro churches and 105,000 are Protestant white churches. There are now, of course, far fewer than 94,800 churches that meet these modest population standards.<sup>5</sup>

These data, more directly than any other, explain the present low status of ministerial leadership. The reason that only one out of five Protestant white churches is served by a well-trained minister is that less than one out of five Protestant white churches has the membership and financial strength to support a trained minister. Conversely, there are far too many weak churches. Four independent sets of data give rather consistent estimates of the number of churches that are too weak to support even an untrained minister. The discrepancy between the number of churches and the number of clergymen indicates an excess of 85,000 weak churches. The fact that

<sup>4</sup> Cited by Douglass, H. Paul, *Church Comity* (New York: Institute of Social and Religious Research), p. 136.

<sup>5</sup> The population standards here cited are, of course, quite arbitrary. They have not been universally accepted. They are used here only in the absence of scientifically valid standards.

48.2 per cent. of Protestant white churches report that their ministers were serving only one church indicates an excess of 84,000 weak Protestant white churches. A standard of 350 members per church indicates an excess of 103,000 weak Protestant white churches. Population standards indicate an excess of 105,000 weak Protestant white churches. Before substantial progress can be made in raising the educational level of the ministry, something must be done with these weak churches.

**THE SITUATION IN PERSPECTIVE AND ITS CONSEQUENCES FOR THE  
EDUCATIONAL STATUS OF THE MINISTRY**

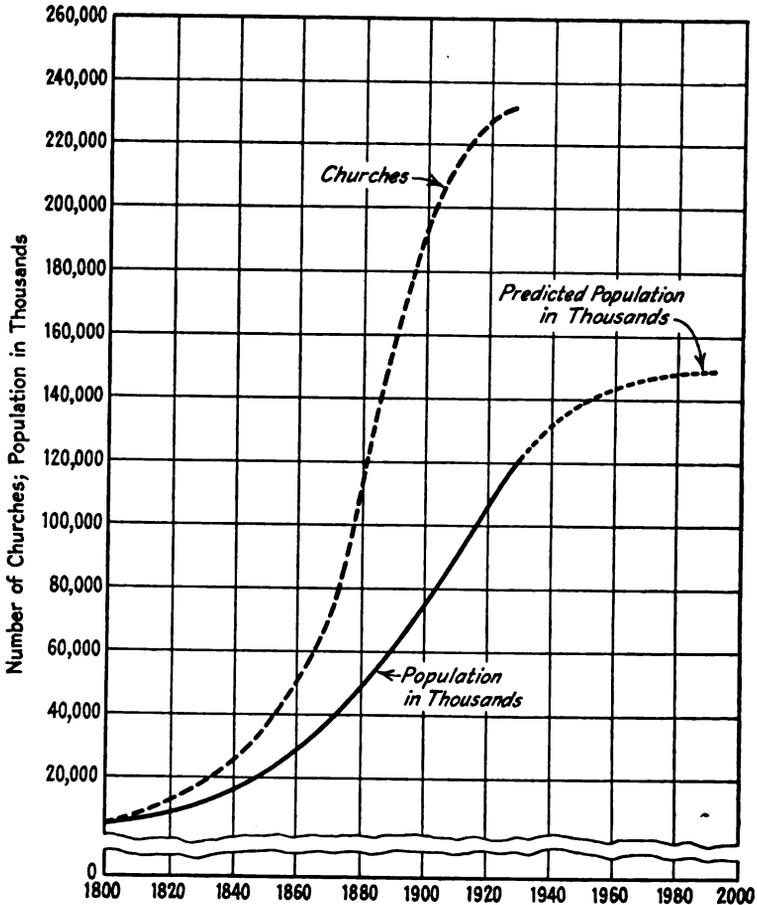
Before turning to a consideration of the future, two important questions remain. First, how did the present situation come about? Second, will it correct itself in time through the natural growth of the population? For the purpose of answering these questions, Figure 17 shows the increase in the number of churches from 1800 to 1926 in comparison with the growth of the population. (See Tables 9 and 12 of Appendix B.) The dash line shows the growth in the number of churches: 6,000 in 1800; 38,000 in 1850; 163,000 in 1890; 232,154 in 1926. The solid line gives the growth of the population in thousands. Since population growth is given in thousands, this curve also indicates the number of churches which the country could have supported at the rate of one church per thousand population. This shows that the multiplication of churches has far outrun the phenomenal increases in the population.

The figure also presents an estimate of the probable future growth of the population. The prediction is that made by Louis I. Dublin of the Metropolitan Life Insurance Company. He predicts a maximum population of 150 million in 1970 or 1980. While this estimate (see Figure 17) may be in error by ten million, considerable confidence may be placed in the trend of future population since essentially all authorities predict a nearly stationary population in the not distant future. (See Appendix B, Table 12.) Probably the most convincing evidence that we are rapidly approaching a stationary population is the fact that the number of children under five years of age actually decreased between 1920 and 1930. The future growth of the population cannot be expected to remedy the present condition of an excessive number of weak churches and the consequent inability of organized religion to support a trained ministry. At the rate of one church per thousand population, there are now 116,000 more churches than the present population can support and 82,000 more churches than the population will ever be able to support. At the rate of one church per thousand rural and one church per fifteen hundred urban population, there are now 137,000 more churches than the present population can support; and 117,000 more churches than the population will ever be able to support.

These data, and the data of the preceding sections, have four important

implications for the educational status of ministers and for theological education. First, the excessive multiplication of churches since 1850 has made it physically impossible for the seminaries to supply all churches with ministers. In the twenty-year period 1870 to 1890, there was an increase of 91,500 churches. To have supplied only these newly organized churches with

FIGURE 17  
GROWTH IN CHURCHES AND POPULATION



The dash curve shows the growth in the number of churches: 6,000 in 1800, 54,000 in 1860, and 232,154 in 1926. The solid-line curve shows the growth of the population of the United States in thousands, while the dotted curve indicates the probable future population. Since the population curve is in thousands, it shows directly the number of churches which the country can support at the rate of one church per 1,000 population. The two curves show that there has been an excessive multiplication of churches, a condition which will not be remedied by the future growth of the population.

trained men would have absorbed ten times the total output of all seminaries in this period, to say nothing of supplying the needs of the 71,500 churches already in existence in 1870. Similarly, the comparatively more modest increase of 22,000 churches in the period 1906 to 1926, if they had been supplied with seminary-trained men, would have absorbed more than the total output of all seminaries in this period, to say nothing of supplying annually the seven or eight thousand new ministers required by the 210,000 churches already in existence in 1906.

Second, it follows that to obtain the required number of local pastors, it was necessary to open the ministry to all manner of men. The untrained minister, having a relatively small investment of time and money in his education and being more ready to abandon the ministry at any time, tended to lower salary schedules, to foster further multiplication of churches, and generally to lower the professional standing of the ministry. The influx of untrained men subjected the trained minister to a peculiarly difficult competition.

A third comparison follows from the fact that the multiplication of churches proceeded so rapidly as to outrun even the phenomenal growth of the population. For the support of our estimated 6,000 churches in 1800, there was available a total of 883 inhabitants per church. By 1850, there were only 610 persons per church. By 1890 there were only 386. That is, the average church of 1890 had less than half the potential members of the average church of 1800. Presumably its capacity to support a trained minister was also cut in half. Nor did the situation improve very rapidly in the thirty-six years to 1926 when there were only 499 inhabitants per church. Instead of having more and larger churches than in 1850 or 1800, we now have more and on the average smaller and weaker churches.

Fourth, probably the most important consequence is that the low educational level of the ministry is now inextricably bound up with the incapacity of churches to support a trained ministry. It is this aspect of the situation that makes the future so unpromising. The problem of raising the educational level of the ministry is not a problem of increasing the output of the seminaries, but rather one of increasing the number of churches that can support a trained minister.

#### THE PROSPECTS FOR THE FUTURE

There are two groups of people who have a direct concern with the situation thus briefly analyzed: the seminary officials, who are primarily responsible for the education of the ministry; the denominational authorities, who determine the policy and progress of the church.

It is clear that the policies of the second group are the more fundamental and important. As long as conditions in the church remain as they are, the

responsibility of the seminaries is correspondingly limited. It is to produce an adequate supply of trained ministers for *the churches that can support them* and to improve the quality of that training as far as possible.

There is, to be sure, a further contribution which the seminaries may make to the improvement of the educational status of the ministry. They may provide shorter courses of better quality than are now ordinarily available for those who cannot afford the full seminary course; and they may supplement the superficial education of those now on the field by extension or correspondence courses. Both of these things are being done, but to a limited degree; and a study of what is being attempted will concern us in Volume III.

With these exceptions, the most that the seminaries can be expected to do is to provide an adequate number of trained ministers for the churches that can support them. What ratio, it may then be asked, does the present output bear to the demand? To keep up with the needs of the churches should the seminaries increase, maintain, or diminish their output of graduates? What are the possibilities of achieving a trained ministry in the next fifty or one hundred years?

The first question may be restated thus: What is the present demand for seminary-trained ministers in comparison with the present output? Our first approach to the problem of measuring this demand involved (1) an estimate of the number of churches that could support a seminary graduate; (2) an estimate of the annual increase in the number of such churches; (3) an estimate of the number of new graduates required annually to replace a given number in service. For example, if there are 25,000 churches capable of supporting a trained minister, if the annual increase in the number of such churches is one hundred, and if four graduates are required annually to maintain one hundred in service, then the annual demand is 4 per cent. of 25,000 plus one hundred, or 1,100 new ministers.

Although this type of attack on the problem has not proved wholly satisfactory, the results may be summarized for what they are worth. On the basis of salaries paid professional persons of like training and responsibility, it is estimated that seminary graduates should receive on the average \$3,000 annually in salary and rent-free parsonage. To provide this salary, a church of 350 members is required. There were in 1926 between 16,000 and 21,000 Protestant white churches that met this standard; that is, that could afford the full-time services of a seminary graduate. To these figures must be added 8,000 or 10,000 organized circuits or parishes whose combined resources met these standards. The total of churches plus circuits able to support a seminary graduate was thus between 24,000 and 31,000. The increase in all churches between 1916 and 1926 was .23 per cent. annually, which indicates annual increases of fifty-five to seventy-one churches and

parishes able to support a seminary graduate. To maintain a given number of seminary graduates in service requires that annual graduations amount to 4.0 per cent. of the total that is to be maintained. From these figures, the probable demand in 1926 was for from 1,015 to 1,311 new graduates. The actual output of the seminaries was about 1,696 male Protestant graduates of whom not more than 80 per cent., or 1,350, entered the pastorate. The actual output of 1926 was, therefore, in excess of our estimate of the demand. This result is not to be trusted unless the original assumption as to salary level is granted; and even with this assumption granted, the chain of evidence is altogether too weak to warrant more than a presumption that the 1926 output exceeded the demand.

A more satisfactory judgment may be obtained (1) by beginning with the assumption that the actual output over a period of years must conform roughly to demand; and (2) by searching for evidences of maladjustment between demand and supply. In 1928 the Protestant seminaries graduated about 1,700 men. In 1890, the output was 1,264. Over a period of thirty-eight years, the annual increase in demand as measured by output has been for about twelve additional male graduates; over a period of fifty-five years the annual increase in demand as measured by output has been for eighteen additional graduates. In the absence of evidence of maladjustment between demand and supply, the normal 1936 output should be from 1,800 to 1,850 male graduates, and the normal output for the year 1946 should be from 1,900 to 2,000 male graduates.

We see no evidence of any need for higher outputs, and three reasons for believing that the demands for the immediate future will be under the above figures. First, much of the increase in seminary output in the last fifty years has been in compensation for the decline in the numbers of college graduates who have entered the ministry directly and without seminary training. This stimulus to expansion will not operate in the future. Secondly, the available data indicate that the proportion of seminary graduates who have found satisfactory and relatively permanent positions has been falling steadily for sixty years. Of those who enter the pastorate, an increasingly large proportion are shifting to other forms of the ministry and to non-religious work. These trends may be variously interpreted; but they probably mean, in part at least, that the present output of graduates exceeds the demand. Thirdly, unless some radical change occurs, the number of churches or parishes that can support a seminary graduate will not substantially increase in the next ten or twenty years.

Finally, attention should be called to the fact that the effective output of the seminaries could be increased from 25 to 30 per cent. with no expansion whatever. In 1928 the seminaries graduated 1,700 men. We estimate that 80 per cent. will enter pastoral service, and that these will average twenty-

five years of service. Maintenance of such conditions over a period of fifty years would eventually place 34,000 seminary graduates in the pastoral field. Suppose, however, that the preaching ministry were more attractive, that 90 per cent. of the graduates entered the pastorate, and that these averaged 28.6 years of service. Maintenance of such conditions over a period of years with no increase in the number of graduates would eventually place 43,700 seminary graduates in the pastoral field. This would be equivalent to increasing the effective output by 28.6 per cent.

On the whole, therefore, we are not disposed to advise the seminaries to embark on a program of even moderate expansion. In the last analysis, of course, this is a problem that must be attacked by each denomination and each seminary; but the level of output should be based upon experience and known or reasonably determined demand, and not upon vague hopes.

We shall now consider the second question as to the possibilities and the ways and means of achieving in the next fifty or one hundred years, a professional level for the ministry comparable to that which has already been achieved for medicine, law, dentistry, and engineering.

It can readily be demonstrated that we are not likely to achieve such a level in a period of fifty years. Assume, first, no radical reductions in the number of Protestant white churches. There are now about 98,600 Protestant white ministers in pastoral service. To maintain 98,600 seminary graduates in service at a 4.0 per cent. turnover rate would require annual replacements of 3,944 new ministers, or an annual output from Protestant seminaries of about 4,930 graduates. If the Protestant seminaries could immediately multiply their present output 2.9 times, giving a total of 4,930 graduates, if as at present about 80 per cent. or 3,944, entered the ministry, and if these men stayed in the ministry as they have in the past, then it would require fifty years to raise the number of seminary graduates in service to the 98,600 mark. But on the basis of past experience, it will require sixty years for the seminaries to multiply their present output 2.9 times. Adding these two figures indicates that the Protestant churches will require close to a hundred years to place 98,600 seminary graduates in the field. Whether they succeed depends mainly on the existence of 98,600 churches or parishes that want and are capable of supporting a trained minister.

The probabilities, however, are strongly against the existence, in even a hundred years, of 98,600 Protestant white churches or parishes that want and are capable of supporting a well-trained minister. The achievement of a trained ministry is dependent on a radical increase in the number of effective churches and on a radical reduction of the present number of feeble churches. We have estimated that, with a maximum population of 150 million, the country can support about 115,000 churches. On the basis of the present division of church-members among Catholics, Jews, Negroes, white

Protestants, and other non-Protestants, the future population can support about 60,000 effective Protestant white churches or parishes.

Assume, secondly, a reduction to such a figure and a like reduction in the number of pastors. If this could be accomplished, it is probable that 90 per cent. of seminary graduates would enter the pastorate. Further, a smaller proportion of pastors would abandon the ministry for non-religious work, thus lengthening their years of service and reducing the turnover rate to about 3.5 per cent. annually. Under these conditions we have the rather startling result that mere maintenance of the 1928 output of Protestant seminaries would in a period of fifty years place about 43,700 seminary graduates in the pastoral field, raising the proportion of seminary graduates from 35 per cent. to 73 per cent. Under these conditions we estimate that an annual output of 2,300 men would maintain a ministry composed of 100 per cent. seminary graduates. Allowing twenty years for the seminaries to achieve such an output, this program could be accomplished in seventy years. Again, however, the probabilities are heavily against such an achievement. The conditions to be met are four: (1) an annual output of 2,300 graduates; (2) 90 per cent. of these to enter the pastorate; (3) an average of 28.6 years of pastoral service for those who do enter the pastorate; (4) the closing or federation or union into larger parishes of approximately 100,000 feeble churches, and the creation of 60,000 effective churches. The first condition is simple. The second and third are dependent in part on denominational standards for ordination; in part on salary schedules, the prestige and the rewards of the ministry; and in part on the fourth condition. The difficult problem is to increase the number of churches or parishes that are capable of supporting a trained minister and to eliminate overchurching, feeble churches, and denominational competition. Until progress can be made in the solution of this problem, there can be no substantial increases in the capacity of the churches to support a trained ministry, no substantial increase in the effective or actual output of the seminaries, and no substantial increase in the educational level of the ministry.

**PART III**  
**THE MINISTER AND HIS WORK**

## CHAPTER VII

### *The Work the Church Expects of Its Ministry*

In the preceding analysis of the factors that condition theological education, we have postponed for special treatment one large and important factor; namely, the work that ministers perform. This factor has a three-fold importance. First, it is intimately related to all other factors and in a way overshadows them. For example, it is related definitely to the economic factor in that the opportunities for service offered by many local parishes may be such as to attract a trained man even though the parish is unable to furnish adequate financial support. It is also related to other denominational factors because, as we shall soon see, the work of the minister is in part determined by what the denominational authorities expect him to do. Second, the kinds of work that ministers perform and are expected to perform may be a very significant factor in accounting for the low academic status of the Protestant ministry as a whole. The hypothesis has been advanced that one reason why there are so few well-trained ministers is that local churches and denominational authorities have found by experience that non-graduates often do very effective work in certain types of parishes. Some would even go so far as to say that there are types of parishes where the non-graduate minister will actually excel the well-trained minister, because academic training somehow operates to unfit certain men for certain types of parish work. In Part IV, where we discuss the whole question of the relation of training to success, we shall test this hypothesis with facts.

The third reason why the analysis of the minister's work is important for theological education is that there has recently grown up in educational circles the idea that the curriculum of all professional schools should be based on a "job analysis" of the work of the profession. The notion is that the training of the minister must be geared to the demands of his work, and that this must be done in a very concrete way. There are four steps in this process of curriculum building by job analysis.

The first step is to get a complete and detailed record of the duties, activities, and problems of ministers; second, to analyze and classify these according to types; third, to discover which are the most important, most difficult, and most crucial; and fourth, to compare the resulting blue-print of the minister's task with the seminary curricula. The theoretical objections to this sort of curriculum construction are well known. The chief danger

is that it may lead to the assumption that *what is* represents *what might be* or *what should be* the task of the minister.

In this chapter and the four that follow, we shall attempt an analysis of the work of both rural and urban ministers. We shall carry this analysis through the first three steps indicated above, leaving the fourth step for Volume III which takes up the work of the institutions that train ministers. The analysis that follows will be limited to the work of the pastorate. The justification for omitting other types of ministerial work such as foreign missions, teaching, denominational administration, etc., is first the lack of space; second, the fact that nearly 90 per cent. of the graduates of theological seminaries who enter religious work choose the preaching ministry; and, third, because job analyses of certain of these types of non-pastoral religious work have already been made.

The work of the pastor may be viewed from at least four standpoints. First, we may look at it from the point of view of denominational authorities, and ask what kinds of work these authorities expect their pastors to perform. Second, we may look at it through the spectacles of the congregation or of the local church officials, and ask what pulpit committees, deacons, elders, vestrymen, etc., expect of their pastors. Third, we may view it from the standpoint of the minister himself, and ask what he regards as his duties, activities and problems. Fourth, and finally, the work of the ministry may be considered from the point of view of an impartial analysis of the problems of his parish and of the community in which it is located.

We have attempted to analyze the work of both urban and rural ministers from each of the four above standpoints, basing our data on limited samples of parishes. Our survey shows that there is a central core of duties, activities, and problems on which there is unanimous agreement, especially among the first three groups. There are many points of disagreement, however, especially between the fourth and first, and between the fourth and the third. The disagreement comes mainly at the point of deciding the relative importance of the many things which the minister could do. The details of the agreements and disagreements will come to light as we proceed with the analysis.

#### WHAT DENOMINATIONAL AUTHORITIES EXPECT OF THEIR MINISTERS

The denominations that specify the duties of their ministers in the official law of the church do so in very general terms. This is necessary because of the wide variations in types of problems presented by different parishes. There are some instances, however, in which specific statements are made. For example, while most denominations say that they expect their ministers to lead exemplary and godly lives, the Methodist Episcopal Church goes into

more detail and specifies that all ministers shall abstain from the use of tobacco. Or again, some denominations state that all ministers are expected to administer the sacraments of the church, but some indicate in detail the manner in which the sacraments shall be celebrated. We also find many instances in which denominational expectations are not written down at all, but exist as traditions of the church. In these cases, there is likely to be difference of opinion among authorities concerning the duties and activities of ministers. These and other irregularities make it quite impossible for us to establish a concrete list of the duties and responsibilities that are imposed by the denominational authorities.

We have, however, searched the official documents of several denominations for utterances concerning what they expect of their ministers. We are rewarded in the case of seven denominations with concrete statements on this point. The denominations in whose constitutions or official documents these statements were found are the following: the Protestant Episcopal Church, the Presbyterian Church in the U. S. A., the United Presbyterian Church of N. A., the Reformed Church in the U. S., the United Lutheran Church in America, the Free Methodists, and The Evangelical Association of North America. The statements that were secured were classified under four main headings as shown below.

**a. Ministerial—serving Christ in His Church**

(1) To preach

- the Gospel (Free M., Ev., U.B., Ref. U.S.)
- the Word (U.P., U.L.)
- Christ crucified (U.B.)
- the ministry of reconciliation (Ref. U.S., U.P.)
- “declare the will of God to Sinners and beseech them to be reconciled to it.” (Presby. U.S.A.)

(2) To administer the ordinances of Church

- baptism
  - Lord’s Supper
  - ceremony of Holy Matrimony
  - burial of dead
  - ordination to orders (U.P.)
  - fast days (F.M.)
  - love feasts (F.M.)
  - watch-night services (F.M.)
  - confirmation service (P.E.)
  - control of worship (P.E.)
- } (Pres. U.S.A., Ref. U.S., U.B., Evan., Free Method., U.P., U.L.)

**b. Administrative and Promotive**

- (1) To keep church register (U.L., F.M., Ev., P.E.).
- (2) To install regularly elected members of the Church Council (U.L.).

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

- (3) To read pastoral letter of House of Bishops (P.E.).
  - (4) To establish class-meetings (U.B.).
  - (5) To make reports to immediate ecclesiastical authority (bishop) (P.E.).
  - (6) To promote knowledge of church and her work by circulation of church literature (U.L.).
  - (7) To cooperate with church agencies to educate people to increase their liberality to church benevolence and missions (U.L.).
  - (8) To see that collections (ordered by conference) are raised in full (F.M.).
  - (9) To seek out and encourage young men of proper gifts and qualifications to prepare for the ministry (U.L.).
  - (10) To promote upbuilding of Kingdom of Christ in home, community, abroad (U.L.).
  - (11) To prepare statistical reports (Evan.).
  - (12) To provide church societies with church periodicals and books recommended by church (Evan.).
  - (13) To meet with societies and classes (F.M.).
  - (14) To uphold government and discipline, receiving and dismissing of members (Evan., F.M., U.).
- c. *Pastoral*—oversight of the flock
- (1) Spiritual jurisdiction of parish—feeding of flock (P.E., U.L., U.P.).
  - (2) Visitation of church-members including sick, infirmed, poor (L.L., U.B., Evan., F.M.).
  - (3) Administration of relief (U.B.).
  - (4) Converse with church-members on condition of their souls (U.B.).
  - (5) Do works of charity and mercy (Evan.).
  - (6) Direct those who are afflicted and labor under temptation (U.B.).
  - (7) Animate indolent (U.B.).
  - (8) Stimulate piety in individual and family life (U.L.).
  - (9) Recommend decency and cleanliness (F.M.).
  - (10) Devote himself to the sacred interest of human soul (Cong.).
  - (11) Maintain purity and peace of church (Cong.).
  - (12) Defend people against deceivers and teachers of error, against slothfulness, and a limited interest in the welfare of mankind (Cong.).
  - (13) Serve as an example to others (Pres. U.S.A., U.B.).
- d. *Educational*
- (1) Give catechetical instruction (U.L., P.E.).
  - (2) Give instruction concerning missionary work of church (P.E.).
  - (3) Inform youth and others of church in its doctrine, polity, history, liturgy by catechetical instruction (P.E.).
  - (4) Supervise schools (U.L.).
  - (5) Edify and instruct all in faith, in grace and in Kingdom of Christ (U.B.).
  - (6) Organize and supervise Sunday schools (Evan.).
  - (7) Examine class leaders on methods of teaching (F.M.).
  - (8) Prepare young persons and others for confirmation (P.E.).
  - (9) Instruct the people (U.P.).

These statements, which were collected from official documents, represent an adequate sampling of the types of statements found there; yet they do not fully reflect what denominational officials really expect of their pastors. It must be remembered that such utterances soon become stereotyped and difficult to change even though the spirit of them has changed. The particular officials who administer the law do so usually in its spirit rather than in its letter.

Denominations of the episcopal form of government, which exercise more or less immediate control over pastoral placement, usually have certain general criteria, often not clearly defined, for judging men in service. In most instances, the pastor is judged by his fruits rather than by his method of work. His advancement in service depends in part on his qualities of adjustment or maladjustment. His denominational supervisors expect him to use his intelligence in dealing with his problems. Yet there are limits within which he must work. These limits or boundary lines vary from one denomination to another and within a single denomination.

The denominational authority, where it exists, often takes a negative attitude, telling the pastor what he shall not do rather than what he shall do. These restrictions usually concern his personal life and his activities within the community. There was a time when denominational authorities expected all pastors to teach the doctrine of his denomination. But today, when doctrine is not regarded as of so much importance, this limitation is largely removed. The proof of this tendency is seen in the rapid decrease in the number of heresy trials.

While most denominations expect their ministers to be reasonably diligent in performing the ordinances of the church in accordance with the forms contained in its official law, as well as to maintain pastoral oversight of the congregation, and to pay attention to the administrative affairs of the church, nevertheless they do not in any case prescribe a daily or weekly routine of duties. Their expectations are so general that it would be quite impossible to use them as a basis for building a theological curriculum. Most seminaries offer courses in denominational polity; but such courses usually occupy but a small fraction of the students' time.

#### WHAT THE LOCAL CHURCH EXPECTS OF ITS PASTOR

The work that the minister performs is influenced in many ways by what his people expect him to do. Here we find an endless variety of expectations both within a single denomination and within a single parish. Some members want one thing and others want another. But laying aside for the moment the differences of opinion that often arise within a given parish, we find great varieties among parishes. Some want a minister who is primarily a pastor; others want a "pulpiteer"; others want a money raiser;

others a promoter; others a patron of the arts; and so it goes. Many parishes are dominated by the modern psychology of business success. They want a winner, not only of souls, but also of dollars and of prestige. In small towns there is often intense rivalry among local churches, each wanting its pastor to outshine his fellow-pastors in the community.

As a part of our study, we have collected a number of specifications that local pulpit committees have laid down as definitions of the kind of pastors they desire. We analyzed 150 letters written by pulpit committees and received by the personnel office of Union Theological Seminary in New York. We also interviewed one or more members of 200 pulpit supply committees to find out the qualifications they were seeking in their prospective pastors. These committees were selected to represent both rural and urban churches as well as the leading denominations. In addition to these two sets of data gathered from pulpit committees, we collected a sheaf of opinions of representative laymen on their views of the work of their pastors. Then, further, we secured from at least three laymen in each of more than 100 churches, answers to a questionnaire on which they rated their position on several points. From this mass of data we have attempted to construct a rough picture of the work of the pastors as the laymen see it.

ANALYSIS OF 150 LETTERS WRITTEN TO UNION THEOLOGICAL SEMINARY  
IN NEW YORK

The types of churches from which letters were received run the gamut of rural and urban churchmanship: a galaxy of small-town churches, suburban churches, churches in university communities and mission churches from the Atlantic to the Pacific coast; rural churches, including the new larger-parish movements; varieties of metropolitan churches—downtown, institutional, industrial, residential; prominent churches in the nation's capital and in fashionable summer and winter resorts; churches avowedly denominational and others endeavoring to serve constituencies of many denominations.

These letters are considered from two different angles, couched as they are in two different sets of terms. One church states the qualifications the candidate must possess; another enumerates the duties which the church expects him to perform; still another may touch upon both of these.

We will consider first the qualifications which the church seeks in a candidate. These fall easily into three groups—the candidate's ability (a) as a leader, (b) as a preacher, and (c) as an executive.

(a) *As a Leader*

Virtually every letter (142 out of 150) mentioned one or more of the following qualities which, in the minds of these churches at least, bespeak leadership ability. *Personality* stands first on the list. Unfortunately, the

writers of these letters made no attempt to define what they meant by "personality," so we may only guess from the context of each letter on what elementary factors it depends. When a church says it wants a man with a pleasing, or an attractive, or a forceful personality, it means it wants a man who is poised and socially at ease, who has self-assurance, spontaneity, a balanced enthusiasm, a man who can get along with people, and, more particularly, with young people. According to the testimony of these 150 churches, personality is the most important single factor contributing to the success of the minister or his work. One or another of these personality traits was mentioned forty-four times, or in about one out of every three letters.

While personality cannot be fairly differentiated from physique, physical characteristics as such were mentioned in but a minor fraction of the cases considered; e.g., athletic build (mentioned three times but always in connection with directors of religious education); virile or vigorous (mentioned twice each); well-built, militant type (mentioned once); commanding presence (mentioned once). Physical equipment was also mentioned; but this should be interpreted simply as implying physical fitness for the tasks of the ministry.

In their quest for the means, the churches would seem not to have lost sight of the end. *Spirituality* stands second among the qualifications sought in a leader. Because the true pastor, in his pastoral relationships, taps the deepest springs of human experience, he must be vitally interested in people. He must want to understand them and to understand the kind of life each leads. He must be a man consecrated to his task and to the Christian way of life. This is what the churches mean when they say they want a good pastor. Above all, they say, he must have tact. One out of every four churches made some statement of this kind.

Likewise, one church out of every four is seeking a man of evangelistic zeal, by which is meant in this instance a man who can attract people to the church. Of the thirty-six churches stressing evangelism, it is significant that thirty placed particular emphasis on the evangelism of young people. If the church is finding itself weakened by the fever of secular competition, there seems to be no question of the direction in which she is looking for the necessary blood transfusion.

Following close upon these two comes *adaptability*, mentioned by approximately every fifth church; adaptability to the particular situation in hand, to different kinds of people, to different kinds of work. In social relationships, adaptability means something more than being a good mixer. It has a more practical connotation—the ability to work with people. It means fraternity and coöperation. Here perhaps we may find one answer to the young-man obsession which has descended upon the church within recent years. The ways of the younger man are less set in their molds. Some-

times the church seems to be looking for a candle that will burn at both ends—a man who is at once a leader and a team worker, who is at once adaptable and possessed of originality and initiative.

(b) *As a Preacher*

Thirty-six churches, approximately one in four, asked for a preacher in such terminology as good, strong, able, marked, above average. Six additional churches wanted a man of outstanding preaching gifts; eight stated that the man's ability to preach or his lack of it was a secondary consideration. Six mentioned ability to speak in public aside from preaching.

(c) *As an Executive*

Twenty-four churches, about one in every six, wanted their man to possess executive ability; in other words, they wanted a man capable of organizing the diverse forces of the church, active and latent, to the administration of a constructive church program under adequate leadership. This involves, obviously, the ability to get others to work. Initiative enters into the picture here (mentioned fourteen times), followed by that ubiquitous character trait, a willingness to work hard (mentioned ten times). The terms practical-mindedness, efficiency, resourcefulness were also used. One church was desirous that its minister should combine the spiritual with the temporal in terms of good business management.

These, then, in the order of their mention—leadership ability, preaching ability, executive ability—are the ingredients most frequently mentioned by the churches in compounding their prescription for ministerial supply.

In what ways do the churches mean to utilize the talents of their ministers, and to what degree in varying situations? The following list shows the relative emphases, judged by frequency of mention, placed upon particular types of church activity by the 141 churches which supplies information in this form:

TABLE III—TYPES OF ACTIVITY CHURCHES WANTED MINISTERS TO STRESS

Type of Activity	Number of Churches Mentioning
Young people's leadership activities .....	72
Religious education .....	60
Preaching .....	54
Executive duties .....	40
Pastoral duties .....	34
Community service .....	22
Adult leadership .....	12
Field work .....	4

A definite concentration at the point of young peoples' leadership activities and religious education is immediately obvious. But this emphasis is affected, and may be in part offset, by the fact that all these churches are not

looking for the same thing. Only half of them, as a matter of fact, want a minister in full charge; 30 per cent. want an assistant minister; another 15 per cent. a director of religious education; 5 per cent. an associate.

Analyzing these groups separately, we find that when seeking a minister in full charge, the churches place the emphasis on the preaching and pastoral ministry. Three in every four churches stressed one or more leadership qualities and preaching ability. Executive ability was mentioned by about every third church. In the case of the assistant minister, the emphasis shifts to religious education and young people's work. The assistant preaches only on occasion and his performance of such pastoral duties as conducting a midweek service or officiating at a burial is more likely to be in the capacity of understudy to the pastor. Sometimes he has full responsibility for pastoral calling; but as often he has not. He relieves the pastor of administrative routine duties to whatever extent his time permits.

The duties of directors of religious education fall somewhat within the same limits, though the divisions of responsibility are more sharply drawn. There is less pinch-hitting for the pastor. Usually the director of religious education is in full charge of the educational and recreation phases of the church program, and he conducts these more or less independently of the minister. His ability as an executive is considered an asset; but only three churches were interested in whether or not he could preach. In the efficiency of this scheme, the element of piety would seem not to have been altogether overlooked, for two churches urge that their director be a man who enjoys "a genuine fellowship with God."

There would seem to be no relation between the environment of the church and the qualifications sought. Church A in a rural village, with only 160 members, able to pay but \$1,600, wants a good preacher and a good pastor; as does Church Z at the other extreme, a large city church with an adult membership of 1,200 and a Sunday-school membership of 500, willing to pay \$5,000. But the greater resources of Church Z enable it to avail itself of additional aid—the services of an assistant, or an associate, or an educational specialist. It is at this point that a multitude of other factors enter into the picture; age, education, experience, the whole idea of a differentiated ministry.

Fully a third of these churches indicate a preference as to the age of their man: first, for the experienced young seminary graduate, between thirty and thirty-five years of age; secondly, for the mature man of experience, over thirty-five years; thirdly, for the recent graduate, with little or no experience, between twenty-five and thirty years of age.

The burden of the demand is for the experienced seminary graduate between thirty and thirty-five. But consider these reasons. In the first place, this type of man is most frequently sought by the church, not as its leader,

but as an assistant. These are the adapted churches; and in most cases their adaptation has taken the form of an institutionalized church program. Their appeal to agencies of ministerial supply is all but stereotyped: "We want a young man, trained in religious education, a leader of young people, a good organizer, a good mixer." They will pay perhaps \$2,000, \$2,500, \$3,000 or even \$4,000 and \$5,000 depending upon the local situation; \$2,500 being the salary most frequently offered. Often such churches are situated in the midst of a student population and the young man, himself fresh from university contact, is the logical magnet to draw this constituency into the fold.

It is, of course, not unusual for such a man as has been described to be called to a full pastorate. A progressive church in a small community not sufficiently organized to require the services of an educational specialist, but nevertheless alert to the educational task which the church is coming to assume, may, for example, offer such an opportunity to a man of this kind, or to a man specially trained for the rural field. So, also, in a situation where the element of venture predominates, a church that is making a final gesture to adjust itself to a changing environment may look to the natural zeal and optimism of the younger man. While the range of salaries is much the same as for the preceding group, salaries of \$3,000 and over are more frequently offered. On the whole, however, the age-period between thirty and thirty-five may be said to be the period of apprenticeship.

The calls for a man of maturity and experience have one characteristic in common—that he be an able preacher, not necessarily a brilliant or even a scholarly preacher, but a man who can talk intelligently and convincingly to his people, no matter what may be their strata in society. These are the well-established churches paying salaries that begin at \$4,000.

For the freshly graduated young minister, the churches offer a place to begin and an opportunity for service. These are, for the most part, the scattered parishes in rural villages. They pay as little as \$1,500, and sometimes as much as \$2,200, as far as our data go. Not infrequently they are looked upon as a stepping-stone to a post of wider usefulness.

Only two churches made any mention of education, and these simply to say that they wanted their minister to be a good scholar. This may be explained on the basis that the letters were directed to the officials of a theological institution of high scholastic standing which the students would, of necessity, be expected to have attained. Specialized training in religious education was urged in twenty cases; in rural churches' work, in four cases. These emphases also bear direct relation to the nature of the seminary supplying the demand.

References to theological doctrine are conspicuous by their absence. In addressing the particular seminary in question, the writers may be bidding

directly for the particular brand of theology dispensed by that institution; or it may be, and it seems quite likely, that the element of finality in the Christian religion is not considered so important as it once was. The churches in this study included seventy Congregational, forty-six Presbyterian, ten Methodist Episcopal, sixteen Baptist, four Protestant Episcopal, four federated. Of these, only four specified that the candidate must be of the same denomination as the church. These were all Baptist churches, one of which was a rural "larger parish" with a combined Baptist and Congregational constituency. There are, in all, eleven references to theology as such; but even these go no deeper than to sound a note of liberality or conservatism as the case may be. Five, for example, said in this or similar terminology: we are liberal, or we are avowedly liberal, or we are modern in our thinking, or we are enlightened but not radical in our views. Or, on the other hand, we are fundamentalists, or we are soundly evangelical, or we stand for the central verities of the Christian faith. These churches, of course, want their ministers created in their own image. One church that spoke with considerable pride of its attempt to take care of the religious needs of a community of twenty-four denominations, added that its minister must subscribe to a particular set of theological principles.

Not a single church among these 150 sought the services of a woman either in the capacity of minister, or assistant, or as director of religious education. There is, on the other hand, considerable demand for women who can enter the service of the church via the altar, as wife of the minister. Twelve churches remembered to say that they prefer their minister to be married; and not a few expressed the hope that the lady in question would be able and willing to lend both her moral and her practical support. These churches, however, were all seeking a minister. When seeking an assistant, the churches were more concerned that he should not be married.

Considered in the aggregate, these letters indicate an appalling lack of systematized procedure on the part of the churches. To what extent these letters are designed simply to open the way for the more rigorous examination of potential candidates, we cannot determine; but considered on their merits, they indicate a very real need of education on the part of pulpit supply committees as to what they want, and how to ask for it. The letters that have just been studied abound in trite phrases and generalizations; and they leave a great deal to practical compromise at the hands of the personnel director who it is presumed is more or less intimately acquainted with the candidates he will recommend, and who may even know something at first hand of the church. The churches themselves would seem on the whole to be unaware of the extent of differentiation in the training of students in theological seminaries today.

## PROCEDURE AND OBJECTIVE OF FIFTY PULPIT COMMITTEES

The pulpit committees studied represented Congregational, Presbyterian, Methodist, Disciples, Baptist, Unitarian, and Community churches, and both rural and urban churches. In each instance, the investigator secured the names of the chairman and members of the pulpit committee. Usually a letter to the chairman of the committee made possible a conference with him or a meeting with his committee. Where this was not possible, the information was secured through correspondence with the committee, study of applications for the position and other available data.

The data were not always uniform; but they were sufficiently so to indicate (a) the general method of selecting a pulpit committee and its procedures, (b) the ministerial qualifications desired.

The methods of selecting a pulpit committee are significant since they affect the degree of attention that is likely to be given to the qualifications of the minister. Committees range from five to fifty in number. There are seldom fewer than eight or ten persons. A number of different factors determine the selection of such a committee; but the educational status of its members is comparatively insignificant. Availability, the representation of certain factions in the church, the representation of different church organizations, the wealth and disposition to give financial support—these are the important factors in selecting a pulpit committee. Therefore, there is often little agreement in point of view. It often happens that one or two aggressive persons dominate the committee, and not always in terms of educational requirements.

After the committee has been selected and has elected its chairman, usually some rather general statement of "the kind of minister we want" is proposed by a member of the committee. The next procedure is to "get in touch with men." The favorite procedure is to send letters, receive applications, get suggestions from the membership, and hear sermons.

Although some committees do work out very definite and perhaps on the whole rather intelligent statements of the qualifications they desire in a minister, other factors come in to offset these proposals; and in the end such a committee may make an even worse selection than the committee that has said very little about qualifications. The personal prejudice of some particular member of the committee who is a large subscriber to the treasury of the church may result in the selection of a relatively insignificant person. The "fundamentalist" or the "modernist" on the committee may be vociferous to the extent that one man will out-vote ten. For example, on one Indiana committee, the fundamentalist member was absent at the time the other four members of the committee had invited a minister to speak to the congrega-

tion and had selected him. When the fundamentalist returned he heard that the proposed minister had attended the University of Chicago; and regardless of the minister's qualities would have nothing to do with him. His protest, since he was a large contributor, was effective, and the minister was not called.

In other instances a minister with some "sales ability" makes "direct connections" with the pulpit committee and is elected to the pastorate of the church in preference to others who, because of ethical compunctions or lack of ability to promote themselves, do not push their cases.

The educated and self-restrained minister finds himself in a competitive position where he is compelled to follow an undignified procedure in securing a pastorate or else lose in the competition to some less worthy person. Several of the pulpit committees received as many as two hundred applications. A large number of ministers go personally to the pulpit committee and present their "credentials." As the battle moves on, all sorts of undercutting and bidding regarding salary are often involved. Many kinds of pressure are brought to bear. To the outside observer the process seems to assume the proportions of a racket.

None of the pulpit committees studied had any clearer conception of the qualifications sought than had those that wrote to the personnel office at Union Theological Seminary. The members of the committees are very vague regarding such matters. Now and then there is a person on the committee who does have very definite educational ideals and standards and who makes it a point to express his convictions; but usually the conventional pattern prevails.

All churches are seeking ministers who have prestige and who are able to win and hold large crowds. This requires, therefore, that the minister be up on convention, etiquette, and that he be "polished" and able to make effective contacts. The qualities are more or less the same sort one would seek in a salesman—in fact the psychology of the business executive is the one that most nearly characterizes the procedure of the average pulpit committee. This is so true that although seminary committees, denominational boards, and educated people in the church may modify the situation, they seldom can control it.

Laymen know that the minister should preach and make pastoral calls; they have pride in their local church; and this pride has often led to competitive church building and church programs. They must keep up their part of the game, or some other church will get their members. As in the business world, so in the ministry, a man who has a pleasing personality, is able to promote "things" and keep himself before the public, is the man likely to get the largest crowds and who will also be able to "care for the

offering." As one committee chairman put it, "X-ville has a great orator. C-ville is so near that we must have an equally famous orator to offset X-ville."

Until some clear definition of the function of the minister is worked out by the seminary and enforced by the denominational boards, there will continue to be a problem of placing the trained minister in situations where he will have an opportunity, and where he can exercise educational leadership. Unless this can be done, the educational qualifications sought by pulpit committees will probably continue to be undefined.

There are, of course, exceptions. A notable case is that of a Disciple church in the South that recently announced a vacancy in its pulpit and invited applications in the following terms:

"Must be educated, not merely schooled, but a man who can fit into the cultural background and share cultural leadership in an old community that keeps abreast of modern thought. Must be in love with the religion of Jesus Christ and his own calling. Must be liberal in his attitude—this pulpit has always been free—and must be honest. The gift of sympathy is imperative. No Klu Kluxer need apply, and no Catholic baiter. Likewise no preacher who substitutes the eighteenth amendment for the Christian religion, or who dabbles in politics, in the pulpit or out. Hurrah men and stunters are also not wanted, nor sensation-mongers. This church, while by no means perfect, has always tried to fill a need in the life of its communicants, and the community, and it wants a shepherd—a spiritual leader and not a politician or a Kiwanis cheer leader. It wants a man who can go where grief is, who can pray by a sick bed, and who can put love and sympathy behind those who falter. It's a big bill, we admit, but preachers were once all this and did all this. The young fellow who can meet these requirements even measurably has a home awaiting him in a community old, kind, tolerant, and beautiful, in which good people are in the majority. The salary is not so much—\$2,000 a year and parsonage—but there's heaps of love here. We go a long way, even with money, if the preacher is right."<sup>1</sup>

While the positive specifications are quite ideal, the psychology of the situation that obtains generally is nevertheless apparent from the large number of negatives, such as no Ku Kluxer, no Catholic baiter, and no Kiwanis cheer leader.

#### THE LAYMAN'S VIEW OF HIS PASTOR

In addition to our study of qualifications sought by pulpit committees, we interviewed over 200 laymen for the purpose of securing from them opinions concerning the work by the pastors. This part of our study is confined to laymen in rural churches. It, therefore, reflects the rural mind, if indeed there is such a thing as distinguished from the urban mind.

<sup>1</sup> Quoted from an editorial in the *Christian Century*, January 29, 1930.

1. Before considering the layman's view of the minister's work, it is important to note that there are wide differences in attitudes toward their ministers. These vary all the way from blind loyalty and intelligent appreciation to tolerance and outspoken criticism. A small group of laymen were almost completely uncritical of the minister's action—blind loyalty characterizes their attitude. "Their" minister was to them a symbol of the true faith. To criticize him or his work was next to sacrilege. For example, in one significant Nazarene church, the investigator sought in vain among the *bona fide* members of the church for any member who would admit the slightest possibility of room for improvement in their minister. They gave him a perfect score. In each church there were a considerable number of laymen among whom this element of blind loyalty was dominant.

In the rare instances where a minister had demonstrated creative and constructive leadership, the laymen were exceedingly appreciative. Such ministers had not only the blind loyalty of the uneducated in their congregation, but the loyalty of the best educated laymen in their church and their entire community. As far as could be determined during the visits of investigators in such communities, no business or professional man in the community was more respected than were such ministers.

In practically all of the communities there were several of the laymen who apparently tolerated even a relatively incompetent minister and refused to criticize him, because he was to them a "holy man." Although they frequently were not enthusiastic about their minister and often were none too regular in their church attendance, they were convinced it would be a "very bad thing not to have a church and a minister in the community." In several instances the minister, in the light of almost any sort of standard of success, was almost a complete failure. The laymen uncomplainingly continued to offer their contributions to support him. This tendency to support the "holy man" in the community often was tied up with the idea that, if for no other reason, the minister was necessary for weddings and funerals. For laymen assuming this attitude, there apparently was little difference between the very competent and the mediocre minister. It was primarily a matter of "having someone do the things the minister was supposed to do in the church."

A considerable group of laymen who were apparently loyal to their minister and who enjoyed having him visit their homes, to all appearances did not look upon him as an educational peer. They were willing to have him preach on Sunday and to conduct the affairs of the church, but did not discuss with him some of the more fundamental educational or social problems. This was particularly true in communities in which a large number of people were university-, and college-trained and had had opportunity for travel and

other educational experience. Business men, on the whole, tended to be in agreement that "a minister is always a punk business man."

There was a small group of laymen in each community who felt that the ministers often were "too officious," that is, they became unnecessarily involved in business and political affairs and other activities outside the church. A few felt that the ministers were uneducated, lazy, poor business men, and more or less parasites in the life of the community. This ultra-critical group, however, represents a very small minority.

2. These attitudes of laymen toward their ministers are reflected in their appraisals of the work of the ministry. Laymen in rural areas were practically unanimous in their judgment that ministers for the most part do not make enough of the pastoral aspects of their work. They were convinced that in the pastoral work the minister could find his most fruitful field of action. They were convinced that most of the church-members, as well as others not members of the church, have very definite problems of belief and of personal adjustment which they would gladly share with a minister who took time to know them. They were quite consistent in their testimony that the calls which the minister did make were, with notable exceptions, none too significant. Frequently a layman would say: "There is no one I enjoy having around more than Reverend —, but as I think about it, I never take any of my more serious problems to him for consultation." Several of the laymen believed that a large percentage of the members needed help in problems of belief, with particular reference to the adjustment of their faith to newer views of the Bible and a scientific outlook on life.

Three-fourths of the laymen interviewed believed that their minister could be much more effective as a preacher. The weaknesses most often pointed out were: lack of preparation, lack of freshness and originality in material, lack of effective delivery, lack of application of sermon to practical needs, sermons too long, etc. The most common complaint was that the ministers spend too little time on their sermons and fail to make contacts with the practical needs of the people.

The ministers were frequently criticized for lack of efficiency in administration and organization of church affairs. The most common sort of criticism was somewhat as follows: "Rev. — is not much of a business man. What he really should do is to apply business methods in the running of his church. In these days when the business method is being emphasized, the church ought to take advantage of it."

Another complaint in connection with the minister's ability was with reference to his own family affairs. Ministers were frequently criticized for not living within their budgets, for not meeting their obligations promptly, etc.

3. In discussing the personal qualifications of their ministers, laymen in

positions of authority in the church were apparently dominated by the psychology of business. They desired a minister who believed in his wares, who was loyal to his organization, who could organize his sales force, who could advertise his product, who could balance his budget, and show certain dividends in increased membership and added prestige for his particular church. It is perhaps for this reason that such qualifications as personality, good mixer, and ability to draw crowds, and good administrator were most frequently mentioned.

Laymen appeared to forgive many serious defects in the minister if he was "human" and "a good mixer." No other one trait was more frequently mentioned than this. That this particular quality was given very great importance was demonstrated by the fact that often an untrained man who was able to mix well with the people could secure a position where one with much better training but less of this quality would fail. Laymen sometimes spoke of it as "personality."

A second indispensable quality was the ability to attract members. Laymen always put a special premium upon the ability to "draw men" or "to win and hold young people." They expect their minister to be able to promote the growth of his church. Not infrequently they would point to the fact that it "pays" to get into the community work if one is going to build up his own church. A considerable premium in certain sections, particularly in the middle-west group, was put upon an aggressive minister. In addition to the promotion of community affairs which would attract new members, the minister was expected to be largely responsible for raising the budget and conducting other business affairs of the church. It is significant that intellectual and educational qualifications are usually the last to be mentioned by even the most thoughtful laymen.

#### SUMMARY

One of the most important implications of this chapter is that the work of the Protestant ministry is profoundly influenced by the *conception* of the functions of the pastor and the rôle he should play in the community as found to exist in the minds of intelligent laymen and church officials. While this conception varies from one community to another and from one denomination to another, yet its major aspects are rather universal. The pastor is commonly regarded as a *holy man* whose presence is a stabilizing influence in the community. He is expected to preach, to make pastoral calls, to conduct services of worship including special and seasonal services, to officiate at weddings, funerals, and baptisms, to persuade men and women to join the church and support it financially, and to lead a good and exemplary life. In short he is expected to "fit in," which means that he must adapt his preaching, teaching, and personal conduct to the moral and social standards of his

community. He may preach against sin in the abstract; but he must be careful not to offend too many of his members, especially his church officials.

He is expected to play the rôle of peacemaker. He must be compromising and conciliatory, especially in dealing with local reforms. He must avoid taking sides in local issues, especially those of a political or business nature. His business is to build up his church and make it strong in the community. The church is regarded as the community's bulwark of strength against the forces of evil, however ill-defined these forces may be. It is assumed that if the church has a large membership and a large budget, the community will somehow be better off.

Thus the majority of local churches want a priest or an administrator and not a prophet. As long as the minister plays the rôle of the priest and the friendly pastor, as long as he offends no one, he is held in esteem. It is when he attempts the rôle of the prophet that he gets into difficulties. True prophets have always been unpopular. The young minister of today who tries to follow the example of Amos or Hosea finds great difficulty in holding a church.

This situation has an unwholesome influence on the educational status of the ministry. Intelligent and truly religious young men who are looking forward to a life of useful service are unattracted by the concept of the ministry as a priestly calling. The prophet concept is much more challenging. The life of the prophet is full of thrills and adventure. The risks are great but the rewards are satisfying. In Volume III we shall present certain statistical data that show that it is the hazardous vocations that attract the most intelligent college Freshmen.

## CHAPTER VIII

### *The Work of the Pastor as He Sees It*

This chapter gives an analysis of the work of the pastorate from the standpoint of the pastors themselves. For the sake of systematic treatment, the findings are presented in the form of answers to the following questions: 1. How do pastors spend their time? 2. What types of activities are most regularly performed? 3. What activities are regarded by the pastors as of greatest importance? 4. What activities, duties, and problems are considered most difficult? 5. From what activities do they derive the greatest satisfactions, and with what problems are they most successful? 6. In the performance of what activities, and in the solution of what problems, did they derive the greatest help from their ministerial training?

#### SOURCES OF INFORMATION

The answers to the above six questions were derived in the main from three sources. First, from a study made by Dr. H. Paul Douglass, of the Institute of Social and Religious Research, in which he secured from 500 urban ministers a systematic record of how each spent his time during a typical week.<sup>1</sup> An analysis of these records yielded a list of no fewer than 6,000 specific duties, activities, and problems mentioned by these city ministers. The most frequently mentioned items were classified by Douglass into fourteen main categories. These were further condensed by us into six major and minor groups.

The second source of information was a schedule pertaining to duties, activities, and problems which was circulated among approximately 2,000 ministers both rural and urban. This schedule was called "Parish Performances" and was constructed mainly out of the items taken from the Douglass study with certain revisions to make it apply to rural ministers. It was especially designed to secure answers to the above six questions.

From the 2,000 ministers to whom this schedule was sent, 687 usable replies were received. In addition to these are sixty returns from rural ministers who were interviewed and 170 from urban ministers who were interviewed. All together we have replies from 917 ministers. For the sake of comparisons these were subdivided into the following groups:

---

<sup>1</sup> The detailed results of this study are given by Douglass in an unpublished manuscript entitled "The City Minister at Work."

- A. Those who were interviewed—sixty rural and 170 urban.
- B. The 687 who replied by mail were subdivided into:
  - a. 272 well-trained Methodist ministers.
  - b. 232 untrained Methodist ministers.
  - c. 130 of varying training and varying denominations but all serving large churches in industrial communities.
  - d. 244 of varying denominations and varying training but all serving small churches in farming communities.

The third source of information was a series of interviews with a group of rural ministers in Windham County, Connecticut, and in McHenry County, Illinois, and a group of urban ministers in the south sector of Chicago. The interviewer used first the "Parish Performance" schedule, but went much further and tried to secure sample portraits of pastors in action. Appendix A, section ii, illustrates the nature of these interviews.

These three sources of data enable us to make several comparisons which will reveal the duties, activities, and problems of different types of pastorates. For example, we may compare urban with rural parishes manned by trained and untrained ministers in the same denomination, parishes in industrial communities with parishes in farming communities. These and other comparisons may be made as we proceed to answer the above six questions.

#### HOW DO MINISTERS SPEND THEIR TIME?

The 153 urban ministers serving parishes in cities of 100,000 population or over, who kept track of their time for a typical week, report the following average distribution of the hours of that week. Pastoral and fraternal duties, 24.7 per cent.; homiletical, 22.1 per cent.; administrative, 23.5 per cent.; ministerial office, 10.2 per cent.; cultural pursuits, 5.4 per cent.; attendance on meetings, 4.9 per cent.; pedagogical, 3.3 per cent.; secretarial, 1.7 per cent.; and the remaining 4.2 per cent. among a variety of activities.

The replies of the 687 ministers who returned the "Parish Performance" schedule by mail are tabulated in Appendix B, Table 130. These ministers report that they spend on the average 78.8 hours per week on the seven types of major activities listed in that schedule. This is an average of over eleven hours a day including Sundays. But more important is the way this time is divided among the seven types of activities. Table 130 shows that homiletical activities receive the greatest proportion of time, the figure is an average of 22.5 hours per week. The other six types of activities follow: ministerial, 16.6; pastoral, 19.5; administrative, 8.9; educational, 4.2; civic, 4.0; and mechanical duties, 3.1. From these figures and from the figures collected by Douglass, it looks as though ministers devote about three-quarters of their working hours to ministerial, homiletical, and pastoral duties.

Perhaps the most significant fact about the data of Table 130 is that it shows practically no differences between urban and rural, or between trained and untrained ministers, in the distribution of their time over these seven types of activities. There are a few slight differences between rural and urban ministers in the amount of time given to administrative duties; but on the whole the figures run about the same for all groups. These figures are averages. When individuals are compared there are, naturally, rather wide differences.

Data secured by interview with urban and rural ministers serve to confirm and amplify this general picture. No formal listing of duties and activities will account for the complete time-budget of the rural or small-town minister. Often his outside activities and duties are more time-consuming than his "regular parish duties." We found that ministers put much emphasis upon their obligations to their families. Where the salaries are "around \$1,800 and parsonage," it is customary for the minister to help with family washings and to do most of the work on his automobile, if he keeps one.

Training apparently had little to do with the determination of the minister's schedule. This was set by his own temperament and by the life of the village; the exception being in the formal services or the date on which the weekly church notes were to reach the editor. All of the ministers complained of being very busy and of having little time to "keep abreast of the times." The following case is typical enough to give a general impression of how the minister in the larger village church spends his time. This is one of the better-paid prominent ministers in his county. He puts more emphasis on community activities than many of the others; some of whom run similar schedules, but put more emphasis on their pastoral and denominational duties.

This minister, when asked what his regular duties and activities were, said:

"Oh my, don't ask me that! At my graduation from the seminary I could have very well described how I would spend a typical day in the parish; but experience has changed that. In my ideal picture, I was to give the mornings to study and the afternoons to calling. But things don't work out that way.

"I have so much fiddling around to do that it is hard to say where my real work begins and my chores leave off. Preaching is my most important work; but just to give you an idea of what we small-town clergymen face, I will tell you what I did yesterday. Let's see—yes, I guess yesterday would be as nearly a typical day as I could select.

"I really started before the day began. Our baby was not well and, since we have three children and a limited budget, I have to play nurse-maid no little part of the time. The church people call on my wife for a certain amount of her time, and she has to have help. As I started to say, I was up with the baby quite a good deal last night. We got everything cleared away and the children off to

school at nine o'clock. After that I took fifteen minutes to prepare my church notices for Sunday and then delivered them to the editor's office. I met some of my men and they wanted to talk about first one thing and another. I got home about ten-thirty. I started to read an article in the . . . Herald. This was a very good article about a minister who worked out a stunt to get out a crowd for services. But about the time I got well started, Mrs. . . . called and wanted to discuss the midweek prayer topic. The topic for this month is on the book of Revelation and there has been considerable difference of opinion about the meaning of the dragons. We have only a few of the older people at the meetings, but a fellow has to chew the rag with them. They have always had prayer meetings, and I guess they always will. After finishing with Mrs. . . . I had a meeting with the Scout executive (I am assistant scoutmaster) and finished up with a short talk to the Kiwanis Club. (I once was president.) I got home at 1:30 and took a short nap. I always take a short nap each afternoon. I started it years ago. I helped the wife with some washing and cleaning. By this time some of the boys had come in for their work at the church play-shop. I gave a few minutes with the boys and then spent an hour with the church treasurer trying to get some of our back pledges on the church budget. I got back to the house at 5:30. Mrs. . . . from the Ladies' Aid was there, and we worked on plans for the Bazaar and picked out some songs for a funeral I am to hold on Friday. I helped the wife get the children ready for bed. In the evening I went to the Masonic meeting. I belong to this outfit. A fellow more or less has to pull wires in a town like this. Well, this is about the way I spend most of my time. I don't get leisure for study. I read mostly from the church papers and daily press."

This minister is busier than many of his fellow ministers, but the general outline of activities is typical. A few rural ministers rejoiced in the fact that the "small church gives you a chance to read"; but they were among the least effective both from the viewpoint of reputation in the community and of superiority in pulpit work. They just read; but in conversation or in glancing through books and magazines in their libraries, there was no evidence that they read significant books. Most of their books were outlines of sermons, commentaries on biblical texts, highly popular interpretations of science, and the like. Of the rural ministers who were interviewed there were three or four to whom this statement does not apply. Their conversations and their libraries showed ability to make use of source material and of critical literature.

Urban ministers are also busy. Life is more complex and confusing than in the smaller villages. In areas of acute social deterioration, the minister must constantly be on his toes or "the thing just slips out." One minister, in contrasting his urban with his rural experience, said:

"In the country you have time to think. Life is more steady than in the city. A fellow never knows when the whole thing will go to pieces here in the city. I often lie down at night with the feeling that I may awake the next morning to find the whole thing gone. People come and go in one continuous procession."

Thus in areas of social deterioration and disorganization, the ministers are busy with activities peculiar to their own neighborhoods, usually with "the underprivileged" or the "foreigners"; in the areas of high economic stability, the ministers lead an even more hectic life. One pastor of a large and flourishing parish said:

"I give three-fourths of my time to raising money and keeping the wheels going around. I hope when I have the organization well enough completed that I may have time for pastoral work, for counselling on personal and intimate problems, for study and scholarly sermonizing, but not so now."

The following excerpts from a stenographic report on an interview with a prominent urban minister show how he spends his time. Although his Sunday audiences are not nearly so large as those in some urban churches, and apparently most of his time is spent in conferences with individuals, committee meetings, and other such activities, including out-of-town addresses, he thinks "preaching" is his real work and the most important. The atmosphere of being "busy" is reflected in this report; and this is almost the universal impression one gets from urban ministers.

"I get up at five every morning, winter and summer. My habit is a cold plunge, and some exercises, getting at my desk about six, and study from about six to eight, or eight-fifteen. Then breakfast, and then down here to the church. I spend my day down here till four or five, and then out to speak at night. Last year I began in January in Boston, and covered all the larger cities in America to the Pacific coast, speaking. I speak at probably fifty banquets a year, and preach here twice every Sunday.

"But my day is spent in conferences. I probably average seven conferences a day—five or six or seven with people that come to see me, with board meetings, and so forth. The lady you saw in here—she made an appointment. She said she was in great trouble—there was a tragedy in her life. What it is, I would not tell for anything. I never disclose what people tell me. I have an appointment at ten, one at ten-thirty, and she comes at eleven tomorrow. Now that is three, you see. There will be three or four others. This woman you saw, I don't even know her name, don't know the first thing about her. She says she is facing a tragedy in her life.

"Now that is my day. I take Saturday at home. If it's a nice day, I get into my automobile and take a good long ride. I have got to preach on Sunday sometimes three, or four times.

"I don't do any pastoral calling. Four or five retired ministers do that for us. The funerals are numerous. I don't know who they are. I've got one tomorrow afternoon at two o'clock, don't know who it is. Being in this central location, people who have no church connection know we are here. I never turn a funeral down. Another thing, sometimes they offer me money—I never take it. Sometimes they send me a check—I send it back. I regard burying people, whether I know them or not, as a part of my ministerial duty.

"There would be a lot of weddings; but if I am on the second floor engaged with somebody that is in trouble, I don't have them, because that would break the conversation, that would break the spell, the atmosphere, until I get the whole story and offer the advice I have. So I miss a lot of weddings that way. They never call me from my conferences. Some ministers would feel that they would need the fee. I don't feel that way. I don't need the money to tie a couple up—there are plenty of ministers willing to do that.

"There is somebody out there now. This is a good deal like a psychiatrist's office, or an undertaking establishment—everybody that comes here is in trouble. Most of them call up and make an appointment. They tell me they are in trouble, and I meet them on the second floor.

"The seminary training helps you to feel your way around for the literature you have to read, the books you have to study. Don't misunderstand me when I say I read books other ministers don't—I don't read the Bible, or devotional books. I read everything except religious books. I am telling you frankly, I feel that a preacher to do his work as it has to be done has to know the world in which he lives. I want to read as much literature as I can of what the average man reads—the man in the university—not what the preacher reads. I know what he reads. I like to feel that I can meet any fellow on his own ground, and talk about what he wants to talk about. The best way I can put it is, I leave the main highways, and I go into the by-paths. I read a lot of books and sometimes I dare not tell them what I am reading, but they are *human*—they have the human contact.

"I believe preaching is the most important part of the ministry, and to be a successful preacher, a man must have fire, enthusiasm, passion."

These thumbnail sketches certainly confirm our statistics showing that the minister's day is a long one. Some pastors find that it is necessary carefully to budget their time to prevent a dissipation of too much energy in one or two types of activities. But hours spent on the job is only one crude measure of ministerial activities. Other criteria are such things as types of work accomplished and the significance of the things that are done.

#### WHAT SPECIFIC KINDS OF DUTIES ARE MOST REGULARLY PERFORMED?

We are now concerned with the routine of the minister's life, the kinds of things that he does from day to day or week to week. Turning over to the "Parish Performance" schedule, it will be noted that under each of the six major headings of the questionnaire are listed eleven or twelve specific duties and activities. Ministers were asked (1) to check the things they did as a regular part of their work, and (2) to double-check in each list the three things that were done most frequently. Table 131 of Appendix B lists seventy specific duties and activities and shows the proportions of ministers reporting regular or very frequent performance of these activities. The following lists include the thirty activities most regularly and frequently performed:

*Activities Regularly Performed by 90 to 100 per cent. of Those Who Submitted Schedules*

1. Conduct morning services—M\*
2. Pastoral calls—P
3. Preaching Sunday-morning services—H
4. Conduct evening services—M
5. Planning the work of the church—A
6. General reading and study—H
7. Correspondence of all sorts—A
8. Reading and study for particular sermon or address—H
9. Preaching Sunday-evening sermon—H
10. Pastoral attendance at church meetings—P
11. Funerals—M
12. Emergency calls—P
13. Conduct communion services—M
14. Conduct special services—M
15. Baptisms—M
16. Weddings—M

*Activities Regularly Performed by 80 to 89 per cent. of Those Who Submitted Schedules*

17. Personal evangelism—P
18. Supervision of church activities—A
19. Composition and writing of sermons, lectures, and addresses—H
20. Social calls—P
21. Attendance at business meetings—A
22. Pastoral attendance at social gatherings—P
23. Budget work—A
24. Midweek talks and addresses—H

*Activities Regularly Performed by 70 to 79 per cent. of Those Who Submitted Schedules*

25. Conduct prayer meetings—M
26. Supervising young people's work—E
27. Conferences with staff—A
28. Pastoral sociability—P
29. Conferences on intimate personal problems—P
30. Preparation of reports—A

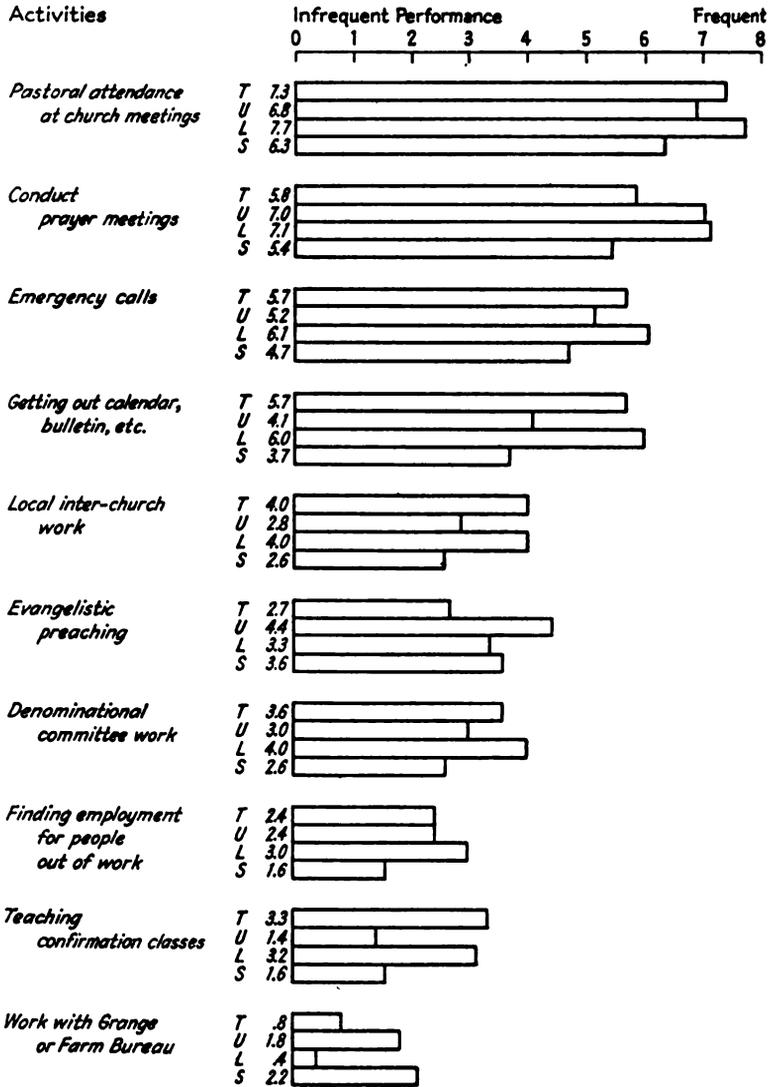
\* The capital letters indicate the headings under which each item was originally classified: M is ministerial, P is pastoral, H is homiletical, A is administrative, etc.

While the above classification of activities is on the basis of the proportion of ministers regularly performing them, the arrangement within each list is based on both regularity and frequency. Thus "conduct morning services" is part of the regular routine of 99.1 per cent. of ministers; and 87.7 per cent. say that it is one of their most frequently occurring activities. On the other hand, 95.1 per cent. report the performance of weddings as a part of their regular routine; but only 6.3 per cent. say that this is one of the things they do most frequently. The preponderance of strictly ministerial, pastoral, homiletical, and administrative activities (indicated by the letters M, P, H, and A) is to be expected. Only one educational and no civic activities appear among the first thirty activities.

Section B of Table 130, Appendix B, and the entire Table 132, give comparative averages for the number of regular activities checked by each of the subgroups of ministers. To reduce these data to a single measure, we assigned a value of ten to activities frequently performed, a value of five to activities regularly performed, and a value of zero to those activities not checked. From among the seventy activities we have selected the ten that show the largest differences among the four groups of ministers. The data for these activities are presented in Figure 18. Ministers in large churches serving industrial communities attend more church meetings, conduct prayer meetings more frequently, make more emergency calls, get out calendars and bulletins more frequently, do more interchurch work, more denominational committee work, help more often in finding employment, teach more confirmation classes, and work less frequently with Farm Bureaus than do

FIGURE 18

FREQUENCY WITH WHICH CERTAIN ACTIVITIES ARE PERFORMED



Legend

T - Trained                      L - Large, industrial  
 U - Untrained                  S - Small, farming

The frequency with which four groups of ministers perform seventy activities was studied. The figure shows these frequencies for ten activities in which the largest differences appeared. Even here, the four groups of ministers perform activities with almost the same frequency. A score of ten equals activities very frequently performed; zero, activities not performed.

ministers serving small churches in farming areas. While these differences are in the direction that anyone would expect, they are by no means large enough to justify a differentiated training for urban and rural ministers. Further, the other sixty activities show the four groups of ministers going through almost precisely the same identical routine. Again, the activities of the four groups of ministers are so nearly the same as to cause one to wonder whether their activities are directed to meet the needs of their local situation or whether they are merely doing the things traditionally expected of ministers.

Since the interviews permitted us to go beyond the "Parish Performances" schedule and secure additional data, we have reclassified the types of activities of ministers, using now four instead of six major categories. We shall report a summary of our interview records, using this four-fold classification as a skeleton outline. (a) Activities having to do with the propagation of His message; (b) work with individuals; (c) activities connected with organization and administration of the parish; (d) community and interdenominational enterprises. The first three are rather clearly defined as being the core of the profession as defined in all of the major denominations. They are also definitely recognized by local church officials and committees to represent the major duties and activities of the minister.

#### RURAL MINISTERS

We shall present first a cross-sectional view of the routine work of the ministers in McHenry County, Illinois, listing the duties and activities in the order of their frequency of performance, and in the light of the four-fold classification just outlined. Material on Windham County, Connecticut, will be added only at points at which there are noticeable differences in activities or in the regularity of their performance.

#### PROPAGATION OF THE MESSAGE

##### *General and Liturgical Duties and Activities*

The four liturgical activities that *all* the ministers perform regularly are: conducting morning services, officiating at baptisms, weddings, and funerals; while conducting communion services and special seasonal services (Easter, Christmas, etc.) were activities included in the regular program of practically all of the ministers. Only half of the ministers conducted evening services, and less than that conducted midweek prayer services.

##### *Homiletical and Speaking Duties and Activities*

All of the ministers indicated general reading and study as being a part of the work they do "regularly" or "most regularly." Second in order was preaching Sunday-morning services; third, reading and study for a particu-

lar sermon or address; fourth, composition and writing of sermons, lectures and addresses; and fifth, preaching evening sermons.

Of the duties and activities performed as a part of the regular work, evangelistic services are conducted by the smallest number; only seven making this an important part of their programs. In general, the ministers least regularly conducted forums, delivered public lectures, and preached over the radio. Fifteen of the twenty-four gave talks and addresses to community organizations as a regular part of their parish performances, the community organizations represented most often being the Kiwanis, Chamber of Commerce, and women's and men's clubs.

With the possible exception of three or four ministers, the talks to Kiwanis and other such secular organizations seldom had anything to do with the immediate problems of the community. They were "inspirational." In some instances, they were lectures against communism.

### *Teaching Duties and Activities*

The educational activities pursued most regularly were, in order of frequency: first, young people's work; second, preparation for teaching a class; third, supervision of the Sunday school; fourth, teaching a confirmation class; and fifth, supervising the daily vacation Bible schools.

Other activities, such as leading discussion groups, athletic coaching, supervising week-day religious schools, writing Sunday-school lessons, etc., were not participated in by more than three ministers in the rural group, the exception being the Scouts, in which activity five ministers took part.

Liturgical, speaking, and teaching duties and activities are the most significant part of the minister's work, according to their opinion, to the opinion of the laymen, and to the traditional policy of the denominations represented. The form which these activities take and the regularity of performance do not differ enough between the two counties to be mentioned. The pattern is almost identical both from statistical and case approach. The McHenry County ministers serve larger churches and participate more in community activities than do the Windham County ministers.

#### WORK WITH INDIVIDUALS—PASTORAL FUNCTIONS

The pastoral and fraternal activities which the ministers did regularly or very frequently are: first, pastoral calls; second, emergency calls; third, social calls; fourth, conferences on intimate personal problems; fifth, pastoral attendance at church meetings; and sixth, pastoral attendance at social gatherings.

The activities they performed least regularly were, in order of frequency; pastoral good times; pastoral sociability; and finding employment for people out of work. These activities, although less frequently indicated, were regu-

larly performed by more than half of the ministers. The present economic depression has greatly increased the amount of time given to charity or seeking work for the unemployed.

Again, ministers in the two counties are almost identical in the kind and degree of regularity in performance of these duties and activities. Many more Windham County than McHenry County ministers gave considerable time to conferences on intimate personal problems. Three or four of these ministers had been especially trained in modern methods of clinical work with individuals and gave this as a reason for their emphasis. Most of the time was spent in what may be described as routine pastoral work. The ministers often referred to it as "pushing the door bell."

#### ORGANIZATION AND ADMINISTRATION OF THE PARISH

The activities which the ministers performed most regularly in connection with supervising the work of the parish were, in the order of their frequency: first, planning the work of the church; second, correspondence of all sorts; third, supervising church activities; fourth, conferences with staff members and workers; fifth, financial plans, budget work; and sixth, getting out calendars and bulletins.

The activities in which they engaged least regularly were: denominational committee work, and local interchurch work.

More than half of the ministers performed the following routine duties regularly: routine office work; typing; filing. Seven looked after their bulletin boards, six did their own bookkeeping, two did janitorial work, and one tended the furnace.

The McHenry County ministers gave a much larger amount of time to organization and administration than did the Windham County men. The Windham County ministers serve endowed churches, or largely so, where the officials assume much of the administrative responsibility, particularly that having to do with budgets. The McHenry County ministers do not have endowed churches and are compelled to carry larger responsibility for administration, which means "getting the budget to balance."

#### CIVIC AND COMMUNITY AFFAIRS

Community activities in which the greatest number of ministers took part are, in order of frequency: participating in community-chest drive or general charity work; young people's community club work; Hi-Y, Scouts, etc.; and social service work. Approximately half of the ministers participated regularly in the last types of activities.

Such activities as participation in work with settlements or social service agencies, helping in political campaigns, public-library committee work, aiding in resolving community conflicts, work with Grange or Farm Bureau

and work on hospital committees or service to hospitals are scarcely considered as a part of the minister's work, if the degree of participation may be taken as an index. Only four, in any instance, indicated participation in any of the latter activities, and none acknowledged help in coöperative marketing.

All of the McHenry County ministers, and 58 per cent. of the Windham County ministers participated regularly in the collecting of goods and clothing for the poor; 96 per cent. of the McHenry County ministers and 67 per cent. of the Windham County ministers regularly participated in church socials; of the former, 96 per cent. regularly emphasized the giving of money to good causes, while in Windham County, 36 per cent. emphasized this point. Seventy-nine per cent. of the ministers in McHenry County and 47 per cent. of those in Windham County gave Christmas baskets to the poor as a regular part of their annual program. In McHenry County, 67 per cent. of the ministers visited hospitals; whereas in Windham County, only 17 per cent. were interested in this activity. In caring for the shut-ins, 79 per cent. of the McHenry County ministers and 33 per cent. of the Windham County ministers were active. Forty-six per cent. of the ministers in McHenry County and 3 per cent. of the ministers in Windham County made help in famine conditions an integral part of their programs. But the McHenry County ministers on the whole participated to a larger degree, not only in conventional activities, but in the newer forms of special work and social service.

From the viewpoint of social service, not only conferences with the ministers, but the careful analysis of case studies showed that the ministers believe that they are much better in offering relief in an unfortunate situation than in analyzing it to determine an effective remedy. From the interviews with the ministers, it seemed evident that with at least 75 per cent. of them, the present condition of community life is accepted as inevitable. Apparently the ministers give minimum attention to the causes of poverty or social maladjustment. Their interests are "feeding the poor," and "visiting the fatherless and widows in their affliction."

Seventy-five per cent. of the ministers did not participate in secular forms of community recreation. Such as are undertaken follow the traditional and conventional church patterns. (It should be kept in mind that the terms "conventional" and "traditional" are not used in any derogatory manner, but rather to denote the accepted practices as contrasted with novel or experimental activities.) Church socials, picnics, suppers, camping, hikes, and dramatics were the principal forms of recreation promoted by the ministers in the two counties.

The deviation from conventional recreational activities was slight. In McHenry County were found dancing in two churches, motion pictures in

five, and a swimming-pool in one. With the exception of folk-dancing and games, the same deviations occur in Windham County churches, in approximately the same proportions.

#### THE URBAN MINISTER

Turning now to the more formal activities and duties of the *urban ministers*, using the same four-fold classification, in what way does the picture differ from that of the rural ministers? This is also a cross-sectional picture—a listing of the number and frequency of particular kinds of activities and duties. No attempt is made at evaluation. We are also aware of the fact that these activities vary in different situations; but a brief listing and description of them should outline a frame of reference for the minister's work as seen by the minister himself.

#### PROPAGATION OF THE MESSAGE

Preaching and liturgical duties and activities such as the conducting of the morning and evening services, communion services, officiating at weddings, funerals, and baptisms represent the kinds of services most regularly performed. Seventy-five per cent. of the urban ministers who were interviewed conduct some sort of Sunday-evening and midweek services, these being conducted more by the urban than by the rural ministers. Devotional services in jails, hospitals, etc., are a regular part of the program of 50 per cent. of the ministers. Radio devotional services are conducted by 25 per cent. of the urban ministers—an adaptation not noted in the small town.

Twenty per cent. of the ministers conduct forums, deliver radio sermons, and public lectures as a regular part of their work. This adaptation is more decided in the case of the urban ministers than with the rural. Forty per cent. devote some time regularly to delivering addresses to community organizations: men's clubs, women's clubs, schools, and so on. Not more than 35 per cent. make evangelistic preaching a regular part of their work. Included in these general activities is the alleged "regular time" devoted to study for and writing out of sermons. A survey of the time-sheet, as outlined by some of the more successful ministers, showed that frequently not more than an hour a week was spent on preparation of the sermon, and often this was "between meetings." Other activities compel ministers to postpone sermon preparation until the last. The urban minister devotes very much less time to the actual teaching-function of the church than does the rural minister. Approximately 70 per cent. of the ministers accept regular responsibility for some phase of supervision of the general Sunday school, supervision of young people's work, and for confirmation classes. About half of them teach adult Sunday-school classes. Practically none of the ministers are leaders of scout troops, athletic directors, or participants in

other such activities. This kind of activity is cared for by assistants or volunteer workers. This is not true of the rural parishes, however, where this sort of activity is participated in by a much larger per cent. of the ministers. Such activities as daily vacation Bible schools, week-day religious education, are participated in by less than 20 per cent. of the ministers. The small number making these activities a major responsibility are primarily in institutionalized churches in areas of social disorganization and low economic status, where expectancy of success in "regular" Protestant work is small.

#### WORK WITH INDIVIDUALS—PASTORAL DUTIES

The urban minister does a great deal of his pastoral work through contacts with groups in regular church meetings or in social gatherings. Ninety per cent. of the ministers make this sort of activity a major responsibility and a regular part of their pastoral work. This does not supersede the so-called "regular pastoral work" and social calls. Virtually all of the ministers regard this as a major responsibility. At the time of this writing, at least 75 per cent. of the ministers were assuming responsibility for securing employment and food and shelter for those affected by the economic depression. Three-fourths of the ministers also regularly give time to helping in the adjustment of family affairs, or in counselling people on their intimate personal problems. Most of the counselling centers in situations involving family relations. As we shall show in the chapter on problems urban ministers face, questions regarding some aspect of family relations are those with which the minister is most frequently confronted.

#### ORGANIZATION AND ADMINISTRATION OF THE PARISH

The general planning of the work of the parish, correspondence, conferences with officials or staff members, financial planning and budget making, publicity, such as getting out calendars and other such items, preparation of reports for church officials, attendance at business meetings, and general supervision of church program, are activities and duties regularly performed by more than 75 per cent. of the ministers as a part of their regular parish work. In other words, the ministers are not only preachers and pastors, but also executives. More than half of them give regular time, as a part of their parish duties, to interchurch or denominational committee work. This denominational work varies from less strenuous participation in stated committees to moderator of the denomination.

#### COMMUNITY AND CIVIC ENTERPRISES

The urban minister closely resembles the rural minister in his participation in community and civic affairs. It is the traditional church contacts that he keeps alive. These have to do mainly with the church as an institu-

tion (usually decidedly denominational in point of view) reaching out to give aid, to "spiritualize" secular activities or to furnish recreation and entertainments for its own members under its own auspices. Secular activities not connected with or directed by the church are not considered a regular part of the responsibility of the minister as a leader.

In coöperation with secular agencies, less than one-fourth of the ministers make any of the following activities a regular part of their work: community-chest drive or general charity work; work on hospital committees or service to hospitals; help with visiting nurses' associations; parent teacher associations or committee work for same; help in coöperative marketing or other forms of activities affecting rural-urban conflicts; community conflicts or labor troubles; community surveys or research; public library committee work; work with settlements or social service agencies; and helping in political campaigns or political reforms.

The general attitude of the minister is one not of hostility but rather of indifference due to absorption with his own work. In some instances this failure to participate in community affairs is due to the minister's belief that he should not in any way be connected with secular affairs, that his duty is in the church. Those who do believe that coöperation with secular activities is a regular part of their work are not confined to areas of social disorganization and institutionalized churches. Not infrequently these churches are as parish-centered as those in areas where reliance on secular agencies is not at all a necessity.

One minister in an endowed church, working in an area where a large number of educational and social service agencies were also operating, said:

"We are more or less a lone wolf out here. We run our own program and that is as far as we go. We are a member of the United Charities Organization but do not coöperate with other agencies in the community in any extensive way. We are too busy with our own job."

Another minister in an area of social disorganization said:

"We have a team of two Filipinos, two American Indians, and two white people who do the calling and keep up the young people's work. They are students and young business people. What we really ought to have in this section of the city is a Y. M. C. A. hotel, or rooming-house for the young people who come to the city to work. However, we are not connected with any organization or committee on race relations in the city. Such activities are mainly carried on by the city. Our work is just with the people here in this church."

Although there is no extensive plan for coöperation with secular agencies, the churches do conduct certain specialized activities of a secular or semi-secular nature. These are a definite part of the church program and specifically for the purpose of developing particular church groups and interests.

These specialized activities are work with special groups, social service, and recreation, and entertainment. Although special activities of the three kinds mentioned are a part of the regular church program, they are not often conducted directly by the ministers. Such enterprises are under the direction of paid or volunteer assistants. They are on the periphery of the minister's vocational world. This is true even in areas where this kind of activity is much emphasized by an institutional form of church program.

A minister in one of the most widely advertised institutionalized churches in the city, a church that annually reaches "thousands of people" through social, recreational, and entertainment features, had the following to say about his duties and activities:

"As far as I am concerned, preaching is still the big thing here, even if I don't reach the crowds. Of course, there were a few less in attendance at morning worship Sunday than we ordinarily have. (He refers to the service visited by the investigators. Including the choir and organist there were not more than forty present.) We have a normal membership of 350 to 400. This large membership does not mean a lot. (He could perhaps account for not more than 125.) Some of them think that if they come to church, this makes them members. . . .

"I am not sure that, from the spiritual standpoint, all our social functions and recreation, the so-called character-building activities, amount to as much as I once thought they did. We recently had some two hundred young fellows in a basket-ball tournament; but I am not sure they gained very much spiritually. Maybe they made moral gains,—I don't know. However, I do get glimpses now and then of possible moral developments of such training. Recently I attended one of the basket-ball games. I was sitting by the side of a young man, who, not noticing who I was, said 'Jesus Christ. . . .' He had scarcely uttered the words when he noticed who I was. 'Oh!' he said, 'I said *cheese and rice*.' This at least showed moral sensibilities on his part. It is in such ways one now and then sees fruits of his work."

Participation by the churches in work with special groups in the community is not great. Not more than 25 per cent. of the churches have special work with groups such as employed boys and employed girls, college men and women, business men and women, inmates of prisons, the unemployed, and fraternal orders.

It is in social service and recreation that the ministers have their largest degree of participation. The picture of the urban ministers is quite similar to that of the rural. In matters such as giving Christmas baskets, collecting and distributing food and clothing to the poor, caring for shut-ins, giving money to "good causes," visiting prisons and hospitals, taking part in local reform, three-fourths of the ministers consider these activities as a regular part of their work. In other types of social service, particularly in getting

at causes or in education for elimination of poverty, the ministers share to a much less degree. In recreation and entertainment, three-fourths of the ministers take regular part in church socials, church suppers, dramatics, hikes, and picnics. Other forms of recreation or entertainment are either left to secular agencies or tabooed by the church. There are few newer forms of recreation and entertainment being introduced. For example, 40 per cent. of the ministers have motion pictures; 12 per cent., folk-dancing; 15 per cent., bridge, workshops, social dancing, and so forth. Basketball and baseball have been increasingly a part of the work—approximately 60 per cent. of the churches participating.

#### SUMMARY

The foregoing section has been an attempt to chart the broad outlines of the duties and activities of ministers as seen by the ministers themselves. We have tried to indicate those that they perform with some degree of regularity, particularly those performed by a large per cent. of the ministers. This procedure has given us a sort of professional spot map with distribution of activities and duties. We noted that the range of professional duties and activities was confined rather sharply to the parish, or to enterprises furthering the aims and program of a particular denominational group. Preaching, pastoral work, organization and administration take the majority of the minister's time. These activities and duties are more or less required by the constitutions and by-laws of the denomination, and these requirements are reinforced by the traditions and demands of local officials.

Douglass, in his *The Church in the Changing City*,<sup>2</sup> has listed sixty activities of urban churches and indicated the manner in which these vary in different areas; where social deterioration and disorganization are acute, and where social organization is more stable and higher social solidarity and economic status favor the growth of Protestant churches. He has implied that ministers have little to do with the number or kind of duties and activities involved in the operation of these churches. But granting that conditions are as they are because of denominational traditions and polity or social pressure, we still have the important query to put to the minister: What would he do about the situation if he had things as he would like them to be? Retain the *status quo*? Slightly modify conditions, but hold to the core of the conventional practices and duties? Cause a radical turnover and upset of the whole organization? A survey, therefore, of duties and activities as seen by the ministers ought to offer some analysis not only of the duties but of attitudes toward them.

---

<sup>2</sup> New York: Institute of Social and Religious Research, 1927.

Is there an increase in the number and type of activities? If so, how much of this is due to innovations brought about by the ministers? How much is due to sheer pressure of local conditions? If there are decreases in the number of activities, who is responsible and why? If we accept the hypothesis that tradition and local circumstances predetermine the number and the form of activities, in what way does the *status quo* coincide with the ideals of the ministers? On what activities in their work do they put the most emphasis? This is important, for if a minister is checkmated by customs and social factors over which he has no control, he is not to be too severely censured for weakness, if there be such, or successes, if there are such. He is merely a cog in the machine. His effectiveness should therefore be measured not merely by externals, that is, size, number of activities, but by the educational use of them. For example, two pastors make calls on two families in which serious maladjustments are involved—one talks of the weather and invites the family to church; the other establishes a friendly rapport through sympathetic conversation, gathers data, and as a result leads the family through its difficulties, coöperating with other community agencies in bringing about a satisfactory adjustment.

#### ACTIVITIES REGARDED BY PASTORS AS OF GREATEST IMPORTANCE

The pastors who filled in the "Parish Performances" schedules were asked to rank the seven categories of activities listed therein in the order of their importance. This gives us a rough notion of the kinds of work these pastors deem most worth while. Pastoral and ministerial work are usually ranked first, second, or third in importance. Pastoral activities are ranked first by 30.4 per cent. of the pastors replying; second by 40.9 per cent.; third by 22.7 per cent.; and fourth or lower by only 6 per cent. When the rankings given to each of these seven activities are averaged, pastoral and ministerial duties tie for first place; homiletical duties rank third, administrative fourth, educational fifth, civic duties rank sixth, and mechanical routine activities are naturally put last. (For tabular detail, see Table 130, Appendix B.)

Here again, we note rather marked uniformity in the way in which the various groupings of pastors (trained and untrained, urban and rural) rank these seven types of activities. In each group there is a strong tendency to rank pastoral, ministerial, and homiletical duties high in importance, and to rank the other four categories as of low importance. Evidently these pastors feel that their most important work is that of preaching, pastoral care, and the administration of the sacraments of the church. All other work, including the business administration, organization, education, civic activities, are secondary in importance. Our case studies of selected rural and urban ministers reveal even more clearly the almost universal tendency to emphasize the liturgical, forensic, and pastoral activities.

## ACTIVITIES CONSIDERED MOST IMPORTANT BY RURAL MINISTERS

Three-fourths of the ministers in both McHenry and Windham Counties consider their Sunday services (preaching and special activities connected with worship, communion service, baptism, and so forth) and their pastoral work the most important functions of their ministry. Preaching and liturgical activities usually head the list. The preacher is "called" to preach. Ministers cling to this conviction even in churches in which most of their activities and contacts are outside the Sunday services. They may preach to ten people; but this is the activity that gives them the right to be called "ministers of the Word." None of these rural ministers gave pastoral, ministerial, or homiletical activities lower than third place in importance. Administrative activities, and pedagogical, civic, and mechanical duties are consistently given the lowest rank.

The emphasis upon these more formal and traditional activities is frequently a reflection of an orthodox theology. The following excerpt from an interview illustrates this point of view:

"In all questions I consider the spiritual element of such importance that I don't want to place much emphasis on education as such. The real spiritual life comes from the Holy Spirit. A man must have a real spiritual experience, and that brings the pastor close to his people, not education. Many of the teachers that teach pastoral theology have not had any experience themselves. They teach from their texts. In fact, I have had professors ask me for my experience. I think the seminaries are poorest in pastoral theology."

The liberal minister usually puts preaching first; but he does not minimize other activities. He is less afraid of education; but still believes that the "spiritual" is something higher than the "material." The following is a good illustration of the point of view and emphasis of the "liberal" ministers in the two counties:

"What modest success I may have achieved thus far in my ministerial career has been due to the following things: (1) My love of study. I have always been a student. I believe that this is what we need in the pulpit today—men who are students, men who are not afraid to think—men who will think through some of the colossal problems of today. (2) My facility in the use of language—I find it easy to express myself. I have always found it a delight to express myself with the pen; and since entering the ministry, have also experienced the added joy of expressing myself with similar facility in the pulpit. (3) I have always been interested in the spiritual as over against the material. (4) I have always found it easy to meet people, and make acquaintances with ease. (5) I have always been interested in young people's work and have stressed it in all my parishes. (6) I have always endeavored to be open-minded, tolerant, sympathetic with other view-points than my own. I am of a liberal turn of mind. I believe that 'he must

ever up and onward who would keep abreast of truth.' Therefore I have tried to keep in vital touch with the pulsating world about me—the present generation with its rapid changes of thought and emphasis. (7) I know how to play. A minister must know how to play as well as pray. (8) I believe strongly that the pulpit should be considered as all-important, and that it is by the power of preaching that God is to save those that believe."

We have not meant to imply that the ministers do not consider most of the activities important, but to point out that as far as their definition of the major work of their profession (or calling) indicates, their task as seen by them is still preaching and pastoral work. If there is any one type of the more specialized forms of activity, or any one particular group that is emphasized by the majority of the rural ministers, it is "work with young people." The following excerpt from an interview with a minister who was generally acclaimed as the most intelligent and successful man in the entire county, shows not only an "emphasis" but a certain attainment in work with youth. As the minister summarizes his contribution to the community during a period of eight or ten years, he puts emphasis on his work with youth.

"Two results of my emphasis on work with individuals and groups are; first, the Farmer's Union, which consists of townsmen and farmers; and second, my young people's work, which includes a college group and a young people's organization made up of boys and girls from this small town and from the surrounding country. . . .

"At first, there were only three or four of the young people interested. I picked them out of the younger members of the Farmer's Union. In a few months we had eighty members. The young people came from families not represented in the church. Out of approximately 150 parents of the members of our young people's organization, only four attended church. At first the young people knew nothing about taking part in a meeting. Some of them had never been to church before. They came for miles around. I remember a girl coming to me after I had asked her to read the scripture for the next meeting, and saying to me, 'I will have to get one of them—' Here she stopped, and I asked her if she meant a New Testament. She said, 'Yes, that is what I meant. We don't have one at home.'"

#### ACTIVITIES CONSIDERED MOST IMPORTANT BY URBAN MINISTERS

A cross-sectional picture of the emphasis made by urban ministers shows that 90 per cent. of them rank ministerial, homiletical, and pastoral duties highest (using a seven-point scale). Approximately 10 per cent. put administrative and pedagogical duties highest. Only two men put civic and community enterprises higher than fourth place. Preaching the Sunday-morning and Sunday-evening sermons, or formal speaking duties, are considered by the ministers to be the most significant of their duties. A close second is pastoral work. Preaching and pastoral work, in the commonly accepted

sense of these terms, are central in urban ministerial work. Other activities, although not always considered unimportant, are at the best marginal.

This same group, ranking on a seven-point scale the activities for which the greatest degree of satisfaction was secured, placed pastoral work first and homiletical and ministerial duties second. Only 20 per cent. gave activities such as pedagogical, administrative, civic, and community duties higher than fourth place; while only 2 per cent. ranked civic activities higher than fourth place.

The foregoing description is based on a carefully selected sampling of 225 white Protestant ministers in the south sector of Chicago. Ministers located in this sector, as far as can be determined, are typical of those in Chicago as a whole. In such a sampling, representatives of the major denominations were secured, as well as many of minor sects and cults, representatives of various theologies, and of different sizes and types of church organizations, and perhaps more significant, a representative sampling of differing urban environments—natural areas, industrial areas, slum areas, two-flat areas, apartment-house areas, et cetera. Since the statistical picture is a composite, no attempts are made to describe and contrast varying emphases in particular areas. However, in the interviews cognizance was taken of these different areas.

As would be expected, it was found that in areas of transition and mixed population, more social and recreational activities were included in the church programs. Most of these churches were institutionalized to a high degree, and were more in the nature of a social center than a regular Protestant church. But the emphases, as far as preachers were concerned, were still on preaching, worship, and the more traditional forms of such church activities. In other words, the minister, although conducting a social settlement program, kept alive in forms and often in content the purposes and practices of a traditional Protestant church.

Each area had representatives of almost every point of view on theology and representatives of traditional forms of church activity. Novel and unusual forms of activities and emphases were noted and will be illustrated later in this discussion. Therefore, activities upon which emphasis is laid by different ministers may differ as a result of variation from orthodoxy, or a particular denominational point of view; or as the result of the addition of novel or unusual activities; or finally, because of a different use of a conventional activity.

The interviews and case studies afforded more definite bases for determining specifically what these emphases were, as seen by the ministers themselves in different communities. The interviews revealed that more than half of the ministers, irrespective of size of church or of the social backgrounds of the neighborhood, considered that preaching was one function

on which they put the most emphasis. Preaching and worship often were grouped together. But emphasis on preaching was closely related to the theology and denominational tradition of the minister. His theology was also an index of the extent to which his church shared in community enterprises, developed recreational activities or furthered social programs.

Ministers in the Lutheran and Reformed groups, particularly those working with more or less homogeneous nationality groups, tended to orthodoxy in theology and a Bible-centered authority. Often, although conducting elaborate social, recreational, and educational activities, they emphasized preaching as most important. The following excerpts are typical of this group:

"I emphasize the Bible. We stand four-square on the Bible and its influence on life. We recognize no other source. The more I teach and preach, the more certain I am that it is the only thing that can influence life. I have become even more convinced as time goes on that the Bible is more a power today. Preaching is the main function of the minister."

In essential agreement with this statement is the following:

"We preach the Bible and apply that to present-day conditions. We preach on nothing outside the Bible. That is the only right that I have as an ambassador for Christ. We point out the dangers and the trials and sins and the needs of the world today."

The following statements from two representative leaders among the Reformed churches illustrates their emphasis and point of view:

"We try to make the church a community church as much as possible; but we lay stress upon the fundamentals of religion, and we are not a social organization. We emphasize the Bible. We believe we are a church, not a social group. I believe if we emphasized the social side more, and were more of a social group, and made more light of the religious side, we would get a lot of people in the community. There are a lot of people who look upon religion as a social affair. Still I find that a great many people in Chicago are tired of past affiliations when there has been nothing but social life, and you can't get them interested in the church today."

"I maintain when people get away from the Word, religion has lost its authority—the authority of the Scriptures is lost as I see it. The modern view is that the Bible is a compilation of religious experiences through the ages, and that makes it lose its note of authority. I regard the Bible as absolutely authoritative. I listen in on the radio on Sundays. I am not a fundamentalist in the common sense of the term—the way the word is used, I wouldn't want to pass as a fundamentalist. But these preachers talking over the radio preach social gospel. What I find is this: I have a congregation of common working folks—laboring people. Many of them work in factories, and the conditions today—the way they are treated—are absolutely scandalous. Most of them have been cut 50 per cent.,

or they are made to do the work of two. In a department of ten are laid off three or four. This is the question of the so-called social gospel. There has been more preaching of the social gospel in the last twenty-five years than ever before, while the industrial conditions are just as bad as before—showing that preaching of that kind does not have any effect.”

The smaller groups, such as the Nazarenes, Church of God, irrespective of neighborhood conditions, tend to emphasize preaching. They are “against” all alliance with worldly affairs, as illustrated by these three statements made by different ministers concerning this question:

“My duty, as I see it, is to ‘save souls.’ The church is no place for recreation. Preaching is my only reason for being a minister.”

“I could have had three times the membership I now have if I were more tolerant in my membership requirements. No one who dances, smokes, or attends a show can be a member of the church. Purity and unity are the keywords of my preaching.”

“I preach on social questions only so far as the text brings them out. I preach on no political questions. I wouldn’t even if they asked me to—that is out of my line.”

The more “liberal” minister is also sceptical of too much emphasis on social problems. He believes the main question is preaching the message of God to a dying world. The following excerpt from an interview represents the attitude of a “liberal” minister in a large, historic and wealthy church which is at the present time disrupted by the influx of Jews and Negroes in a conservative and established area.

“Preaching is the most important part of my work. The people need religion and a philosophy of life. If a minister does not have a message, there is your danger. When a man loses his convictions in life, his religious truth, he is quite likely to find a substitute, either in ritual or in social reform. But my experience is that the things people are interested in are ‘Is there a God?’ ‘Is there anything after this life?’ I think people come to church not because of the beauty of the service. They come, either consciously or unconsciously, because there is the religious need that is uppermost.”

In contrast to the above-expressed opinion, a small group of the ministers emphasize social adjustment in their preaching. They conceive their task to be primarily that of educating their constituency on social issues and problems. For the most part, they represent those inclined toward a more modern theology. One had this to say:

“I am going to start a series of Sunday-evening services on capital and labor—mutual relations, the attitude of government, law and order, and also the right of insurrection in case of absolute suppression, as in the case of the poor. We

like to ridicule the old Jews; but they had a far better structure than we have or ever will have. In that way, I hope to bring the Bible to the people."

Another adds:

"I haven't emphasized the scriptural side so much. I have tried to show my people that it is not a creed to be accepted, but that religion after all is a way of life. By preaching a different type of service, perhaps emphasizing the social type of life, I am trying to show that the young person who goes to a respectable dance is not going to hell, or a deacon might very conceivably play cards quietly at home, and not be damned, although I neither dance nor play cards, so I am not defending any of my own behavior."

A failure on the part of religion to link itself up with the real problems of life is seen by a third:

"There is a controversy in our own camp between the modernists and the fundamentalists. It has wearied people, and the young people are turning away from it. We have lost a point of view, an objective. The young people haven't any sympathy at all with a religion that does not come down into the arena and tie itself up with life.

"The sermons of these ministers smack of three hundred years ago—they only know platitudes. In the World War, all the things that we made so much of over here seemed very little over there. The church has got to have a lot more courage. It side-steps all the practical issues—the war, prohibition, all the big issues. I am not pessimistic about the future of the church. It will have its place in life. It has its depressions, too, and I think we are in the trough of the sea right now."

Finally, an emphasis on work with individuals in one church is shown by the minister who states that his "whole church and institution are built around the idea of character building."

The emphasis, however, is not always an "either-or" proposition. Preaching *and* pastoral work, the two main functions emphasized, are often inseparable in the minds of ministers. The following quotations representing statements from ministers of the larger denominations illustrate five different ways of apportioning the emphasis between preaching and pastoral work, and among these and less conventional approaches.

(a) One group of ministers believe the ideal emphasis should be on a combination of pastoral and preaching activities.

"I rather feel that a man ought to preach well. I think sometimes one can be side-tracked with these practical problems—that he can allow people to impose on him if he is not careful. I would say that it would be very fine if a man could be both a good preacher and a good pastor. I like to think of a pastor as being a spiritual physician—sometimes you have to help them diagnose their trouble, and then you have to help them to a cure. I don't think you can be a pastor to

the exclusion of everything else; and I don't think you can be a preacher and nothing but a preacher. A man that was nothing but a preacher, I don't think would work in this parish."

And:

"I have always specialized in pastoral work and in preaching. I have endeavored to be a conscientious pastor. I have majored in the pulpit. I like to mingle with people in their own homes, in fact I consider that is one of the principal reasons for success in the ministry, to get in vital contact with the people."

(b) Certain ministers are proud of the number of calls they make, as the following three ministers:

"Of course, the atmosphere of the English church is very great on preaching. No pastoral work is expected of the minister. He does not do any calling. There are other people for that. But I do a great deal of visiting here. I call particularly on the aged and the sick, but we always do it as a matter of duty. I make from 1,000 to 1,800 calls a year."

"Last year I made between 1,400 and 1,500 calls. I should say that many of the people were not at home; but nevertheless that was not my fault. I went there, and rang the door-bell. I should say that at least 70 per cent. of the people were not at home. Most of my important work is pastoral in nature."

"Every other month I call on new people, and the intervening months are times that I take to call on the sick, shut-ins and condolence calls that have to be made, and getting up on office work. Two-thirds of the mornings are given to desk work and administrative work."

(c) Other ministers derive the most pleasure from social contacts:

"I put my major emphasis in my ministry on making friends and helping people through being their friend. I have just days and days when I don't get anything done, from people calling, some of them with their domestic problems. If I were to tell you what makes my life worth while, it is that very thing. I don't know how many people have come to me—couldn't get along—and I haven't lost one."

"I have had a wonderful experience through pastoral calls on sick people. You can sometimes diagnose a sickness and know just how it will turn out. Sometimes I feel that my people are somewhat spoiled. I have been here for twenty-one years. If I don't come to see my people right away, they wonder what is wrong."

(d) An all-around ministry, with special emphasis on the individual adjustment as the chief end product sought, is illustrated by these two ministers:

"I try not to put any special emphasis on either side. I don't believe there is much in a preaching ministry. I feel very strongly that we must maintain the

*pastoral relationships.* I have no thought of making this a preaching center—by no means. That is just a lazy man's job, that's all. We all have to get out on our feet and push door-bells; but after all that is a channel through which the real intimate ministry can be performed. I doubt if I could lay my finger on preaching as the most important. I think it is the all-around ministry."

"Helping these people to enlarge their personalities is my job. I feel that through social activities, religious education, worship, and through personal interest in calling and discussing personal problems, I am of most value. Preaching I do not consider to be one of the most important parts of my work or the most important feature. I think I would almost put it last; yet I would not say that it does not need to be done well; but it does not get a major amount of time and interest. I would say that organization and promotion work, not only for the development of personalities, takes up most of my time.

(e) There was a small but significant group of ministers who desired to, and did as far as possible, free themselves from traditional activities to work with primary face-to-face groups. They did not believe preaching held any great future in itself; and to them miscellaneous contacts with individuals were no more promising. The significance of the church, as seen by them, was in group relationships. They believed churches to be overorganized, too mechanical; that they put too much stress upon congregations and as a result lost the significance of intimate group contacts. They differed from other ministers in that they were not only conducting activities but had definite educational purposes in mind. The following illustrations are from ministers who have been described by church experts as having made the most successful adaptations in Chicago. Their churches are in areas where all other Protestant churches, because of the high percentage of non-assimilable population and acute social disorganization, have failed:

"When I first came here, I asked myself: 'How can I interest the people?' and then I thought: 'Through their children, of course!' So instead of letting the children run around and have fights in the street, I opened the church, where they could play games, and fixed the gymnasium so they could let off steam there. By and by, people began to stop me when I passed, to thank me for keeping their children off the streets; and they began to come, too.

"What is probably most important of all, the building is open every night from 6:00 to 11:30. Between fifty and seventy-five children take advantage of this each night, for games of checkers, chess, basket-ball and volley-ball in the gymnasium, etc. The Boy Scouts and the Camp Fire Girls meet there as often as they choose. There are also manual training classes every day but Wednesday, Saturday, and Sunday—two sessions from 3:00 to 5:00 and four sessions from 6:30 to 9:00.

"There is a constant attempt to interest the young people and keep them interested. Sunday morning, the choir leader was asking the members of the Sunday school how they would like to have a junior choir—one composed of those

under high-school age. The regular choir, which is composed of young people entirely, includes about sixty-five members, who are vested and present a very creditable piece of work, considering their youth and their limitations of training."

"They just pile in the church here—we can't keep them away. They make it their headquarters. They have a clubroom here where they play checkers and read magazines (the church subscribes to the best magazines for them). In the winter sometimes their rooms are not very comfortable, and they come over to the church. Many nights I have come in and found thirty to fifty young men and a few young women around the piano singing and playing games; when there was nothing going on in their special branch—they were just here. We found that by organizing these groups we could interest a remarkably large number. We have continued to do that through the years, and now we have every age organized with some form of group life."

A few of the ministers serving in the larger, more wealthy churches in areas of high economic stability and social status, believe a less ecclesiastical and more sociological approach would approximate the ideal. Following are two illustrations of this point of view as expressed by different ministers:

"The most significant aspect of our church work is the emphasis upon face-to-face group relationships. The older I get the more convinced I become that it is impossible to be saved without belonging to the church. Of course, I don't mean membership merely in the sense of having one's name on the church roster; I mean the intimate face-to-face group relationships in the church life. It is the whole range of interest, activities, as expressed in the moving, living group relations of our church that makes it real. Preaching is secondary to this. We have almost every type of talent represented in this church: poets, preachers, artists, educators, business and professional men of many different sorts. It is our ideal to make the church relation an avenue of expressing these talents and directing them toward religious ends. We boast of our secular activities. The church of the future will become more and not less secular. We convert people to the church through our dances as often as through sermons. Religious values inhere in the daily experiences of our people; in the way in which they idealize and dramatize the good."

"The church is an institution of twofold importance. First, as a place of soul culture assisted by the enrichment of a worshipful environment. . . . The second function of the church, as I see it, is its capacity to inspire and develop social advances. Here can be found its communal importance. Here is found its civic value. It ought to be the center of cultural and social activities. Without a doubt the most important branch of the church is the school of religious education. . . . The greatest problem in a church is to meet successfully the challenge of the young people. Young people everywhere are challenging the church. . . . Their interest in athletics, literature, drama, and music ought to be encouraged."

A few of the ministers have attained notoriety because of some very unconventional emphasis. The following is an example of a minister in an

area of social disintegration, who, after the population shift made his traditional programs ineffective, began to feed "homeless men." He feeds three to five thousand men daily.

"I have been in this business for forty-six years. *I have fed more hungry men than any other man in the United States. I probably know more about their problems than any other man.* I have made this my specialty, and have given both my energy and financial means to it. I do more than merely feed the men in my bread lines. I do not preach to them in any formal sense; but I know them, and they know me. Some of the hungry men get jobs through me. Others have other types of maladjustment. Some of the men cared for by me later make good and send back money to carry on the work. They know that they are in the atmosphere of the church. When they are eating, I often go down the lines, look them over to see what is in them, to see new persons who have come along, and to learn about them. We are unable to offer grace at the tables now because of the constant change at the tables, for we are feeding three thousand a day; but I do pass along the tables and say 'You men are in the church, and we are interested in you and we are trying to do in the practical way what Jesus did. He met hundreds of sick and broken people and helped and comforted them.'"

#### WHAT DUTIES, ACTIVITIES, AND PROBLEMS ARE REGARDED BY PASTORS AS THE MOST DIFFICULT?

In preparing the "Parish Performance" schedule, we attempted to list "problems" separately from "duties and activities," on the ground that the performance of a routine activity may not be difficult, but at the same time may involve many problems. For example, conducting the midweek prayer service is an activity; but getting people to attend this service, or getting them to pray more, is a problem. In this manner we have separated the problems from the activities and listed them separately, asking the pastors to check, first, the most difficult ones and, second, the ones with which they have been most successful.

These problems were grouped according to the categories used in grouping the activities in the "Parish Performance" schedule. In addition to checking the more difficult of the list of problems, the pastors were also asked to rank the six categories (the seventh, being the "mechanical routine," was not included) in the order of their general difficulty. The kind of decision which the pastor was asked to make here was whether or not he found problems connected with pastoral work, for example, more or less difficult than those connected with preaching. The average of these rankings is shown in section D of Table 130, Appendix B. Here pastoral, homiletical, and educational activities are ranked, on the average, as involving the most difficult problems; while civic, ministerial, and administrative problems are ranked as least difficult.

Turning back now to the itemized list of "parish problems," we are able to find what specific problems these pastors regard as most difficult. Table 133 of Appendix B presents the data on the relative difficulty of fifty-four specific problems. From this we have selected twelve that were ranked most difficult and the twelve ranked as least difficult.

*Twelve Problems Presenting the Greatest Difficulties*

1. Getting people to pray more.
2. Getting trained Sunday-school teachers.
3. Overcoming indifference to religion.
4. Knowing what to do with members who have violated some moral code.
5. Getting business and professional men to practice Christian ethics.
6. Planning and administering an effective adult educational program.
7. Developing efficient volunteer workers.
8. Keeping the men interested and working.
9. Increasing the budget for benevolence.
10. Increasing attendance at church services.
11. Getting more people to give.
12. Getting new and helpful activities substituted for dead and useless ones.

*Twelve Problems Presenting the Least Difficulties*

43. Preparing and writing a sermon.
44. Coöperation with secular organizations, as Farm Bureau, Library, etc.
45. How to teach the Bible.
46. How to make the service of worship more effective.
47. Knowing how to make a parish survey.
48. Coöperation with such religious agencies as the Y. M. C. A., Scouts.
49. Knowing what to say at funerals.
50. Finding useful sermon material.
51. Working tactfully with officers of the school.
52. Coöperation with other Protestant churches of the community.
53. Getting on with women's organizations.
54. Gaining the confidence of your people.

These ministers report that their most difficult problem is "getting people to pray more." Nearly 90 per cent. say this is a very difficult problem; and over 50 per cent. say it is one of their most difficult problems. At the opposite pole, "gaining the confidence of your people" is the least difficult problem. A comparison of the two lists is suggestive. Difficult problems are of four types: (a) the development of a vital religious life (items 1, 3, and 10), (b) the development of a church program with adequate leadership and participation (items 2, 6, 7, 8, and 12), (c) the violation of moral codes and of fair business practices (items 4 and 5), and (d) finances (items 9 and 11). The least difficult problems are of two types: (a) the business of coöperating and getting along with people and various religious and community agencies (items 44, 48, 51, 53, and 54) and (b) certain specific problems for which theological seminaries have provided adequate (or overly adequate) training, such as preparation and writing of sermons, teaching the Bible, etc. (items 43, 45, 46, 49, and 50).

When the problems that seem most difficult to the four groups of ministers (urban, rural, trained, and untrained) are studied, they prove with one exception to be very much alike. Untrained ministers consider problems of religious education to be about average in difficulty, while trained ministers consider them the least difficult of their problems.

We recognize the fact that this process of listing, checking, and tabulating does not furnish us with much insight into the real problems of pastors. It

only gives us a kind of a composite and general sort of a picture, the concrete details of which are not clear. It is for this reason that we have gathered much case material from both rural and urban ministers. But before reporting samples of these case studies, we shall present the statistical data on the question of what success these pastors report with the scheduled list of problems.

FROM WHAT ACTIVITIES DO PASTORS DERIVE THE GREATEST SATISFACTION AND WITH WHAT PROBLEMS ARE THEY MOST SUCCESSFUL

The pastors who filled out the "Parish Performance" schedule were asked to rank the six major types of activities according to the degree of satisfaction which they derived from the performance of each. The results are almost identical with their rankings of these same six types of activities according to degree of *importance*. On the average, they ranked as most satisfying, ministerial, pastoral, and homiletical activities, in that order. There was a marked tendency to put these three in the first three places. In the last three places they put educational, administrative, and civic, in that order. Each of the four groups of pastors (rural, urban, trained and untrained) gave practically the same average rankings to the six major types of activities.

Turning now to the detailed list of parish problems, the pastors were asked to single check those with which they were having a measure of success and double-check those with which they were having the greatest success. The problems that were rated as most successful are identical with those rated as least difficult.

SUMMARY OF THE STATISTICAL ANALYSIS

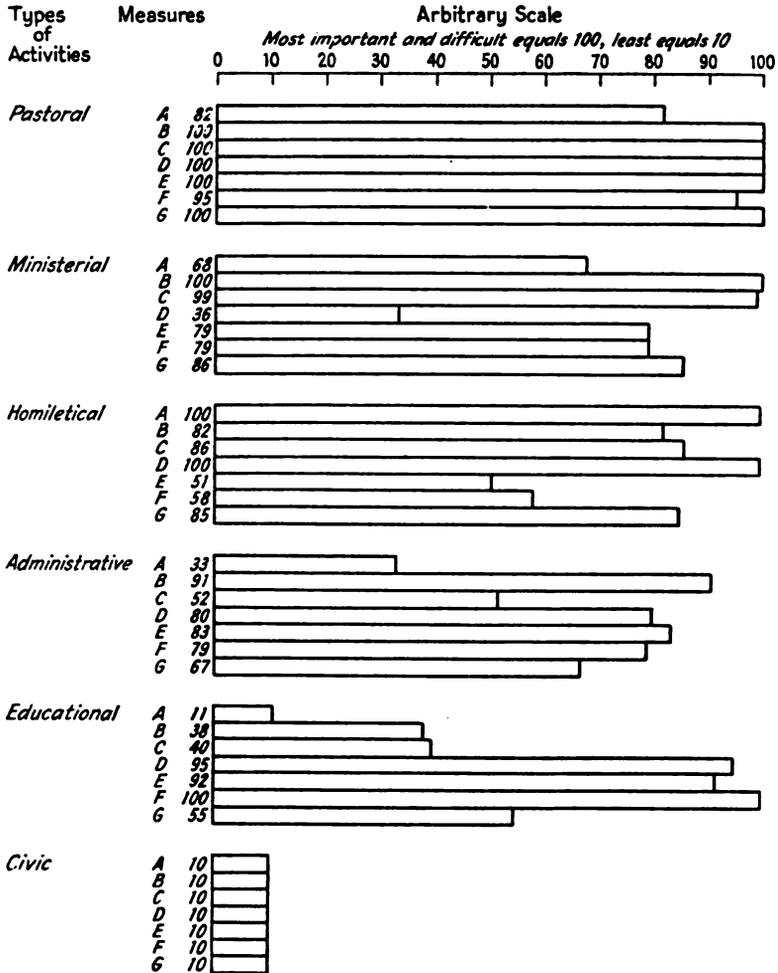
Before presenting the case studies of parish problems we linger with our statistical analysis long enough to present relationships between the various ratings and rankings which the pastors gave to the items listed on the "Parish Performance" schedule.

These ratings and rankings of problems and activities of ministers are all positively correlated, which indicates that they should be considered together. The average rankings of each group of problems ranked in respect to (a) time spent on them, (b) frequency of performance, (c) rating for importance, (d) rating for difficulty, (e) the frequency of difficulty checks less the frequency of success checks, (f) the ratio of the difficulty checks to all checks (both difficulty and success), and (g) a composite score made up of a combination of the items *a* to *f*, give a kind of composite view of the minister's task as he sees it. (See Figure 19.)

Pastoral duties and problems are clearly recognized as the most important

FIGURE 19

RELATIVE IMPORTANCE AND DIFFICULTY OF SIX TYPES OF ACTIVITIES  
ACCORDING TO SIX MEASURES—ONE GROUP OF MINISTERS



Legend

- A - Hours per week
- B - Number of activities
- C - Importance
- D - Difficulty - ranks
- E - Difficulty - difference scores
- F - Difficulty - ratio score
- G - Composite score

and difficult by the 687 pastors who returned the "Parish Performance" schedule. Civic duties and problems again appear at the bottom of the list and are even more unanimously rated as least important and least difficult. In between, the agreement is not so striking. In terms of hours, number of activities, and importance, educational activities are rated low; while in terms of the three measures of difficulty they rank high. The average inter-correlation of the six measures is .347, indicating that a combination of the six should have a reliability of about .76. In combining these measures, equal weight was given to importance, to difficulty, and to a composite of hours and number of activities. The resulting composite score is measure G of Figure 19.

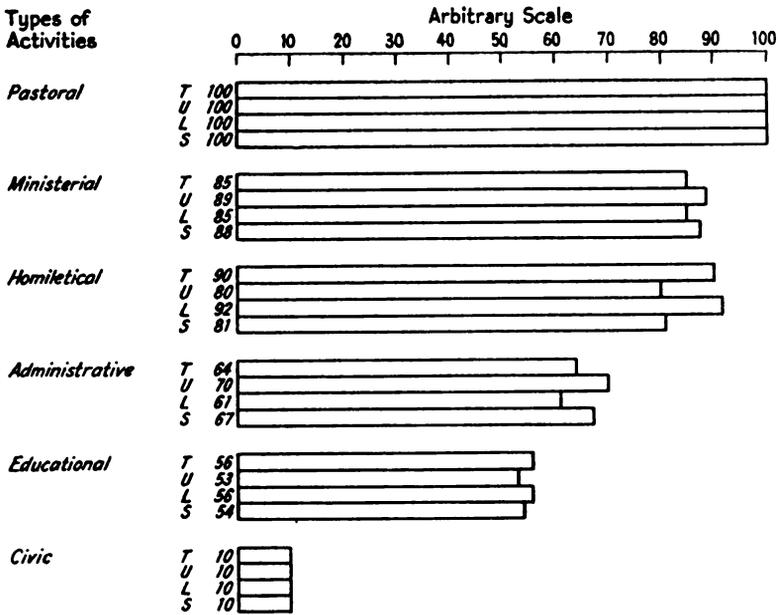
We used this composite measure for the purpose of comparing trained and untrained ministers, and ministers serving large churches in industrial communities and ministers serving small churches in farming areas. (See Figure 20.) All four groups rate their pastoral duties and activities first in importance and in difficulty; and all rate civic duties and activities last in importance and in difficulty. Trained ministers and ministers in large industrial churches report that homiletical duties are second and ministerial duties third in importance; but untrained ministers and ministers in small farming churches reverse this order. Administrative duties are uniformly fourth, and educational duties fifth in order. Considering the six specific measures that are involved in the composite measure, the reports of the four groups are also strikingly alike.

Owing to the limitations of the questionnaire method, it appears unprofitable to carry the statistical analysis further. Two important facts have, however, emerged. First, the ministerial, pastoral, and homiletical problems, duties, and activities are rated uniformly high in respect to time consumed, frequency of performance, importance and satisfaction derived from doing them. Second, there are no marked statistical differences between the ratings and rankings given by rural and urban, nor by trained and untrained pastors. These facts suggest that the concepts which these men have of their work are highly colored by a common tradition. The way these pastors answered our schedule reflects a traditional stereotype rather than a critical analysis of their various tasks. If this is true, it means that the pastor derives his idea of his work more from his training and his denominational background than from a study of the job itself.

We hesitate to accept this hypothesis without checking it by further study, because our "Parish Performance" schedule is, after all, rather rigid, and it may have restricted these pastors in the free expression of their ideas concerning the nature of their work. The case studies by the interview method, presented in the next chapter, furnish the data that we need.

FIGURE 20

RELATIVE IMPORTANCE AND DIFFICULTY OF SIX TYPES OF ACTIVITIES  
ACCORDING TO SIX MEASURES—FOUR GROUPS OF MINISTERS



Legend

T - Trained                      L - Large, industrial  
U - Untrained                 S - Small, farming

In closing this chapter, we leave untouched the sixth question with which we began it. We cannot relate the work of the minister to his education until the analysis of his work has been completed. To complete it will require three more chapters, one on case studies of problems, and two on an analysis of the work of the pastor from the standpoint of his environment.

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-goo

## CHAPTER IX

### *Problems Reported by Rural and Urban Ministers*

#### INTRODUCTION

The question of determining the minister's sensitivity to and conception of his problems is not a simple matter. If one presents him with a formal list of problems, it may be possible that the particular questions presented will largely determine the discussion, for ministers are not likely to have given much thought to an analysis of their problems. Objections might also be raised to data gained in interviews, for the minister might merely talk about the particular problem that happened to occur to him at the moment or was troubling him in his parish at that particular time. In addition, the nature of the interviewer's questions might temporarily predispose the minister's attitude toward his problems.

To offset the disadvantages of using only one method, a combination of methods was used. Because of the opportunity for repeated contacts, much discussion was devoted to parish work. Data were obtained from interviews, case records, and the "Parish Performance" schedules.

The ministers were urged to list problems they regarded as vital in their parish work in addition to the problems presented in the "Parish Performance" schedule. In the initial conversations, the ministers were given an opportunity to state their problems. In order that this statement might not be subject to criticism on grounds of being hurried and inadequate, they were given time for reflection and formulation of ideas. The conclusions summarized here represent both the hurried first drafts of their problems and also their more reflective formulations and evaluations.

In this chapter there will be an attempt to answer the following questions: (1) What are the problems as seen by the rural and urban ministers? (2) In connection with what duties and activities, such as propagation of the message, work with individuals, administration and organization, civic and community enterprises, do these problems emerge? (3) What degree of success or failure do the ministers believe they have had in dealing with their problems? (4) Is there a tendency for the ministers in the different counties to have the same problems? Are there differences among neighborhoods within the counties? Within the urban sectors?

PROBLEMS OF RURAL MINISTERS, AS REVEALED BY QUESTIONNAIRES

Before presenting the detailed results from interviewing rural ministers, the more difficult problems as revealed by the "Parish Performance" schedule may be noted.

MINISTERIAL PROBLEMS

Three-fourths of the rural ministers in McHenry County, Illinois, indicated that getting the people to pray more was their most difficult problem. Increasing attendance at the church services was indicated by more than half of the ministers as being very difficult. How to make the services of worship more effective, and how to make people understand the meaning and significance of the sacraments of the church were considered difficult by approximately half of the ministers.

How to make seasonal devotions effective, getting the congregation to participate in the service, and knowing what to say at funerals were the least difficult. Only three ministers indicated the latter two as difficult.

Three-fourths of these ministers said that their greatest success had been in getting the congregation to participate in the service, in knowing what to say at funerals, and knowing how to make seasonal devotions (Easter, Christmas, etc.) more effective. How to make the service of worship more effective and increasing attendance at church services were second in order of success.

Developing special services for special needs and getting the people to pray more were the activities in which they considered themselves to be least successful. Only five felt that they had had measurable success in getting the people to pray more.

PREACHING AND SPEAKING PROBLEMS

Half of the McHenry County ministers indicated that delivering effective evangelistic sermons was the most difficult problem. Planning a preaching program to cover a wide range of needs, preparing and writing a sermon, were also activities considered difficult by half of the ministers. A like number, however, did not find this last activity difficult.

The least difficult problems were: conducting forums and special services; discovering and utilizing everyday community problems for sermon material; and finding useful sermon material. About two-thirds of the ministers did not find these activities difficult.

Three-fourths considered that in finding useful sermon material they had had great or measurable success, and that in preparing, writing and delivering a sermon to children they regarded themselves as fairly successful.

Conducting forums and special services, and delivering effective evangel-

istic sermons, are problems in which these ministers have had the least success.

#### RELIGIOUS EDUCATION PROBLEMS

Over half found their greatest difficulty in getting trained Sunday-school teachers. Fifty per cent. listed the providing of interesting and educative activities for young people as a most difficult or very difficult problem.

The least difficult problems were: supervising week-day religious instruction; knowing how to teach the Bible; and finding satisfactory Sunday-school lessons; these three being checked by only three or four as difficult.

Half of the ministers achieved their greatest success in increasing Sunday-school enrollment, in teaching the Bible; while approximately the same number indicated a measurable success in providing interesting and educative activities for young people. The least success was found in supervising week-day religious instruction and planning and administering an effective adult educational program.

#### PROBLEMS CONNECTED WITH WORK WITH INDIVIDUALS—PASTORAL PROBLEMS

Three-fourths of the ministers found overcoming indifference to religion the most difficult problem. Half of them pointed out that getting business and professional men to practice Christian ethics, and making pastoral calls count for something, were among their very difficult or most difficult problems.

The least difficult problems were knowing what to say when making a call, and gaining the confidence of the people (only one checked this last item as a difficult problem).

Two-thirds considered their greatest success had been achieved in gaining the confidence of the people. Next in order of importance were four items: making pastoral calls count for something, knowing what to say when making a call, knowing what to say when people asked for advice, and getting educated people interested.

The least success was gained in overcoming indifference to religion and getting business and professional men to practice Christian ethics.

#### PROBLEMS OF ORGANIZATION, ADMINISTRATION, AND SUPERVISION

Getting more people to give, and increasing the budget for benevolence, both financial problems, were considered by fourteen ministers as very difficult or most difficult. Eleven indicated that developing efficient volunteer workers, and keeping the men interested and working were among their difficult problems.

The least difficult problem, considered difficult by only one minister, is getting on with the women's organizations. Others of the less difficult

problems mentioned were getting adequate buildings and equipment; getting the business men to share in budget planning; working tactfully with the officers of the church; and keeping all groups working harmoniously.

About half indicated that in getting on with women's organizations they had achieved the greatest measure of success. Fourteen checked two items as fields in which either great or measurable success was had; namely, keeping all groups working harmoniously, and working tactfully with the officers of the church.

Getting more people to give, increasing the budget for benevolence, and fitting programs from outside sources into your own; e.g., home missions, etc., were considered by about one-fourth as the problems with which they had been least successful.

#### PROBLEMS OF COMMUNITY AND CIVIC ENTERPRISES

One-third of the ministers found their greatest difficulty in organizing and promoting community projects, in dealing with problems of social welfare, and in the reorganization of the work of the church to adapt it better to the needs of the community; e.g., racial groups.

The least difficulty admitted was encountered in knowing how to make a parish survey; in coöperation with secular organizations, such as Farm Bureau, Library, etc.; and in coöperation with such religious agencies as the Y. M. C. A., and Scouts; only two checking the first as difficult, one the second and none the third. These were least difficult, as we have indicated in chapter viii, because the ministers do not participate in them to any great extent, and because the activities are not considered a definite responsibility of the church.

The greatest measure of success indicated was achieved in knowing how to make a parish survey, and in coöperation with such religious agencies as the Y. M. C. A., Scouts, etc. Half of the men considered success had been achieved in coöperation with other Protestant churches of the community and in coöperation with secular organizations such as Farm Bureau, Library, and so forth.

The least success was in reorganization of the work of the church to adapt it better to the needs of the community; e.g., racial groups. Only four marked this problem as one in which they had achieved even measurable success.

The following excerpts from interviews with ministers in the two counties indicate the ministers' attitudes toward the problems of the community.<sup>1</sup> The data are complex; but a typical paragraph is selected to show

<sup>1</sup> The interviews were purposely directed toward the community type of problem rather than toward the other three types, to compare the minister's view of his problems with that revealed by community surveys and reported in chapter x.

the major emphases of the ministers. A more complete statement would not change the point of view represented by these brief paragraphs.

Rev. A has frequently spoken before the American Legion and other organizations on the "Menace of Russia." He said:

"The United States is in danger of being overrun by the Bolsheviks and demoralized by the atheism of the godless communists."

In regard to his ministerial work, Rev. A. said:

"I have noticed that ministers become more conservative after they have been in the field for a while, and have learned something about the real problems people face. Ninety-five per cent. or more of the people who go to church are conservative and want conservative preachers. The ministers who don't become conservative believe one thing and preach another. . . . They couldn't hold their jobs if they did not do this. It might be all right to bore from within the church when you think you have the truth; but I don't believe it is honest. If a man wants to start a community church, that is all right—he is doing it in the open."

Different laymen, commenting on Rev. A's social insight varied in their judgments. Some considered him too active, others said that he did nothing that was significant. One said:

"He tries to be too influential. He is an officious kind of man who tries to butt in where he does not belong. He would be better off if he stuck more closely to his church."

Another commented:

"He had a Red article in the paper and had the skating rink closed on Sunday nights. Except for things along these lines, he keeps out of things other than prohibition."

Rev. B, commenting on the crucial problems of his community, said:

"There are several influences working against the church. First, the dairy business keeps the farmers away. When they retire and move to town they keep their old habit of staying away from church. Second, this is the area of a Chicago paper with an anti-church influence. Third, this a summer-resort region, which calls for amusements. There is always plenty to do around here to keep people away from church. Fourth, formerly there were bad roads, which made it hard for people to get here from the country, but they are fixed up now."

One layman said, in commenting on Rev. B's analysis:

"I don't think these 'influences' are reasons at all. The question I would ask is: Does the pastor interest the people enough to make them want to come? The people around here have only a passive attitude toward the church. I think a real dynamic minister could do things even in this community."

Other laymen also disagreed with Rev. B in his analysis of the community problems. One of them said:

"The minister has become accepted as a permanent member of the community, although he has lived here only a few years. He is a community leader in a personal way. He is very seldom called upon to speak; but people feel free to talk to him. One of the laymen told me that the minister had a kind of disease that he thought was caused by overeating and lack of exercise. He has been affected by this for several years."

Rev. C is friendly and intelligent. He has a sureness and an independence that a long and successful pastorate give. He says:

"I have been pastor for 26 years at this church. I conceive the minister's job as growing up with his community and becoming such a part of the people's lives that they will bring all their troubles to him.

"Although I am interested in the community as a whole, my major concern is with the people of my parish and people of German background. My church is the largest Protestant church in —."

Rev. D said:

"I am working at the University of — because I am not sold on institutional religion. Only certain kinds of people are made to feel at home. I am preparing to be a college teacher in sociology. You waste so much time in a church, about 95 per cent. of your time getting the people there, and 5 per cent. of it doing something worth while. After all, I think of the church as an educational institution; and if you are going to teach, you might as well do it six days in the week. The church may be all right for some people there, and it is personality that men ought to have who are in the church. Besides I feel like an impostor in a church. You have to preach things that are not practical, things you cannot put into practice, such as brotherhood. Now if there was a Negro family in my community, brotherhood would not include them; and it does not include people of different social levels. You have your hands tied if you are a preacher; but I suppose your community should have a check on the minister."

Rev. E, in an interview, discussed a number of world issues and problems. One example of his point of view is illustrated in the following:

"If, during the Naval Conference there had been a billion dollars that could have been used to subsidize newspapers to advocate peace and to organize the unemployed in a protest against spending money for war purposes, something might have been accomplished for people. Just imagine, thousands and thousands of postal cards pouring into Congress every day, coming from the unemployed, asking that the money that would be used for warships be used to furnish employment. Of course, these postal cards would have to be furnished out of this fund to make this possible.

"I am firmly convinced that such questions on war, peace, prohibition, justice to labor, etc., should be considered a part of the minister's program.

"All social issues should be met by boring from within; and the minister must carry his people along with him in his thinking. I would lose my job if I spoke out on these things. It is my ambition, however, to have an independent church of my own. That is, where my salary does not depend on the people to whom I preach. Then I can say what I please. When a man has a family, he has to be careful."

The investigator found on visiting his Sunday-morning services, that only vague references were made to the need for social control of economic policies.

Three of this minister's laymen who were closely associated with him were unanimous in saying that the minister never discussed world peace, or prohibition; and they did not remember his discussing these problems in private conversation.

Rev. F., commenting on the social problems and issues in his community (he was in an area where the milk controversy was very intense), commented as follows:

"We have not been hit by the depression, because our people are for the most part able to take care of their own needs with regard to food and lodging. Two years ago we were. They were fighting for a milk price here. . . .

"Some twenty-five members of my congregation are employed by the X— plant in various capacities, earning from laborer's wage to \$13 a day and over. I feel that I know how the big milk companies conduct their business and that I have come to know the attitudes of the rural people in the conflict. I know the methods used in returning milk to farmers and of the attitudes of some plant managers in dealing with farmer claims.

"Some X— employees in our congregation are getting from \$18 to \$20 a week, and still the cost of living is the same. . . . Those men in the plant are protected by the labor unions in the city. The man in the second house gets \$16 a week and he has two or three children to support, and that is unfair. But then, where is there a farmer who gets that much money? I can take you out and show you loads of farmers making \$80 a month, and that is total income. Since they have had this surplus, the farmer's check has dropped considerably. One man in a plant makes \$13 a day. . . . I tell you there is going to be something doing some day. That thing is not settled yet. I don't wonder that there are plenty of farmers who are dissatisfied. I suggested on one occasion that the farmers get into an organization like the labor union in Chicago. That is the only thing that keeps these rural plant-workers up. I knew a man who was down in the P— street plant in the city. He claimed he was ruptured there. He was in a hotel six weeks getting ready for the operation. The X— doctor told him he should not go back to work until September. The X— Company has to foot all the bills. Now, he is getting just four dollars a week less than he would if he were working. . . . But do you think it would happen if they were not a union?

"The manager here used to work in B— for \$18 a week. He is just an

ordinary man who has been elevated because he joined the Masons. J— used to be here. He is an official of the X— Company and was a big Mason. Anybody that wanted a job all there was to do was to join the Masons and see Dr. J—.”

Rev. G had the following to say about the problems of his community:

“I do not believe that it is the church’s responsibility to enter into secular affairs. For example, neither I nor my congregation are willing to coöperate in certain week-day club services here, because they are not strictly religious. There was a project being considered to plan a number of community addresses on subjects such as prohibition, etc. But we do not see our way clearly to participate in such activities.”

During the last year, this minister has made a religious survey of the town. He tried to get the other ministers to coöperate, but could not. He says since making this survey his membership has increased.

“I don’t know whether this is a result of this survey or of the economic depression. The latter usually makes people more religious. In making the survey I would insist on people giving their church preference, even though they did not do so when first asked. This gave me the names of the people who are leaning towards the — church, and I went out after them.”

Rev. H, commenting upon the more important problems in his community, said:

“People are constantly in need of personal guidance and friendship. I do not know of any work that is more important in my community than this. I am constantly studying and thinking, regarding ways of being more helpful to my people in all of the different activities of their lives. I also believe that it is the chief responsibility of the minister to work, not with the townspeople, but with the farmers. When I first came here, years ago, I was told that it was impossible to do anything with the dirt farmers. I believed this for two or three years; but I saw my mistake. Now my parish includes all the county.”

In Windham County, labor problems were in evidence in most of the communities. The townsmen knew they were utterly helpless without the support of the factories. They were, therefore, largely at the mercy of the factories for support. In one set of factories, the mill owners lived in England; local overseers when interviewed regarding labor problems referred the questions to the owners in England. Consequently, persons making complaints learned that there was no way of getting at the people who owned the factories.

One minister said:

“The labor conditions have been a very serious problem in this community. Certain people have told me I ought to be outspoken regarding the matter in my

sermons; but I made clear to them that I had no intention of doing this until I was firmly established in my work. To champion the labor issue under the present conditions would prove fatal to me and my program for the church."

Another minister complained about the large foreign element in the community.

"Some people see no good in the Catholics. If they did not take care of the foreigners in the community, I do not know who would keep them under control. We must at least give them credit for keeping them satisfied. Therefore, I never look upon the spires of the Catholic church without a feeling of thankfulness for what they are doing."

Another minister said:

"Rich and poor do not mix in this town. You cannot mix kerosene and water; neither can you mix in church services the people who own the estates with the caretakers."

#### SUMMARY OF PROBLEMS OF RURAL MINISTERS

The problems listed by the ministers in the two counties are very similar. They are primarily problems relating to the traditional organization of the church.

Among the most pressing problems they encounter are getting people to pray more; making the services more worshipful; getting people to give more freely; enlisting volunteer workers; getting people to give more money to benevolences; interesting the youth; securing trained Sunday-school workers, etc. These are the types of problems most difficult and baffling. In neither county do the ministers, according to their own testimony and the observation of investigators) consider it a part of their task to attempt any radical revision of the social and economic system of which they are a part. They more or less accept this as the ultimate form of organized social life and plan their programs accordingly. They trail the mores; they defend the mores, seldom criticizing them. This is not offered in any sense as a judgment on the value of this or any other action but as a statement of fact concerning basic attitudes.

Their laymen consider them as dispensers of a religion that is more or less separate from "worldly affairs" or as promoters of the *status quo* and helpers in remedial work. This perhaps accounts for the fact that the problems troubling ministers most are not those of reconstructing the larger social world of their community but of how to keep their organizations running in a profitable and useful manner. This may be one reason why virtually none of the ministers keep any accurate, comparable attendance records, and why ministers or church clerks frequently carry "padded" church-membership lists. Crude contrasts are made, such as: "The attendance has greatly

increased since I came here," as some layman says. "We used to have the house full (referring to a minister who had preached there ten or twenty years ago), but not since Rev. — came." Denominational secretaries, pulpit committees, laymen, ministers all seem obsessed with the notion that "attendance" is the major index of the minister's effectiveness (to win and to hold). There are exceptions; but it is doubtful if any one index of success is more widely used than "membership" and "attendance."

The fact that population shifts affect "attendance" or "membership" seems to be a notion foreign to most laymen and ministers alike. A church, when such shifts do seriously affect it, apparently passes through a period of considerable and difficult readjustment. Endowment funds may change the situation; but there is no administrative affair that so affects a minister's standing with church officials or rating in the community as a noticeable decrease in offerings or attendance. This criterion of success will be discussed at length in chapters xii and xiii.

The chief task of the rural minister is, as he sees it, to make the church a success, to make it *go* in the community. Knowing as he does that his success will be judged by his parishioners and by his ecclesiastical superiors (if he has any) on the basis of "fruits" expressed in terms of good sermons, organizations, attendance, pastoral calling, and other traditional functions of the minister, he directs his energies toward these ends. These are *his* problems. They are determined partly by the social and economic conditions of his community, but mainly by the traditions of his denomination.

#### PROBLEMS OF URBAN MINISTERS AS REVEALED BY QUESTIONNAIRES

There were 126 ministers out of 240 in the south sector of Chicago who filled in very completely the three major schedules. This sampling was chosen with great care after considerable time had been spent on a preliminary study of the sector. The selection is representative of different age-levels, the major denominations, differences in size and organization of the parish, and more especially of different types of areas as defined by social research. In addition to the material from schedules, personal interviews were held with 175 of the ministers, and additional data secured on many more, making a total of approximately 200. By the time the study was completed, some information had been gathered on every minister in the area. On the basis of numerous other studies of the city churches, it was rather certain that the pastors in the south sector of Chicago represented a typical cross-section of the Protestant ministers of the whole city.

Therefore, from interview materials, it is possible to present cases that in general may be considered typical of ministers in certain areas and with different kinds of religious background and training. The excerpts from case studies given represent the major types of experience for the respective sec-

tions of the city. They illustrate graphically not only problems, but the way the minister feels toward these problems and his methods of diagnosis and treatment. There is reason to believe that this information is valuable both in showing the *status quo* and in offering intimations as to what modifications are needed in training men to meet these and other problems in a changing city environment. They will also show that no mere stereotyped or uniform method of approach to urban problems is satisfactory.

It is rather significant that ministers in McHenry County, Illinois, and those in Chicago, give an almost identical list of problems, irrespective of differences in social background and local conditions. Further reference will be made to this point in the discussion of seminary training.

The kinds of problems of the ministers in the Chicago and of those in rural sections vary only slightly as far as the statistical analysis is concerned. The problems outlined by 90 per cent. of the ministers in both the urban and the rural districts are of the conventional type. Apparently environmental conditions have no great effect on the ministers' conception of their work. Increasing attendance at church, getting people to pray more, making the sacraments of the church more meaningful, creating an effective worship service, maintaining budgets (especially for benevolences), conducting the business affairs of the church, enlisting volunteer workers, "winning and holding" young people, overcoming indifference to religion—these are the principal problems as conceived by the ministers, irrespective of city or rural situation. These are institutional in nature and follow the traditional ecclesiastical patterns.

For the most part the problems outlined have only superficial or nominal relationship to the larger social and economic conditions of the communities. Of course, in the city there are often decided exceptions to the above statement, particularly in areas where churches are institutionalized. But even in these institutional churches, which are most often to be found in disorganized areas, the differences in problems are not marked, for the traditional psychology of religion and religious organization remain. Even though the ministers were compelled to interest themselves in social service activities and institutional activities, their really important problems, they said, were connected with how to get people to pray more, to make effective worship services, etc.

In ministerial problems, the urban ministers indicated the most success in making seasonal devotions more effective, knowing what to say at funerals, and making the services of worship more effective; while the rural ministers were most successful in getting the congregation to participate in the service, knowing what to say at funerals, and making seasonal devotions more effective.

In preaching and speaking problems, the rural ministers named as their most difficult problems: delivering effective evangelistic sermons, planning a preaching program to cover a wide range of needs, and preparing and writing a sermon; whereas, the urban ministers found most difficult the planning of a preaching program to cover a wide range of needs, preparing and delivering sermons to children, and discovering and utilizing everyday community problems for sermon material. This last-named was an activity in which rural ministers were quite successful; while the urban ministers found no difficulty with preparing and writing sermons.

In pastoral problems, the urban and rural ministers were essentially in agreement upon their difficulties and successes.

Of the administrative problems, it may be noted particularly that the rural ministers found their greatest difficulty in getting more people to give and in increasing budgets for benevolence; whereas the urban ministers were least successful in fitting outside programs into the church, finding useful activities for workers, developing efficient volunteer workers, and getting business men to share in budget planning.

As already indicated, the interviews with urban ministers were more detailed than those with rural ministers. These included the minister's vocational life-history, showing how he happened to select his profession; his training, background, and experiences up to and including his present pastorate; his views of his present situation; the ways in which urban life had modified his views; the ways in which his training had been useful, and so forth. In the case of urban ministers, questions were directed more particularly toward problems of pastoral work and work with individuals.

#### PROBLEMS IN WORK WITH INDIVIDUALS: DESCRIPTION AND METHOD OF TREATMENT

The statistical analysis for both rural and urban ministers has indicated that considerable difficulty was encountered with pastoral problems and in dealing with intimate personal problems, such as knowing what to do with people who had violated the "moral code." It has also been noted that the ministers generally believe that they received the least help from the seminary in learning methods of dealing with such problems.

More than half of the problems of pastoral and other types of work with individuals grew out of family situations—maladjustments between husband and wife, between young men and young women, between parent and child—and for the most part the minister interpreted these as involving "moral issues."

The illustrative cases were selected after a detailed study of the case material on all of the ministers. They represent, in general, the important points of view and the methods now in use by the ministers in the south sector of

Chicago. They are fairly typical of the ministers of the entire city. The cases represent the usual rather than the unusual and more dramatic situations.

### *Family Problems*

Of all the problems encountered by the urban ministers, those most difficult and puzzling have been in connection with family difficulties. "You dare not take sides," said one minister, "for then your ability to do anything with the case is lost. And in most cases both parties are to blame to a certain extent and won't see farther than their own wilfulness and stubbornness lets them!"

A long pastorate seems to be necessary if the minister is to gain confidence to the extent that people will bring to him significant problems. Rev. A is an excellent example of this type. This minister never completed a formal theological course, having had two years in college and approximately two years in a seminary. He is now past sixty and has been in his present pastorate for thirty-five years. A non-fundamentalist in theological views, he serves one of the largest and most important churches in the city and is perhaps one of the ten best-known ministers in the city. He is very critical of seminaries and believes about the most important thing they do is to "give the student the prestige of having attended one."

Rev. A reports the following case:

"I had a woman come to me, a woman who had three children. The oldest child is in the high school, 14 years old. She and her husband were married 16 years. She was telling me she couldn't get along with him. She was very unhappy. After I had talked with her a while, I said, 'I'm not going to talk with you any more unless you bring your husband with you, or unless he comes to see me.' So she did bring her husband—fortunately, he was sport enough to come along—and I got them to each tell their story in the presence of the other; and it was a strenuous time, believe me! I said, 'Now you tell me your story, and then your husband can tell his. Now don't deny and don't contradict, and don't argue. Don't get to quarreling. Just let her talk.' First he would flare up and start denying things that she said, and then when he was talking, she would contradict him, and I would calm them down.

"They took about an hour. Then I took their two stories and showed where they converged and where they diverged; and then I would submit that to them, and say, 'Is that right?' and with slight modifications they would say that was right. Then I said, 'There is only one thing to do. Your home is all smashed up. You might just as well get a divorce—unless you do one thing. Put down a line, for today, and never refer to anything back of that line again. Let the dead bury their dead; and from this time, love one another and trust one another and respect one another.' And I showed them the advantage of that, pleaded with them, prayed with them, didn't let them promise too soon. There were some

relatives in on it; and I told them what he should do about her relatives, and what she should do about his relatives. Both cried, and there was quite a miserable time. Of course, I brought up the subject of their children. I always do that where I can. Then I stood up and I pulled their hands together and said, 'Now I am going to remarry you people tonight.' Then I asked God to strengthen them and help them, and bring them closer together.

"Then I said, 'It is customary to kiss the bride, and the bride is pretty enough to kiss, and I am going to kiss her, and the groom, too.' So I gave each of them a pastoral kiss.

"Then weeks went by. One of the things she had agreed to do was to move away. She hadn't wanted to and he had, to be closer to his work. They made a special trip to Chicago and came here in time for the evening service—they didn't get here in time for the morning service. I saw them at the door and they were both as happy as kids, and both looked ten years younger, and looked happy and composed. I was at the door and grabbed him, saying 'How are you getting along?' and he put a \$5 fee in my hand. I didn't want to take it but he said, 'That is the wedding fee. We were never really married until that night at your house.'

"When I sense a bitterness in a woman's tone, if she is bitter or sarcastic, or if the man is, I take it up with them right away. This is the thing that I take more interest in—getting in ahead of that bitterness; and I seek in a circuitous route to get in on it. Sometimes I invite them to my home and have dinner with them both, and have an excuse for taking the wife out for a ride, going to make a pastoral call, and getting away in the machine, where we are not interfered with by telephones, etc.; and then gradually I get around to these problems of domestic life. Sometimes it takes three or four calls. When I get around, I just point out the trend—'Do you want that to happen?' Usually at that stage, they don't want it to happen. It has been a great joy to me to have husbands and wives fall in love again. I don't find the triangle much in church life. It is not another man or woman so much as a temperamental affair—lack of common interests. The whole thing is common interests. That is the big solution—a common purse, and common knowledge."

Rev. B has been in the pastorate twenty-five years. He is a graduate of both a college and a theological seminary. He reports the following cases:

"I had been in an eastern parish three or four months before I noticed that two people—an elderly man and his wife—came to communion, and found out that they were not living together. *They were grandparents, and their families were in the church.* They were not living together, and yet they were coming to the altar. The people in the church advised me to let the matter stand as it was; but I said: 'Those two people are under the condemnation of the Word and at enmity with each other. I have got to do my duty, not for the church so much, but for Christ who is head of the Church.' In that way the congregation knew I was not a hireling—not the servant of the congregation, but of Christ to the congregation. I finally got those two people to meet with me and we discussed the

matter. In the end there was a reconciliation. I have never failed yet in a reconciliation.

"Then there was this man who was going to commit suicide. I stayed with him all one night. I reasoned with him, pleaded with him, prayed with him, appealed to his duty to his family, to his heroism, called him a coward, and a quitter. I walked home with him, talking in indirect fashion all the way to undermine his determination to destroy himself. That man is still living; and now he would like to live forever."

Rev. C relates the following typical problem:

"*We have many problems.* I have been here for seventeen years; and naturally a man that has been seventeen years in one parish—you get a good many very intimate problems. I suppose we get almost every type. Here is a résumé of one week of my work:

"First there came to me a young woman whom I had confirmed about five years ago. *She had a very unhappy home life.* The parents were anxious for her to have an education, and they wanted her to have a musical education; but they were very austere, and she wanted to leave home. She married a young man who lacked capacity. I suppose it was the first fellow she met, and the first fellow she had, and he of course is not able to earn over \$15-\$18 a week. He is not intellectually deficient, but he has had no schooling, and he does not have a personality that will make very much. She had dropped out of the church for some time, until she was going to become a mother, and she came to me frantic, because I always tell my confirmation class that if they are ever in trouble I always want them to come to me; that we know not all of them will be true to their vow. So we gave her hospital and medical care, and the baby was born.

"Another woman came to me whose husband has cancer, and will not get well. She had a 12-year-old boy. We got her a position where she could keep her little boy and got medical help for the husband.

"*A young husband, with nine children came up.* He was out of work. His father had been a very active member in the church. They always had been in very moderate circumstances, but lived nicely, had high ideals; he was a very high type. He was a carpenter until he fell and injured his legs and hips so that he could only run an elevator. But still they kept things nicely in the home. *This boy got out of the group and married a young woman* who ran a shiftless home for him, and she was very shiftless herself. They had nine children. The grandmother—the mother of this young man—called me. The boy had dropped entirely out of the church. He had got a notice to vacate the little shack that he was living in. *He had threatened suicide,* and to take the children with him. She wanted to know if I could not do something, so we took it up with his landlord, and then got him a position. I think he will be very happy, and is permanently located."

### *Parent-Child Relationships*

"A minister who is warm-hearted and sympathetic," said one of the men, "will have flow through his hands pretty nearly all the stream of life. He

won't miss many drops." Some of the ministers indicated that the majority of their problems were youth problems—difficulties revealed to them by the parents, or confided by children themselves, and sometimes reported by friends or neighbors. Methods of dealing with these cases vary; for, as one pastor said, "Every case has got to be handled in its own way. In these things, I always feel quite futile, because to be brought in at the tail end of a boy problem, not having known it right along, is likely to make attempts at adjustment pretty superficial."

The following case illustrates the attitude of a younger minister. This man has been in his present pastorate only two years, but has within that short time become a father confessor for many of his parishioners. He serves an Episcopal church in a fashionable neighborhood. He has had the regular three-year seminary course with B.D. degree, is liberal in theology and represents that very small minority of ministers who attempt a clinical approach to work with individuals. He reports as follows:

"This week I had a boy who had been out of school for two months, unknown to his mother. All I could do was to point out underlying causes and emphatically caution the mother against reactions on her part which would be natural, but would be bad, such as nagging and prying into the boy's affairs in the wrong way. In this case, I advised a conference with the probation officer of the boy's school, pointing out that back of two months' truancy there must be either a ring that he is traveling with or a place where he is loafing; and I asked her not to be satisfied with the effect but to look into the cause. I had a talk with the boy and at the end advised that he be put into a technical school instead of high school next year. Oftentimes, in the case of a boy where there is patently a need of male influence, we can relate that boy to groups and individual men, and we try to make friends with the boy personally.

"Young people do not bring their sex troubles to me very much. The young people, in my judgment, would be very unlikely to come to ministers with their troubles. I think they are convinced that we would misunderstand them, and I think they have some reason for feeling that we are tied up with an antique sex attitude; and so long as they feel that, they are not going to come to us. Now when parents come with children's sex problems, that is another matter; and oftentimes we find ourselves, in a very embarrassing way, thrown with the child against the parent. Of course, I had a great deal of that downtown in my former parish."

Here is another example of a conservative minister who has been in his present pastorate for more than twenty-five years. His method is more individualistic. He knows practically nothing about modern techniques of social research or clinical treatment. He says:

"One thing is the interpretation of parent to child and child to parent—getting young people to appreciate their homes and getting parents to appreciate

their children and see what there is in their children—to awaken an expectation of the best things, and a very great liberty in all things of life.

"I have two very interesting stories, which are more or less always on hand. The mother of a boy of 19 complained that he was out very late at night, and worrying her to death. So I said, 'Do you sit up for him?' 'Yes, I do.' 'And you let him in?' 'Yes.' 'And you scold him?' 'Of course, I do.' 'And you cry?' 'Yes, I cry.' Then I proposed this plan to her. 'Now you stay up for him next time but be all fixed up, be just as pretty as you can. Instead of letting him go to his room with "Good-night," take him into the parlor, and say, "I have an apology to make. I have had very dark suspicions about you. I don't know why. I have never had anything to justify this. I think it is awfully foolish of you to get in so late; it will probably ruin your health, but I'm not going to scold you and I'm not going to worry about you any more. Here is a latch key. I am only asking that you kiss me good-night." When you do that, let me know what happens.'

"She was not then a member of the church. She came back, and this was her story: 'Pastor, I did just exactly what you told me to do, but I couldn't go through with it. My boy and I broke down and cried, and he said, 'Mama, your suspicions are all justified.' He slipped down off the chair and buried his head in her lap, and said, 'Mama, do you suppose God would forgive me?' Then he said, 'Pray for me.' He threw that latch key on the floor—said, 'I don't want it. I don't need it. I'll never be out late again.'

"This shows what can be done with the right approach. Here the parent and child have come together in terms of their religious life. There is a higher loyalty to God and Christ."

### *Problems Arising Out of the Violation of the Moral Code*

With only an occasional exception, ministers do not take a clinical view of situations in which the moral code has been violated. They approach the problems from a very strict standard of right and wrong. The following cases represent the point of view of at least three-fourths of all the ministers who passed judgment on such cases:

Case I: "I get a good many cases of young people who have lost their heads. A boy wanted to talk to me. He came to me and said, 'I can't pray any more and I am teaching a Sunday-school class. Everything I do seems to be knocking against a stone wall. I don't seem to have any contact with God.' I asked him, 'What have you been doing?' He told me the whole story, how he had gotten a girl and thought that she was pregnant. That was the reason that he couldn't pray. We got a doctor on the case and found she was not pregnant at all. This boy said he had lost his faith; and in reality he had been immoral. You have to get to the base of the case and get a confession.

"I have a boy who stole from me. He belonged to my church. He was a brilliant boy. He had stolen a lot of books, among them a Hebrew Bible and a book on metaphysics. Later I found these things all wrapped up in a gunny sack on the porch. He had returned them. The mother, in protecting her son, was in-

volved, and said she would kill herself if I prosecuted. I noticed this family coming to church more than before. By pressure from the outside, things got out and we got a confession out of the boy. We avoided any trouble with the police. The boy had been in a gang that was stealing. . . . He had been very sick for a year with a consumptive throat trouble. I did not care about the loss, and going to his mother, I insisted that he confess.

"Some of the men in my young men's class are drifting away. In fact, one of the men on my board of deacons was found gambling."

Case II: "I turn up unbelievable problems of immorality—where people who are seemingly responsible come and tie up with the church. I had one very distressing situation. There was a woman who was in the church, who was actively engaged in church work, and I discovered that she was kept by a rich man in the city. She had been married and had two children and now had no means of support. It may have been an unchristian thing to do, but I asked her to leave the church and the community. She did not say that she would give up her kind of life. There are those delicate problems that come into a church that never get into statistics. This woman had been active in church work, everybody liked her, and thought she was a fine woman. I discovered the problem two months after I arrived, and got rid of the situation in three months."

Case III: "I have served both city and rural churches; and you get many more problems in a city church than in a rural church. *My general method of procedure* is based on the fact that every case requires careful thought and handling. I use a little common sense first of all. It is generally a *question of morals*, and I use common sense first of all. Then I apply as much as possible the principles of Jesus; and when they are really Christians, they generally respond, when you use those principles.

"I had a young man, a member of the church, who was keeping *company with a married woman, also a member of the church*, who was not living with her husband. I went to the young man, and told him his mistake, and told him he should stay away from her if he loved her, as long as she was undivorced. He didn't do it, and the result was that I refused to marry them. That opened his mind and his eyes to the situation.

"I had another case, which is almost too terrible to repeat. *A young man and a young woman joined the church*. I knew nothing of their past. I discovered later that the young woman had had a child who died; but the father of that child who was then a member of my church, though not when it happened, was her step-brother. The other man later became her friend and married her. I had them in my study, with her parents, and one member of my own board, and the two guilty ones made their confession. But this thing was absolutely kept secret. Both of these people manifested their deep sorrow for their past sins, and repented before God. After the manifestation of real repentance, the thing was forgiven and forgotten, and none of my people know of the seriousness of the situation."

Case IV: "I had a young man come who is from a very good family in our church—a college boy. He had got out in bad company, and he came here and

asked me for his birth certificate. As soon as he did that, I knew what he wanted it for, so I said, 'What do you want your birth certificate for?' He opened up to me, and said, 'Pastor, I'm going to be married.' He had no job and was not quite through with school. He had to quit this year to get enough money to finish. He said, 'I am going to marry a Catholic girl.' 'I tell you—I must get married. It isn't as I hoped it would be.' So I suggested that he tell his father and he said that he would rather die than tell either his father or his mother. 'This is not the way I wanted to do it at all,' he said, 'but there are only two avenues open.' So I said, 'I think you are doing the right thing.' He went into quite minute details. On account of her religion, they had to be married by a priest. He had told her father and her father had agreed to keep her in his home, so naturally they had to do as the father wished. The parents don't know it yet. They had a daughter who is having trouble with her husband; and I didn't feel that I could divulge the boy's problem to them since he had told it to me in confidence."

Case V: "One fellow came to me with the *proposition that I marry them and date the certificate back three months*. The case was rather complicated. They had wanted to be married some time before but had met opposition from the parents on grounds of the fact that he was getting so little for his work. He made a complete confession to me. I know the boy, and have been following his activities ever since. I would not date the certificate back; but they got married. The girl had wanted an abortion performed. I counseled them to go ahead and get married. I persuaded them to take it before God and I told them to pray and renew their faith in the Almighty. I had a very fine talk with them. It was just *not honest* to date the marriage back."

### *Methods Used in Dealing with Problems of Individual Adjustments*

#### Strict, Legalistic Interpretations of Moral and Religious Code

Methods used in dealing with problems vary with the personality of the minister, his denominational tradition, the seriousness of the problem, and the particular community attitudes. Many of the ministers have set ideas with reference to right and wrong; and for this type there is no middle ground, as is evidenced in the following cases:

Case I: "I don't believe in divorce, except on one ground, as a priest of the Episcopal church, and I try to help people to see that there is no such thing as what they call an unhappy marriage, to see that part of their Christian life and Christian training is to meet issues as they would do in business, and accommodate themselves accordingly. If for any reason a man can't live with his wife, it is up to them to make it possible. If a man has such a bad temper that his wife can't live with him, it is up to him to put it right. I can't say of my success, because in my experience, they come and go and as a rule they have not been members of my own church.

"Everybody is more or less different. I question them, and try to get to the bottom of the thing. As a rule, I find these people hold back more than they

give. If they told you quite frankly, you could help them more. Everybody is always in the right, remember. The person whose story you hear is in the right, and the other person is in the wrong. They don't want you to tell them what to do, but would like very much for you to tell them that they are perfectly justified in the method they are pursuing."

Case II: "I have three or four problems with younger people between 18 and 25. We really have been very fortunate along that line. We have not had a good many serious problems within our group. I suppose I have six or eight of what you might call personal problems a year. I was thinking largely of the young people—we occasionally have mothers coming in with their children's problems. But these things come to us; and we quickly think them through and then don't stop to count them. I can't just call to mind any outstanding problem in recent times.

"I have practically no contact with the community. I go into my own group specifically. We are not narrow-minded, but we believe in the game of attending to our own business largely and we have a corps of workers willing to follow this program. We try to be so busy with our own program that we do not mingle very much with other things.

"Of course this unemployment is striking us pretty generally. But just offhand I would say perhaps the greatest personal problems coming to me deal with divorce. I am very strict on that. I have had quite a number of people in the church come to me for the wedding ceremony who were divorced before; but my principles are against it. I have always felt that if you have a principle, you live up to it no matter what comes. We have quite a number of cases of people that were attending the church from the outside and then decide to come in for the ceremony. When I'd discover they were divorced, well they were through! I have had as many as four or five a year of these.

"Within our membership there are about a dozen weddings a year; there are more funerals, because I have more outside funerals."

Case III: "People do bring their problems to me. That is what a minister is for. I find my answer to their problems in the Scripture. You have two things—the sin, and grace. If a man doesn't want to repent, he is a heathen. If he does, you have only to turn to the Bible, and there you find your answer.

"I have a German book dealing with the 'cure of souls.' All the problems that we have mentioned as hypothetical cases, with which ministers often actually have to deal, are answered in that book."

### Less Emphasis on Religion in Adjustment Process

A minority, representing not more than 20 per cent. of the total, would not "ram religion down their throats." The greatest number of personal problems of these ministers are with cases in which moral codes have been violated.

Case I: "I get these moral problems every day. You see, we are in the center of the city here, and there are scores of people I don't even know. The other

day I said to a member of another church, 'Why don't you go to your own pastor?' 'Well, he is not quite human. He is not quite sympathetic.' You find cases like that, and sometimes they don't want to talk to their own pastor because he knows them personally. It is a kind of a Protestant confessional. They come here from all over the city.

"The social agencies send them here. The governor's commission used to, and now the social agencies send them. That is a puzzle to me. You have to move carefully and encourage people to tell you their whole story. There is your problem. You can only get the whole story by indicating that you can be entrusted and that you are sympathetic and are willing to help. I have said sometimes 'I would go to hell to help a woman.' Pardon me for saying it in this way.

"I never have seen a church in my life that practices so much benevolence and human helpfulness as this one does. I sometimes see it is doing harm instead of good—a little too indiscriminate. But there is no church like this in America, or in the world. In New York, you never get away from population, from homes. Here we are in the center, away from families.

"I do not read Scripture to people when they come to me. Once in a while a man or woman will ask for prayer; but I don't read the Bible or pray. *I don't ram religion down their throats.* I sit around there to help.

"This office next door is an employment and relief agency. There are cases that I have to send in there, of girls who have gotten into trouble—going to be mothers. Of course, you understand, there are delicate cases coming that a man cannot very well handle."

### Confessional Method

Another group is typified by the "father confessor" type of minister, who patiently listens to all sides of a story and then attempts to make an objective diagnosis of the trouble, on the basis of which he may prescribe modes of action that will remedy the situation. There are several of these ministers who have reached the conclusion that there is a need in the Protestant church for the confessional ceremony of the Catholic church. The younger men, more recent graduates of seminaries, are the most ardent advocates of the confessional as a technique. The following cases are typical expressions of this point of view and the sense of need. (Each of these cases represents a younger man who holds a church in a neighborhood of high social and economic status but where apartment houses bring new problems of adjustment.)

Case I: "More and more people bring their personal problems to me. I think that side is going to increase. That is something comparatively recent—the seminaries could not have been expected, when I went, to take care of that. The general type of the problems they bring are *broken homes.*

"I try to get the individual to unload first—get the real facts from him, and see if he is holding back something. Then I try to get the other side—there usu-

ally is another side, and if it is anything really beyond what I can do, I have suggested psychiatrists.

"I relate myself to social agencies. I consider that part of my business—to get people in touch with others who can help them. I am not a psychiatrist—I just have a practical working knowledge based upon practical experience and some knowledge of psychology. In addition, I relate myself to the United Charities, the Boy Scouts, the Girl Scouts, and the South Side Child Guidance Center.

"A good many cases of parent-and-child difficulties come up through the Sunday school and through the Boy Scouts."

Case II: "I think the Protestant church ought to create something to take the place of the *confessional in the priesthood*, only of a little different nature. In a series of weekly meetings, for five weeks, I gave out a questionnaire. One of the things I asked was, 'Do you think there should be some time each day when the minister can be found alone by the people who want to come to him and make their confession and talk over problems?' and every person in that group voted 'Yes.' One mother said, 'I think it is necessary that a pastor should do that, because the children will not tell their problems to their parents.' I have not yet done this, because I have no place—I would if I had a place in the church."

Case III: "To me, personal work is helping people when they have sickness, trouble, sorrow. They bring family troubles to me and I am glad they do. We have saved many a broken home. Our general method of procedure is not to listen to one without the other being present. We try to iron out the trouble, whether it is financial or moral, or whatever it is, using a lot of tact. We never talk to them the day it happens, when they are absolutely beyond the appeal of reason. We never send a man to a psychiatrist, even if we think his case is more than we can handle. We cooperate with the United Charities and the hospitals. The various hospitals could handle anything that comes to us; and then the United Charities—of course, we have the Christian Industrial League.

"We are related, in a certain sense, to the Y. M. C. A. and the Boy Scouts. Quite a few of our boys are over at the Y."

### The Psychiatric Approach

About six of the ministers interviewed indicated that they had had cases of neurotic people. Of the six, three serve in areas in which there is a very high rate of suicide, dementia praecox, and personal disorganization. The following illustrate the type of cases and the method. These men serve churches in the Loop area.

Case I: "I think there are a great many people that are nervous and have *nervous disorders* and especially in connection with their religious life. I was over to the psychopathic hospital the other day, yesterday afternoon, and I saw a lot. Young people are nervous.

"The business world makes them nervous. There is no occasion for young people being nervous. Sometimes they work three days in one. They get pay

for that much and work at night, overtime. A fellow goes at that pace for seven days in the week. It is just a grind that takes the sap out. Then I say that the recreations in the city are abnormal and frenzied. They don't center much in the home and they don't center much in the church. They center in the dance hall. And they don't give anybody time to sit down and meditate and settle down. I think that if someone could get some talent in getting people to get restfulness in their lives, the Seminaries could specialize on that. Get people to relax.

"I was called one Saturday afternoon by a woman and I got my wife to go over with me. I did not want to go alone; and this woman said she had told me over the phone that she had had a vision and wanted me to give her an explanation. She began to tell us different visions she had had. I tried to find out what she had been doing. She said she was only reading the Bible. Well, I don't think she got all of that out of the Bible. She was reading something else. She thought that she had been commissioned to tell the world certain things. She wrote me later telling me some of these things. They were not very clear. She was to give spiritual light on the Bible. She said that she did not expect to be like Aimee MacPherson. She wanted me to tell other people about her experience. At five, her husband came in and he was intoxicated. They had a five-year-old boy. I heard him tell the boy 'Tell that preacher to come in here.' Finally I went in and talked to him a little bit. He said, 'I wish you could do something for me,' and then he shot me a lot of stuff about making home brew. The woman explained things to me and asked me, 'Do you think I am crazy or is this a real vision?' I tried to use this method. I said, 'The difference between a high state of missionary religion and the state of insanity was not great,' and then I went into the first passage of First Corinthians and I tried to show her that religion does not explain itself in any abnormal way, but in a normal way. Now I have not been back but once. They really had very little connection with me. They have been in the church once. Now it is that kind of people that have those peculiar religious experiences. I encouraged them to go to their church over there and I told the minister my experience with them.

"Now here is my experience. People have a certain amount of religious feeling and they have cultured it in church; but if they don't make any arrangement that way it is liable to burst out in some abnormal way. Now that woman had enough to make her crazy. She just brooded on it. I find a lot of people that tell me they pray regularly but never go to church. I don't know whether that is true or not. I think that is a great mistake. A mistake for them not to go to church. I don't think that a fellow can keep his religion unless he worships with his fellow men. He gets peculiar.

"If they would get away from themselves and their little group, it would combat this spirit of nervousness. They need the right idea of prayer and of confidence of the truths of religion. I find that Chicago people don't have much confidence in movements for God. And there is one thing that you have to be fighting for. There are a lot of people that don't expect that things we put on in the church will amount to anything. It is a practical skepticism. They make no effort.

"There are a lot of people who drink. Of course, that is more apparent than some other problems. I don't know that it is the biggest problem of the church. The problems are indifference, nervousness, disorders of nerves, loneliness, failure to practice helpfulness, and drunkenness. It is very hard for a young home to get started, from the financial point of view. That taxes their ability to get along and meet it. It influences the other problems. I would say that if some real information could be given that would be a guide to young married people, that would be a good thing for the seminary. I do not know but what that would be as near the center of the problem as anything.

"Then there is married life and the technique of dealing with abnormal people. I don't think the same conditions are in the country. We have had some experience here with people that are drunk. Family life is a very different problem because there are a lot of young married people that don't feel they can afford to go to church. It is a problem of making and keeping contact with them. I believe that the resources needed to deal with people the church *has* right now. These problems have been solved best where people have not been conscious of the scientific state of the problem but are conscious only of the mental and emotional solutions."

Case II: "Human contacts play a very large part—people that I have never seen, and that probably go to nobody else.

"Nervous problems are the major types of my problems; and there is nothing on earth that will cure them after medical treatment has been given—nothing except religion. I always insist upon their doing what the physician asks them to do; but I always reinforce that with this other thing.

"We get into the background. In nine cases out of ten, what they want to talk about is religious reality, some phase of it; and of course I would have to treat them as a physician would treat them from a body standpoint. I simply approach them in a very definite way with reference to soul, faith in God, Christ, what prayer can do. I point out to them the creative power of prayer in life. I have found it has worked as nothing else will, even the doctor.

"In some cases I follow these up. The woman whom I just talked to is very brilliant. She was a victim of asthma for years. One day about four years ago, I read a letter from a patient from Oakdale. I had been out there to see him and something closely akin to a religious recovery had taken place. And I read an extract from this letter over the radio. This woman who had had the best things that medicine can give said, 'I'm going to be the next one!' This was in the nature of a conversion experience.

"I think that was about three or four years ago. From that day to this she calls me every once in a while. Her husband is a trustee of Central Church. He said something happened to her, he doesn't know what it was, but it absolutely has changed her. He believes in it down to the ground.

"There is a great field here for psychology. You have to know how to work it. It will probably be one thing a minister is to learn; but he will have to learn it out of the laboratory of life itself.

"No doubt about it, but that is the old type conversion experience. The

people of a generation ago would pray. You can't put anything in its stead. Some people come to it through the years. As the Master said, "The wind bloweth where it listeth."

"My major work is with the nervous and the mentally sick. And then my emphasis is always on the sermon. We have one of the finest choruses in the country—at least, we think we have—but the emphasis is always upon the sermon."

Case III: "Individual problems, of course, constantly demand my attention. I find religious neurotic problems; that is, I think every seminary ought to teach a very definite course in psychology and psychoanalysis and psychiatry; and every preacher ought to have a definite knowledge and a technique to deal with that. But it ought to be a technique which is shot through with spiritual understanding. I mean that life fundamentally—you haven't covered all of life with the body and brain; there are spiritual reserves to life which I consider fundamental in all life. The world is spiritual. We don't know where the spiritual ends and the material ends. The scientists like Eddington and Millikan are all beginning to come out and say we see that science is merely descriptive. What it is describing has the spiritual element. I am talking in old terms. I might say God and all that that connotes. It is difficult to describe it, but it transforms."

#### Sense of Futility in Attempting Readjustments

A hopelessness in dealing with family situations is expressed by several of the ministers who have found it futile for the most part to attempt to remedy the maladjustments. It is perhaps not accidental that several of the persons holding this point of view were older men. The following illustrate the point of view:

Case I: "In regard to personal problems, the minister has to establish a kind of clinic. I don't think the seminary ever touched it. A man has to feel his way along it. I don't think you can teach it in specified terms. You have to sense them and feel your way along. A lot of ministers can't do it—it calls for a specialist.

"It is exceedingly difficult. I don't think the seminary touches that even today.

"I have not had any cases calling for psychiatric aid. Most cases are purely *domestic difficulties, and financial. I find the domestic problems impossible to patch up when the rift starts*—a thousand things contribute to it. Divorce is easy, and they don't take your advice at all. If they would take it before they marry—but they always wake up and the thing is done. My church visitor is very fine. She has known the young people of the church for years—she has watched them grow up and get married, and they come to her for help; but I have never been able to do very much, except tell them what I think is the right way out. There again, the seminary does not help."

Case II: "Psychology and psychiatry are worth while, and worth developing to the fullest extent. I have some problems requiring knowledge of their use.

I have helped some of my people by my knowledge of human nature. When we get the ordinary *family troubles*, unless the minister has been very long on the field, and has seen the family grow up, they have gone on too far for the minister to have much opportunity to help. One case I had involved moral degeneracy. I plead with the man and got his firm to hold his position, and he has made all the gestures and motions of reformation. I find that the trouble with reformations is that the repenter is not filled with the Holy Spirit."

PASTORAL PROBLEMS

*Routine Work*

General pastoral work is the most time-consuming for a large number of the ministers. Problems here have more to do with the mechanics of calling than with more basic human issues, either individual or social. Cases I and II illustrate this type of problem.

Case I: "Recently my major personal problems have been a matter of physical necessities—that has been true for the past year or so. A pastor here does not mean as much as in some other place. They want you to christen their babies and bury their dead and marry them; but as to their own individual soul life, there are not many who come. *Most of them who come for private conversations and conferences are habitual drunks. We have quite a lot of that.* In my former parish, our good families did come with their own difficulties and troubles—people that were really in trouble and wanted to get out.

"Young people don't come to me with problems of sex as they did in other places. *I don't think there is as much here.*

"We work with the physical director of the Park. He is a good fellow—not strong on religion, I think, and rather hardboiled—a good fellow for this community, and they have got to toe the line. They used to tell me, 'You can't put on anything in the way of suppers—you can't make a go of it without a boxing or wrestling match.' That is not true. He has the boxing and the wrestling over there—we have basketball, volleyball, etc., here. There is no feeling of rivalry. Each one says to the other 'You do everything you can for the community.'

"We are very friendly with the settlement. As for the Y. M. C. A.—about all we do with the Y. M. C. A. is with the college. Whenever we want a semi-professional referee, they send us somebody at a nominal fee. Any way we can refer back and forth, they are glad to do. The Y. M. C. A. has charge of the pictures that we have every Monday night during the summer. I really wouldn't have to be responsible—they have the pictures out on our lots—but I'm generally out there. If anyone gets hurt, we bring him into the parsonage, and Mrs. ———, being a nurse, takes care of him until the doctor comes. One difficulty comes in—the pictures start at 8:30 and the kids come at 6:00; and having to wait so long, they're likely to get restless."

Case II: "People bring me mostly family troubles, or family quarrels. I have taken care of these quarrels by reading Scripture. I think it is the long experience in the ministry that has helped me more than anything else. If you

could get the right professor in the seminary to train ministers in helping people, it would be all right. We had practical theology and we had a little of that—at least, we had a start in that.

"I firmly believe in the biblical text that the Word of God is the truth. I believe in the Bible myself; and I think the only way that a minister can have real success is that people feel that what the pastor tells them he believes in himself.

"I make many calls, but I expect people to let me know. Sometimes people think that they have to call a doctor, but a minister should know himself. But I have announced it time and time again that they have to let me know; and when they do, I know I am welcome. I was called out night before last at ten o'clock in the evening, and she called me again last night.

"I read a Scripture lesson, and talk to them, and pray with them, talking about the Word of God.

"I just said that night before last I was called to this woman, and last night she called me again. She had such severe pains she had to have something to give her strength, and she confessed to me, 'My only help is the Lord.' If a minister comes into a sickroom and greets the sick man or woman with 'Let not thy heart be troubled' or 'Come unto me all ye that labor and are heavy laden and I will give you rest'—the Word of God is His power. If I would come with Shakespeare or Schiller, or Goethe—that wouldn't do any good; and I can say that to any young man on the field, and it is so important that the minister has to have a good deal of Scripture that he can repeat from his mind. You can't always look through and find any appropriate word in a minute, because sometimes you come into a sickroom, and the sick man or woman is in such distress that if you would search around and find a verse for this particular case, that wouldn't work at all."

### *Charity Problems*

As a result of the present economic depression, ministers have been forced to deal with financial problems of members of their parish that in normal times would not come to the attention of the church. The following cases represent typical problems of this sort; and the minister's attitude toward them, as well as his method of treatment.

Case I: "One of the sore spots in our theological training is that we do not have more practical studies concerning the problems that we meet in the ministry—in fact, we have very little of that. Just this morning, I had a woman call—I have had several girls come to me, and men out of work; but this woman wanted only to get some work for her husband, and shoes for her children. So I asked her where she was telephoning from, and she said, 'From my home, of course.' So I said to her, 'Do you mean that with your husband out of work, you spend \$2.70 a month for a telephone?' So I knew I hit a sore spot, because she immediately gave me all sorts of apologies, and said that they had to have a phone in case her husband was called for work. Now you know that wouldn't

happen more than twice a year, and the neighborhood stores are always glad to oblige in a case like that.

"She also told me about her sister living in a little room with five children. Her husband had died, and she complained bitterly because her sister had no food. So I said, "There is no excuse for anyone in Chicago going without food, because we have the United Charities, and they are only too glad to give you food. She said the United Charities had been rough, and had only given her half a ton of coal; but I don't believe that. They will treat you decently if you don't demand too much.

"There is another new wrinkle now. Men have been coming around at ten o'clock, and asking for enough money to get a room for the night. I usually send them to the coal yard—one of our members owns a coal yard, and he puts them to work for a few hours so they can earn a few dollars anyway. Then we pay part of the expenses to keep them busy. This young fellow I gave twenty cents to and he looked at it contemptuously. I told him that I had from twenty-five to fifty calls a month for money, and gave anywhere from \$5.00 to \$10.00 and if he didn't want the twenty cents he didn't have to take it and I put it back in my pocket."

Case II: "At the present time I have touch with the effects of unemployment. We use our fellowship funds and help out with people that way. There is one family, an old couple, and they have a son living with them for four years, and he is out of work, has been for a long time. He was quite worried about them, to distraction. He looked for work for months and months; and I think it was last summer they had to store their furniture and he went to live with a sister. But finally he got odd jobs and they got a little flat again. Last fall he came to me and said that unless they got money they would be out on the street. I saw to it that they got money. Then at Christmas time there was one of the men in the neighborhood who asked to whom he could give Christmas baskets. I gave him the name of this family. He took the basket over and got acquainted, and the result was he found a job for the boy. The very fact that it is work, though it is the hardest kind of work, makes it possible for them to pay bills and has changed the atmosphere. People that old have an old-fashioned religious outlook and maintain a position that things will go along all right if they trust in God; but they meet distress just the same. In cases like that, where we have not been able to do anything, the best service we can do is to encourage the people to hold on. If they don't hold on, it means shipwreck. When it comes to religious problems you have to keep up morale.

"In depression, of course, some people don't weather the depression spiritually. There are suicides. There have been a number of cases of helping people like that. There was the case of a young couple with three children who came to Chicago here from Tennessee in an old Ford, with the idea that they could always get a job in the big city. I gave them money to get back to Tennessee. There is the religious problem of how to meet these hard conditions.

"My method of meeting these problems is to give them the facts and advise that trouble comes to everybody and that the main thing about trouble is how

we face it. That those who simply give in to it fail; but that folks who will face up to it will often come out all right finally."

### *Problems of Religious Adjustment*

A minority of the problems brought to the attention of most of the ministers is that of religious difficulty. Some of the ministers claimed that their major problems in work with individuals were those of readjusting the attitudes of people who had religious difficulties.

Case I: "Last night I stumbled into a fundamentalist family from Buffalo. They were up against the problem of evolution. These people came and signed one of our visitor cards. They were undecided where they were going to go to church. They believed in the whole Bible. I wanted them to know the whole truth before they entered this church. I took occasion to tell them what our church stands for. I was not going to have them come in under false pretenses."

Case II: "There is always present the problem of faith, especially among the young people. They clash with the way science has taught and their basic faith in Christianity. I think that true science, without question, and true religion, are easily reconciled, and that a little learning is dangerous. Our sect is made up almost entirely of college graduates.

"One young man was given the assignment on an article in some magazine to trace mankind to fish. I don't know what emphasis his belief had on that. It unsettled him."

Case III: "All the problems brought to me are spiritual, moral; and there are others that are domestic. Husband-wife problems—peace in the home perturbed, which in turn perturbs the peace in the church. The way in which I have combatted this is to ask for faith in God that He may help them, to talk personally with them, and to make use of prayer. I ask them to make use of prayer in the home. The majority come to me with problems of difficulty in understanding the Bible, and as to how to save themselves after death. Some think they can save themselves after death. They don't seem to understand that this life is to enjoy. I use the parable of Lazarus, and the story of Christ with the rich young man. There is more than that which is seen in this life too. I make use of the last words of King Solomon. Of immorality we have had some cases. We throw those people out of the church. Immorality arises from the fact that there are many more men here than women of our race. The men come here to work."

### PROBLEMS OF ORGANIZATION AND ADMINISTRATION OF THE PARISH: MEMBERSHIP, FINANCE, AND ADAPTATION OF THE CHURCH TO THE COMMUNITY

Problems of organization and administration were mentioned by many of the ministers. The changing city condition was, as the ministers saw it, responsible for the situation. The problems, however, were mostly as indicated in the statistical summary, how to keep up attendance, membership, secure the budget, acquire new equipment.

Case I: "I am confused with reference to the future adjustments that Christian movements should make. I am conscious that the great social upheavals in Russia, China, India, and the consequent readjustments practically and socially, are going to profoundly change the structure of these nations in the next few years. This is going to compel the United States to radically readjust. Just what religions ought to do in this new era I am not sure; but my desire is to promulgate the kind of program which in some way will take account of our present changing world situation, and help point the way to a more intelligent and religious adjustment.

"I am, at the present time, in quite a dilemma regarding how to plan my church work. The 1930 census statistics showed a decided loss in population in this community. The community is in a period of transition. Our denomination in the city of Chicago seems to be dying out. The methods that have been used appear to have been a failure. We have four plans in mind, at the present time.

1. "One would be to go downtown, rent a theatre, establish a liberal church, broadcast, and make it a preaching center.

2. "Organize a downtown church and organize units in different areas throughout the city, these units to meet in the homes of the members.

3. "Keep the present church as a preaching center, and build up other points in more promising communities.

4. "Stay by the present church, and get a larger endowment.

"For thirty years I have been a student of population movements here in Chicago. I am conscious that this community is in a state of transition, and that this, without adequate endowment for the church, will mean ultimate failure."

Case II: "I am very depressed regarding the finances and future of this church. The congregation was supposed to pay me \$2,500 a year; but on account of the depression have not been able to do this. I have been in the church for two years and believe that I have a 'very good' hold on the situation.

"I think that it would have been much better for three or four of the major denominational churches in South Chicago to have united in order to form an institutional church; but the Methodists came in and made a raid on the business men trying to institutionalize their own work, and hence made it impossible. Too, divergence in theological opinion and differences in economic status of the membership would have been barriers toward a merger of the groups.

"I hope my church may be able to support me. I am now seeking aid from the missionary society. I believe that my people are now more in need of counsel and encouragement than ever before, and I hope that I can stay by them."

Case III: Many problems arise out of the fact that urban populations are unstable and highly mobile. The following interviews illustrate this:

"The principal factor is the instability. There is a very definite trend in this community for people to move south. I think one of the major problems is how to deal with the individual and the family in the city apartment-house area who wants to be *anonymous*—not identified. He does not want to be discovered. They come here and know the church is here, and come once or twice a year, but don't want to be identified. Their refusal of responsibility is one of the big

questions. In the country they would be pulled right out; but here you cannot reach them.

"My method of attack on these problems is through the more intimate organizations—introducing them into the life of the church. Then of course we have ushers who try to identify strangers, and people who try to make folks welcome. We have a church-membership that will try to meet people whom they don't know in the pews; but we find if it is put on a non-professional way it succeeds, while if done in a professional way, it does not. If they realize a man is set apart to be a welcoming committee, they don't care for that, and then they lose interest. Interesting the children sometimes brings in the parents.

"The membership is not influenced by the Catholics much. I think the main problem is that of the people around here going away on Sunday. They take week-end trips—really, one can't blame them. That is one of the main problems—trying to get people to come to church.

"We have tried all kinds of things, such as extra music, and have sent out cards, and things of that kind, and special invitations. In the fall, generally it picks up. This summer we are conducting a vacation Bible school—we are going to try it. It keeps the children off the street for one thing, from nine to twelve, five days a week."

Case IV: "We have a problem here in the matter of membership; and we don't know what it is. The people agree with my idea of Scriptures. There are thousands of people within three or four blocks of the church. There are plenty of Protestants—in fact, that has been the case in most of the churches that I have had in Chicago. We don't know what the problem is. We are not moving as we should; but we don't know why. People come to me repeatedly with compliments on the sermon and the service. We are a little lacking in leadership—perhaps that is one of our biggest problems—that might be considered one. Still, everybody thinks that we ought to have church services right along. I think it is the condition of the times, really. The people are fed up on the Bible—I think that is our big problem. We have got a 24-year background to overcome."

Another minister said:

"My only problem here is to build up my church. I am getting after the pastoral work, and issuing a couple of parish magazines a month. As soon as my contract with that firm runs out I am going to get a full magazine—all my own facts, except the advertisements. I have a column—several, in fact—of 'Shavianisms'; and I find people read these very regularly. I think it creates an interest. I think the fact that I can write stuff that people want to read adds to my prestige as a clergyman. Then, of course, it is teaching the didactic—I want to teach them through the magazine—teach them the doctrine of the church. For example, I have, in this month's issue, in a humorous and a sharp way both, reminded them that the church has expenses whether they are here or not."

Another type of problem is that of *church management* and *finance*.

"The first is the problem of personnel. We had an unpleasant situation that had to be ironed out. Underneath it was attitude. *Administration* keeps me from study. The church has not been able to afford an *office worker* and that sort of

thing, and the whole thing has been on my shoulders. We have had the necessity of a complete change of personnel in our workers. I have just had to bear the load and carry on; and I have just not been able to do what I have wanted to do. In these years I have been just a business administration in this concern and not a pastor."

"One of our big problems is the *financing of the church*, and the safeguarding of the finances. Shortly after I came here, I got a note for seven hundred-odd dollars from the treasurer that he had taken, and a year later our Sunday school was short about two hundred dollars. Now we have developed a very fine system here. You can't get five cents into this church or out of it without three people knowing it. We have worked out a system of finances so we can audit the books at any time during the year in less than an hour—but that is something that we don't get in the seminaries. I was in this work for 17 years before I ran on to it."

"The trouble with the Protestant Church today is that as soon as a neighborhood begins to die down, the church promptly moves out. They go out to the suburbs, where there's money. 'Let's build in the suburbs,' they say; and they do—even though the churches are often overlapping in territory. The Protestant Church ought to spend its money in a poor neighborhood like this where people appreciate a beautiful church so much more."

"I have protected my new church, not only by colonizing my people around it, but by joining with the Catholic priest and the Methodist minister in the community in a Negro exclusion program, in which we have been very successful. At present this measure must be written in every deed of land in that community. I think this is justified on the grounds that we have a right to protect our property."

#### PROBLEMS DEALING WITH LARGER SOCIAL AND ECONOMIC CHANGES

The major interests of the ministers are with their own particular group and with the activities and duties involved in conducting the program of the church. The community is secondary. Not infrequently a church in a changing area may have practically all of its members living miles distant; yet this church exists for this particular group of people and not for the community. The community presents a "problem" when it affects the continuance and success of the "regular" church. "Interest in the community," under such circumstances is more in the form of a defense. Or it may be a device to use the community as a means of building up a particular group. There are a few ministers, however, who are interested in the community (the immediate neighborhood) from the viewpoint of the welfare of the total neighborhood, as well as that of their own churches.

The following case indicates the great fear that takes hold of the Protestant minister when population composition changes.

Case I: "People own their own homes in the outlying areas, but not close to this church. We have an apartment-house area, with a quicker turnover. We have no colored in this district. *The colored movement has been to the south.*

Three years ago, when I came here, I made a careful survey because I didn't want a dead church. I wanted to be convinced that the danger was past, and in the last two years the colored pressure so heavy in the north began moving south; the next year they moved still further south. The pressure is relieved here entirely. This is a bottle-neck territory here, and the traffic has gotten by us. I am reasonably certain that is the end of the question. Three colored men bought some property on the edge of the parish but have moved out.

"We have Jews in the district, more reformed than orthodox. They are more easily assimilated. Our neighbor next door is a Jew, a delightful person. On our anniversary he sent us a telegram. But there too the tendency is to go south. So that the pressure is relieved here. We have not felt the problem."

Ministers, as the next case indicates, often join with the anti-Negro protesters in driving the Negroes out of a white area.

Case II: "Another problem in the community is the *Negro problem*. They are taking steps to see that this region is kept strictly for whites. At 48th Street we gave up a church to them altogether. They would ruin the place. Property goes down in value and everything goes down in value. We stand for segregation."

Transition areas, for most of the ministers, create problems of membership and budgets.

Case III: "This neighborhood is going through a transition. In the past ten years, the original homes and independent residences have been changed into rooming houses to a surprising degree, where two or three families live in one apartment. There is a residuum of the old element, so that the neighborhood is very puzzling. It is so unstable just now that it is hard to be very definite. This makes our membership from the immediate neighborhood highly transitory. I think that a factor in this is the student situation. A large number of students live right around here."

#### RANGE OF PROBLEMS COMING TO URBAN MINISTERS

The following cases show the variation and range of problems dealt with by the urban ministers. They are chosen to illustrate the complexity of pastoral problems.

Case I: "Most problems are in the final analysis personal. Last night I talked for two hours to a young fellow who has come into possession of three million dollars. His personal problems are terrific. First of all, the question of shall he work or not? He wants to and his family doesn't want him to. He has a job and goes to work at 7:30 each morning. Should he work and be crowding out somebody who has to work? I had my first interview with him last night at his request. An enormous number of problems come to a minister as a result of his pulpit. About the third interview I would have with him I would mention his going into philanthropic work without a thought of compensation. I would talk

about one who did that and say that most of us have to think of a living right along. I am now trying to think of some line of work for this young fellow. You can't go too fast; he isn't as old as his age—22 or 23.

"Another problem is that of a man who is old, and with his wife has made no provision for old age. They were born in Scotland.

"Here's another interesting case: A lad, George, came to our Bible school three years ago, brought in by the son of a barber. That gives you the financial standing. This boy was rooming with the barber. He was sixteen. I guess there was some sort of competition on, bringing in new students. He was born in Germany and spoke broken English. The father and mother had separated. He graduated from the high school over there, but entered the fifth-grade here to study English. He hadn't been here long before his mother left him alone for another man, with one hundred dollars and broken English. We tried to get him a job. We told the story to one of our men, a manager of Swift and Co. They started him rolling boxes, enough to pay for his room and board. He said he had made up his mind to be an American, didn't want to go back. He had been promoted two or three times. I asked him how he was getting along. He said he was held back because he couldn't write English. He had gone to a night school but had dropped out because some boy forged a love note to some girl in the class. He should have smashed his face; but instead he couldn't stand the teasing and dropped out. So I said: 'You write a letter to me each week and tell me what is happening. You tell me what the preacher says Sundays, what you are doing at Swift. I will correct it and send it back to you.' Well, I don't think I have ever enjoyed anything so much. That was two years ago. The next year he said 'I want to be baptised and join the church.' He was a Lutheran—he had no religious influence at home. I felt he knew what he wanted to do and I said to the man: 'Twenty-five years from now that lad will be heard from.' Today he is the president of the young people's group at the church. He has bought an automobile. I'll never forget when he bought his first share of stock in Swift and Co. He is about 20 now.

"So now I have told you of a poor boy, a rich boy and old folks. Now another story:

"A child was run down in front of the church. The mother was found to be living with some man, or several men. Here the minister stepped in. We got a fair settlement—all expenses and \$1,500, to be put aside in a trust fund for education. She is in Sunday school. Pretty soon she'll be ready to dip into that fund.

"Human interest problems are coming to me all the time. Of course, we have a boys' and girls' worker in the gymnasium class. Those are everyday; but these are exceptional. There were two last night, and I just came back from one."

Case II: "As someone said to me today, I am a regular father confessor. We have got an office on the second floor where I meet them every day in the week.

"First of all, a lot of my people have *domestic problems*. Some come that are on the borders of separation. Scores of times I can step in and infuse them again, and reconcile them. Young people have their problems in romance—that period of their lives—and then there are men that come with financial difficulties of

very serious kinds. Then there are men and women that have morally lapsed—tragic experiences. I could tell you some tragedies you would hardly believe. There are very few Sunday nights I don't have to stay down till a late hour.

"You have got to take every individual case—they are all different. Sometimes there is a similarity in circumstances, but the personality is entirely different. Two men came on Sunday night, each with financial difficulties, in this way—both were embezzlers. Both had appropriated funds that did not belong to them. Although the sin and the crime were the same, the conditions were entirely different. Men will come about the infidelity of their wives; and women will come and talk about the infidelity of their husbands—and the circumstances are so different. I wouldn't divulge them for the world. I have got the names of some pretty prominent citizens here; but I wouldn't give them out for the sake of my own soul."

As far as could be determined, the pastors of large and somewhat homogeneous nationality groups got a larger number of problems and those of a more fundamental nature than ministers serving more heterogeneous congregations. Many of the ministers serving in areas of high social and educational level said that few people came to them with problems, because the people were capable of solving their own difficulties, or else had a prejudice against taking them to a minister. The following illustrate this situation:

Case I: "If we have domestic problems they go to the lawyer. The priest is the last resort. I have been called in on some problems; but very very seldom. Now and then a domestic problem comes up; but the people do not look to the priest for counsel. They don't think it is his job. It is their attitude, not mine. My attitude toward people is generally that of one who is willing to listen, be counseled, and counsel."

Case II: "Well, now this is a pastorate in which people are all more or less taking care of their own problems, and they don't approach their minister with any particular problems. I suppose there are pastorates that have a constituency that does. Occasionally I have; I had a mother who was troubled with her boy. Generally speaking people here are of such a character that they are able to meet those problems themselves."

Case III: "I sort of feel that when anyone comes with religious difficulties one has to answer, not on the basis of what has been thought, but on the basis of experience. You can only be helpful in spiritual matters if you have had an experience yourself.

"We get a few cases of family problems. Perhaps I should make that sound more optimistic than it does. One sometimes tends to feel discouraged that there are not more; but one is grateful that there are some that desire counsel."

Case IV: "I think the young minister faces this problem of getting people to come to him for counsel and advice. They don't pay much attention to a young man. Older people won't go to a young man like they will to an older man."

Case V: "Most of the problems are problems of children in the homes. People don't come to me much. A large percentage of the young people go away to college. We don't get much of that in this well-to-do suburban section. They settle their own problems. They may bring them up in college. The community is changing quite rapidly. Apartments are coming in. That creates a new situation. We have not developed a staff to look up this situation. It has been all haphazard. There is a clash between the university element and another element."

MINISTERS WHO "HAVE NO PROBLEMS"

In contrast to ministers who are faced with active problems and realize the pressing need for deciding upon a method of attack, are those who, though few, consider that they "have no problems." The following cases are illustrations:

Case I: "My church has no problems. The central problem is, 'Does the minister get along with the people?' That is no problem here. It is a true statement, the blanket statement that the church has no problem. This is an ideal church in so many ways. There is no leadership problem—plenty of workers do the work intelligently."

Case II: "If you go to the Bible, you can find the answer to all your problems. Questions about administration of the finances are all taken care of in the Bible, if you only know where to find it, as are those about personal problems of people and community problems, and in fact about all the problems a minister faces."

SUMMARY OF THE PROBLEMS OF URBAN MINISTERS

When urban ministers are presented with a schedule containing a check list of problems, they usually respond by checking as most important and most difficult the traditional problems of the church. In this respect they are no different from rural ministers. But when they are interviewed concerning their problems, the result is somewhat different.

The foregoing case studies clearly reveal the fact that problems of the city minister are in part determined by the minister himself. If he likes personal counselling and is successful at it, many counselling problems will come his way. If he dislikes it and is not successful at it, then relatively few cases come to him. Thus the problems of the city minister are, in a sense, self-made. But this is not wholly so. The problems that result from shifts in the population and from other social forces over which the church has no control, are literally thrust upon the urban minister. Some attempt to deal with them, others ignore them. The minister's background and training are important factors in his sensitivity to problems as well as in his ability to solve them.

## SUMMARY OF THE MINISTER'S VIEW OF HIS WORK

The ministry, as seen by both rural and urban ministers, is quite accurately defined by the duties and activities required by denominations, which are expressed in the written law of the church or embodied in denominational traditions. It consists of preaching and pastoral and administrative work as connected with a particular denominational church in a given situation. It is parish-, and not community-centered. It is church-centered. He who knows Methodist, Congregational, Lutheran, Baptist, or Presbyterian doctrine and policies knows the doctrine and policies of the ministers we studied. Occasionally, of course, there are protests against the definition of the work by the denominations; but usually the central doctrines are not affected. A Methodist preacher often criticizes his bishop for using him as a mere pawn; but he has no basic criticism of the work as defined by the tradition of his denomination. He may want policies to be more "liberal" or to drop certain activities; but he would not think of dropping preaching or the sacraments.

The ministry, as seen by the ministers, is not a profession in the sense that teaching, medicine, and law are professions. It is a "calling." To a large number of the ministers, it is a "unique" calling; a thing that has set them apart from other men and other professions. It is as supernatural and spectacular as was the call the Apostle Paul received on the Damascus road. According to this group, this call has permanently affected their conceptions of themselves and their work; it is the authority on which they operate. Two of the most prominent ministers in Chicago described their experience, which is typical of the point of view just discussed:

(1) "I had a very dramatic call to the ministry. I fought it so long. I was a student when this very definite experience came. I had become so enamoured of journalistic work that I wanted to remain. I had a terrible time. Once the decision was made, however, it was a sustaining force. Absolutely so! Nothing on earth could take me out of the ministry unless people were to drag me out."

(2) "My call was rather novel. At the age of 16 I was confirmed and felt the call to the ministry; but, like so many, refused it. I did not want to go into that work. I evaded that part of it; but I did launch into the educational work in high school. I felt as if I could work in my home city. Then on one occasion I was preaching (as a local preacher), I felt the call of God definitely to my heart in this way, 'What, then, will I do with Christ?' It was a personal application to my own heart. I always felt God calling me. My mother had dedicated me to this service; and on this occasion I was tremendously under the influence of God; and, not knowing just what to do, asked God definitely to lead me. Opening my Bible in prayer to God, I placed my finger upon the passage—very sincerely—that I believed God would speak to me through. It was the passage of Luke 9:62—'No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.' And that was my decision. I sold my property the

next morning and put a sign on the house. I feel that although St. Augustine was a much stronger character, my experience was much like his. But I have always compared it more with that of Jonah, because he fought it so long."

One of the best-trained and most successful ministers put it thus:

"My choice of the ministry, however, was not due so much to any individual or group of individuals. I found myself beginning to long for an opportunity to preach and to perform those loving and unselfish ministries which only a minister can perform. I began to dream dreams like Joseph of old. Shakespeare said: "There is a destiny that shapes our lives, rough-hew them how we will."—something to that effect—and I think it was that power that impelled me to enter the ministry. Certainly it was not due to any success that I had in public speaking; for up to that time, I had not revealed any aptitude in that direction whatever. No, it was that mysterious Providence or Destiny that led me in the way. I do not like to refer to the ministry as a profession. It is a calling; and unless one has some of the sense of the significance of it he misses a great deal."

It is not to be inferred that all of the ministers maintained the psychology involved in a specific "call" to the ministry. Many who had earlier experienced this call, now explained it on purely psychological grounds. A minority group had decided aversions to any suggestion that they had been "called" to their work in any different manner than a physician, for example, is called to his profession. The remarks of one young minister illustrate this point of view:

"Of course, I did not have a call! I was no more called than the banana peddler you see selling bananas on the street corner. I like the work; thought it offered opportunities, and therefore trained myself for it."

But this same young man was positive that there is a "real and vital difference between religious education and public education"—a "plus" that could not be had in public schools. He believed also that there is a sharp line between the sacred and the secular in all the affairs of life. His task was to bring other vocations up to the religious level.

The foregoing discussion is particularly pertinent with reference to the minister's view of the relation of his work to other vocations in his community. It is at this point that many of the tensions are arising. The secular agencies have taken over much of the work once done by ministers. What, then, is the rôle of the minister? The ministers themselves had no positive answer to this query. There was no agreement on the extent to which the minister should take his place in a coöperative way with other professions. As far as the question is answered at all by the ministers, it is that the ministry is different from other vocations; it would be fair to conclude that the ministry, as seen by the ministers, is a higher profession than other professions, and to a large extent unique. More than 50 per cent. of the ministers

had experienced definite calls; and for this group the above would be literally true. The ministry is a holy work and ministers are, in varying degrees, either as they conceive themselves or are conceived by their fellows, holy men.

The description of objects and purposes of their work, as seen by the ministers, offers virtually the same picture. The objectives of the profession, as stated by three-fourths of the ministers, are in traditional theological language. They are more theological than ethical or social. They center in the desire to get men in mystical relation with God; to convert them; to get them to be members and supporters of the church; to build up and expand the work of a particular congregation. Differences here between the rural and the urban ministers are slight. No "humanist" was found in the rural groups; the city group offered at least six. The following excerpts from statements of objectives are typical of the main classifications for rural and urban groups: (1) the more theological formulations, and (2) formulations emphasizing ethical and social ends.

1. Formulation of objectives as stated in more theological terms.

"The major objectives of my ministry are that (1) each may have his own personal experience of God through Christ; (2) that each may be united with others in definite work of the kingdom, in the Church, home, vocation, and avocation."

"To build and develop the life of the kingdom of God; to develop a consciousness of duty to extend Christ's kingdom; to inculcate Christian attitudes toward all sides of life."

"To bring people nearer to the Christ; to have their religion make them happy; to apply the teachings of Jesus in their lives."

"My sole purpose is to preach Christ and Him Crucified."

"To accept Christ as a personal savior; to have people lead Christian lives; to spread the gospel."

"To get folks into direct communion with God. To express their religion in all the phases of life. To get them to do all the good they can."

"To get people to know God and live the Christ life. To make that experience work for world rightness. To unite people for effective community living."

"To help people to know Christ and grow in knowledge of Him; to help them to live happy Christian lives of service; to help them to see the world program of Jesus."

"To give a clear testimony concerning the redemptive work of Christ; and to reveal by life and word the availability and sufficiency of God's resources. I am not so much concerned with social and ethical problems as I am with persuading people to get right inwardly. In my judgment we lose time trying to enforce righteousness. My purpose is dominated by the idea that if Christ is enthroned in the heart, externalities will reveal that life. Righteously minded men will produce a righteous community; while to try to enforce righteousness

on wrong-minded men results in rebellion. The church in my judgment is driving the world from it because it is emphasizing legislative reform rather than inspiring individual spiritual righteousness."

"The conversion of unsundered men to Jesus Christ. The development of Christian character and service. The extension of the Kingdom of Christ throughout the world."

"To give people a real knowledge of God's word. To deepen their spiritual life. To help them see the Kingdom and support it."

"To win the unsaved to a saving knowledge of Christ. To develop a deeper spiritual life and leadership. To build up in their minds a sane attitude toward the evils of modern liberalism and the value of abstaining from fanaticism."

2. Formulation of objectives as stated in more social and ethical terms. These are very definitely in the minority.

"To bring about a more harmonious feeling among Christians; and to, if possible, unite church interests in this country town of 225 people and two churches, to try to make all more spiritual."

"Spiritual inspiration and consolidation for my people; religious education, especially for young people; adequate recreation for young people, and Christian fellowship for adults."

"To bring people into an intelligent and vital Christian experience; to describe a Christian life of honesty, uprightness, brotherhood; to bring a vision of the brotherhood of man as a call to missionary and community service."

"To bring a vision of world peace and brotherhood. To make clear our responsibility for the solution of social problems. To build a firm faith in Christ through worship and religious education."

"Character building; world-wide viewpoint or a larger Christian outlook; and social betterment."

"The religious control of emotion. Perspective for immediate experience. Establishment of a good social milieu."

"To train independent thinkers, socially alert citizens, splendid rounded characters."

"To help people into an experience of vital religious living; to help them with their personal problems; to develop a feeling of social responsibility."

"To produce and develop Christian character; to encourage and aid in the education of people; to produce right business, social, and political relations among people."

"Develop real Christian consciousness in home, community, and nation. Develop Christians who choose to work at their jobs."

"Inculcating a religious life in persons. Assisting the advancement of thought. Ethical and theological problems."

"Help people live the common everyday life; to take life standing up; and to be one of them."

"To see that they understand religion to mean the co-working with an unseen power for the creation, development and preservation of individual and social values in such a manner as to make them personally real and socially effective."

In language and content, the objectives appear to follow a rather rigid pattern, irrespective of local condition or variation in training, theology, or size of church. Although the foregoing statements are epigrammatic and the ministers could not be expected to be more explicit, the interviews showed that they tended to be more or less stereotyped in their conception of aims. It is the thesis of the investigators that there is a certain fixity and rigidity prevailing in the profession which makes quick and effective adjustments to changing conditions difficult and in many instances impossible.

This conclusion confirms the one stated at the end of the preceding chapter. This minister thinks of his work in terms of traditional theological concepts. Whether he fills out a schedule or talks it over with the investigator, or whether he is serving a rural or urban parish, he tells substantially the same story. One of the most significant findings of this study is the uniformity among a wide diversity of ministers in their notions of what constitutes their major problems, duties and activities.

There are at least three possible explanations of this. First, it may be true that the duties and problems of all pastors are about the same everywhere. At least there is a common core of duties which are universally performed. Second, it may be that these pastors are using the same language to describe different situations. Third, it may be that many pastors are unaware of the unique problems of their parishes. Since there is no doubt an element of truth in all three of these statements, we shall push our inquiry further and view the work of the minister from the standpoint of the problems that are presented by the local environment.

## CHAPTER X

### *The Work of the Pastor from the Community Standpoint* (Statistical Studies)

#### PURPOSE AND PROBLEM

We shall now view the work of the minister through a different pair of spectacles. The glasses of the pastor, through which we viewed his work in the preceding chapter, were colored so that certain high lights were obscured. The glasses now used may also be colored; but this time by modern sociological and economic ideas, so that other high lights will stand out.

#### THE FACTOR OF ENVIRONMENT

The environment in which the parish is located is an important factor in theological education for three reasons. First, it determines to some extent the work of the minister; second, it determines to some extent his success or failure; and third, it determines also to a limited extent the kind of training he should receive. The problem in each case is to ascertain the extent of its influence. In this chapter, we are concerned mainly with the first proposition, but we shall refer briefly to the second and third, which will receive fuller treatment in later chapters.

#### HOW THE ENVIRONMENT DETERMINES THE WORK OF THE PASTOR

The environment in which the parish is located affects the work of the pastor in two important ways. First, it determines to a measurable degree the fortunes of the church, its financial strength, its membership, its prosperity or failure. Second, it determines also the fortunes of the church's members and thereby doubly affects the kind of work which the pastor should do.

The influence of environment on the growth or decline of city churches has been noted by H. Paul Douglass, Sanderson, Holt, and others. Similar studies of rural churches have been made by Brunner, Fry, Morse and others.<sup>1</sup>

---

<sup>1</sup> Fry, C. Luther, *A Census Analysis of American Villages* (New York: Institute of Social and Religious Research, 1925), p. 165.

Fry, C. Luther, *American Villages* (New York: Institute of Social and Religious Research, 1926).

Brunner, E. deS., Hughes, G. S., and Patten, M., *American Agricultural Villages* (New York: Institute of Social and Religious Research, 1927).

The studies just referred to consist mostly of case analyses of one community or one type of community. No study previous to this one has attempted to make a nation-wide survey of the facts bearing on this problem. We have collected a series of statistical data concerning the religious, economic, social, educational, and population conditions in (a) fifty-nine middle-western agricultural villages; (b) forty-five cities of 100,000 population or over in the northern and eastern half of the United States; and (c) in forty-eight states. The village data were supplied to us by the Institute of Social and Religious Research.<sup>8</sup> Unless otherwise stated, the village community includes, not only the incorporated village, but its surrounding countryside which was defined mainly in terms of trading areas. The city and state data were taken almost entirely from published official census reports.

The procedure was to select certain measurable indices or symptoms of church strength in each community, and to relate these to a measurable series of those environmental factors which other studies have shown to be influential in causing the growth or decline of churches. The measures were selected partly on the basis of available statistical data and partly on the basis of their bearing on the problems. After a preliminary survey of the available facts, the measures of religious strength that appear in Table IV were finally

---

Brunner, E. deS., *Village Communities* (New York: Institute of Social and Religious Research, 1927).

Morse, H. M., and Brunner, E. deS., *The Town and County Church in the United States* (New York: Institute of Social and Religious Research, 1923).

Douglass, H. Paul, *1000 City Churches* (New York: Institute of Social and Religious Research, 1926).

Douglass, H. Paul, *The Church in the Changing City* (New York: Institute of Social and Religious Research, 1927).

Holt, A. E., "Ecological Approach to the Church," *Amer. J. Sociol.*, 1927, 33, 72-79.

Holt, A. E., "Religion," *Amer. J. Sociol.*, 1928, 34, pp. 172-176.

A few sample quotations from the work of these investigators will reveal the nature of their major conclusions on this point.

Morse and Brunner: "One cannot help but be impressed by the sensitiveness of the Church as an institution to all changes which vitally affect the society supporting it. . . . The tendency is for church-membership to follow population with remarkable similarity. . . . Very few churches are found which were able to gain consistently while the population which they served was decreasing. . . . The Church is sensitive also to changes in the composition of population, whether the total is increasing or decreasing."

Holt: "The first and most obvious fact is that since the church is made up of people, the growth and extension of human communities is bound to register on the church. Here it is not wise even to overlook the concern of the church in the birth-rate. . . . Next to birth-rate in its importance for the church are the migrations of the human race in search of food and sustenance. . . . Church methods are the product of inward determination; but they reflect also the population condition in which the church is operating. . . . It is also clearly evident that ethical crises grow up in the church because of changes in the way the membership makes its living. This can be best illustrated by the change in attitude of the churches toward slavery."

<sup>8</sup> See the following volumes: Fry, C. Luther, *A Census Analysis of American Villages*, Institute of Social and Religious Research, 1925; Fry, C. Luther, *American Villages*, Institute of Social and Religious Research, 1926; Brunner, E. deS., Hughes, G. S., and Patten, M., *American Agricultural Villages*, Institute of Social and Religious Research, 1927; Brunner, E. deS., *American Villages*, Institute of Social and Religious Research, 1928.

chosen. These are of four types: (1) organizational, (2) financial, (3) membership, and (4) ministerial.

TABLE IV—SCHEMATIC OUTLINE OF MEASURES OF RELIGIOUS FORCES IN VILLAGES, CITIES, AND STATES

In Fifty-nine Villages	In Forty-five Large Cities	In the Forty-eight States
<b>I. Measures of organizational strength</b>		
1. Churches per 1,000 population.	1. Churches per 1,000 population.	1. Churches per 1,000 population.
2. Sunday schools per 1,000 population.	2. Sunday schools per 1,000 population.	2. Sunday schools per 1,000 population.
3. Sunday-school classes per 1,000 population.	3. Church buildings per 1,000 population.	3. Church buildings per 1,000 population.
4. Religious services per month per 1,000 population.	4. Churches of fifteen leading Protestant denominations per 1,000 population.	4. Churches of the fifteen leading Protestant denominations per 1,000 population.
5. Composite index of organizational strength.	5. Composite index of organizational strength.	5. Composite index of organizational strength.
<b>II. Measures of financial religious strength</b>		
1. Value of church property per capita.	1. Value of church property per capita.	1. Value of church property per capita.
2. Expenditures per capita.	2. Expenditures per capita.	2. Expenditures per capita.
3. Benevolences per capita.	3. Composite index of financial strength.	3. Property value of fifteen leading Protestant churches per capita.
4. Composite index of financial strength.		4. Expenditures of fifteen leading Protestant churches per capita.
		5. Composite index of financial strength.
<b>III. Measures of strength in church-membership</b>		
1. Per cent. of Protestant white members ten years of age or over in the potential Protestant population ten years of age or over.	1. Per cent. of church members thirteen years of age or over in the population of the same age range.	
2. Per cent. of church-members among males twenty-one years of age and over.		2. Per cent. of church-members thirteen years of age or over in the population of the same age range.
<b>IV. Measures of strength in trained ministers</b>		
1. Trained Protestant ministers per 1,000 population.	1. Trained Protestant ministers per 1,000 population.	1. Trained Protestant ministers per 1,000 population.

Wherever possible, we constructed several measures of each type and then combined them into a single composite index. For example, the four separate measures of organizational religious strength are combined into a single composite index which is numbered I, 5.

Our problem is to find the relationships that exist among the various composite measures of religious strength and those of social and economic

forces. These relations are expressed in the conventional statistical shorthand known as coefficients of correlation.<sup>3</sup>

Before presenting the results, a brief comment on the limitations and possibilities of the method are in order. An important limitation is the small number of communities in each group; only fifty-nine villages, forty-five cities, and forty-eight states. Under this limitation, only the most simple methods of analysis may be employed; and any measure of relationships must contain a large margin of error. A second difficulty is that the study is cross-sectional, describing the situation as of a given time instead of being longitudinal. It results that any interpretation of causal relations must rely largely upon good judgment based on all the evidence. Finally, it is difficult to determine whether absence of relationships means that there is no relationship or that the available indices are unreliable.<sup>4</sup> The chief strength of the study lies in the fact that three widely contrasted groups of communities have been employed. Two groups of homogeneous communities showing more extreme contrasts than the fifty-nine villages and forty-five cities could hardly be selected. In contrast with the homogeneity of these groups of communities, probably no more heterogeneous collection of "communities" could be selected than the forty-eight states. Indeed, the differences are so extreme that we were prepared to find no similarities among them when the inter-relations of various forces were studied. That the three groups of communities yield substantially the same picture is evidence that we are dealing with relationships that are rather fundamental.

The statistical results of this study are presented in Tables 28 to 49 of Appendix B. Only the most significant features will be described here.

The first fact of significance is the low inter-correlations between the four measures of church strength in these communities. These relations as expressed in the statistical shorthand of coefficients of correlation are shown in Table V.

The significance of the correlations in Table V will be made clearer by reference to Figures 21 and 22.

The striking feature of the data of Table V is the general low average of the correlations. When the correlations are averaged, only two are significantly positive. The correlation between financial strength and strength in trained ministers (.476) means either that trained ministers are effective in increasing church finances, or that communities with financially strong

<sup>3</sup> The reader who is unfamiliar with statistical language will have no difficulty in following the discussion if it is remembered that perfect correspondence between two sets of measures on the same communities is expressed by +1.00, when the high values of one correspond perfectly with the high values of the other, and by -1.00 when higher values of one correspond with low values of the other. Zero means no correlation, +.50 means a moderate correlation.

<sup>4</sup> See Table 28 of Appendix B for data showing that the composite indices are satisfactorily reliable.

TABLE V—INTER-CORRELATIONS OF FOUR COMPOSITE MEASURES OF RELIGIOUS FORCES IN VILLAGES, CITIES, AND STATES

Related Religious Measures	The Coefficients of Correlations Between Measures in			
	Villages	Cities	States	Average
Financial strength with strength in trained ministers	.534	.317	.577	.476
Financial strength with strength in membership..	.545	.236	.302	.361
Financial strength with organizational strength....	.294	.306	-.154	.149
Organizational strength with strength in trained ministers .....	.264	.836	.005	.134*
Strength in trained ministers with membership strength .....	.360	-.124	.001	.059
Organizational strength with membership strength..	-.017	-.201	.188	-.010

\* Average of village and cities only.

churches tend to call more trained ministers. That churches with large proportions of church-members average higher per capita contributions conforms to expectations; but the correlations are very low. With a single exception to be noted later, all the rest of the correlations in Table V are not significantly different from zero. Either this means that these four religious forces fail to function together, or, that the forces that underlie and determine each of them are different. In any case it is clear that the interplay of religious forces is more complicated than generally supposed.

The single high correlation of .836 between trained ministers and the organizational index in cities follows from the fact that 60 per cent. of city ministers are well trained. This is clear from the following data, in which we have measured the density of trained ministers in two ways: trained Protestant ministers per thousand population and the percentage of trained Protestant ministers in the community.

CORRELATIONS WITH

	Organizational Composite	Financial Composite	Trained Ministers	
			Per Cent. of Members	per 1,000 Population
In cities: Trained ministers per 1,000 population .....	.836	.317	-.124	....
Per cent. of trained ministers ...	-.438	.028	.143	-.128
In States: Trained ministers per 1,000 population .....	.005	.577	.001	....
Per cent. of trained ministers ...	-.792	.334	-.194	.384

In the cities, more churches per 1,000 population means more Protestant trained ministers per 1,000 population (.836), but smaller proportions of trained Protestant ministers (-.438). This apparently anomalous situation is explained by the fact that the cities with many churches have not only more trained, but even more untrained ministers than cities with few churches. The five cities with the most churches average .43 Protestant ministers per 1,000 population. Of these ministers, 52 per cent. are graduates of both college and seminary. The five cities with the fewest churches

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

**FIGURE 21**  
**ABSENCE OF CORRELATIONS BETWEEN ORGANIZATIONAL AND**  
**FINANCIAL INDICES**

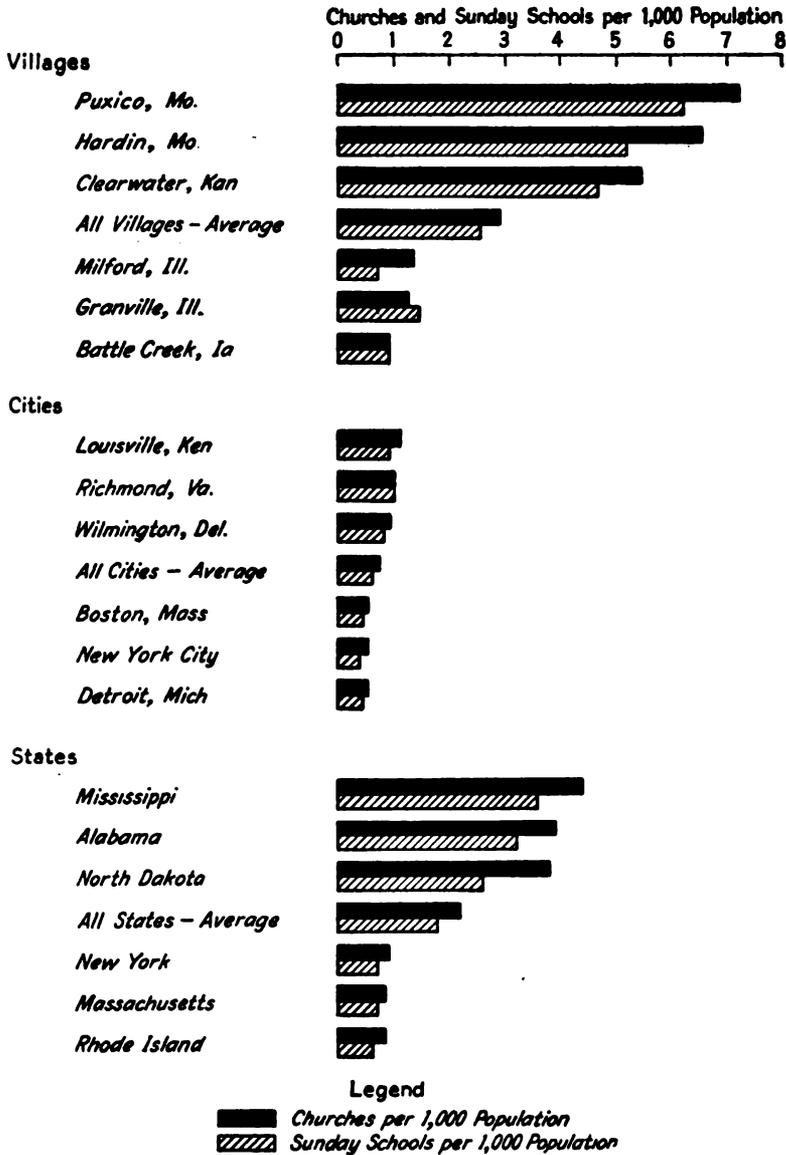


**Legend**  
 ■■■■■ *Organizational Indices*  
 ▨▨▨▨ *Financial Indices*

The number of churches and religious organizations in a community per 1,000 population, as indicated by the length of the black bars, has no relation to the community's per capita contributions to the financial support of the church.

FIGURE 22

CORRELATION BETWEEN DENSITY OF CHURCHES AND OF SUNDAY SCHOOLS



There are very large differences between villages, cities, and states in the relative number of churches and Sunday schools. The correlations between the number of churches per 1,000 population and the number of Sunday schools per 1,000 population are very high in villages, cities, and states.

average .17 Protestant ministers per 1,000 population; but of these 69 per cent. are graduates of both college and seminary. The five cities with the most churches have 2.5 times as many ministers, 1.8 times as many trained ministers, and 4.2 times as many untrained ministers. A similar situation appears in the states. There is no relationship between the composite organizational index and the number of trained Protestant ministers per 1,000 (.005). But, the higher the organizational index the smaller the proportion of trained ministers ( $-.792$ ). Nor is this situation influenced by the distribution of Negro churches; the number of white Protestant churches per 1,000 population shows the same negative correlation ( $-.741$ ) with the proportion of trained men.

ENVIRONMENTAL FACTORS ASSOCIATED WITH THE STRENGTH OF THE COMMUNITY  
IN CHURCH ORGANIZATION

We now begin our search for environmental factors that may determine the strength of the church in the communities studied. Each of the four measures of religious forces will be considered separately. The first we have called organizational strength which, as shown in Table IV, is a composite of four measures which for cities and states are (1) churches per 1,000 population, (2) Sunday schools per 1,000 population, (3) church buildings per 1,000 population, and (4) churches of fifteen leading Protestant denominations per 1,000 population. When we speak of the strength of a city or state in church organizations we mean the composite of these four measures.

It is important first of all to determine the amount of variation among communities in respect to their church organizational strength. These variations are shown for two organizational measures in Figure 22. In churches per 1,000 the villages vary from 7.2 to less than .9; the cities from 1.05 to .47; the states from 4.4 to .8. How may these wide variations be accounted for?

By correlating the composite church organizational measure for each community with such environmental measures as mobility and nature of the population, economic prosperity, etc., we come out with a series of correlation coefficients from which we can make certain inferences concerning the extent of the influence of these environmental factors. Since environmental measures for villages, cities, and states are not the same, the correlations will be reported separately for each type of community.

*Village Communities*

The environmental factors that are most closely correlated with church organizational strength in villages are presented below in the order of their size. These factors were selected mainly as the basis of available data. There may be many other factors that show equally high, if not higher, correlations but for which there are no statistical measures.

Environmental Factors	Correlations with the Organizational Strength of the Churches
1. Per cent. of population native white of native parentage, 1920..	.207
2. Per cent. of colored population in 1920.....	.197
3. Per cent. of native white population in 1920.....	.157
4. Six indices of economic prosperity * .....	— .135
5. Percentage of males 15 years of age and over who are single....	— .148
6. Grade school-teacher's salaries † .....	— .163
7. Percentage of females 15 years of age and over who are single..	— .197
* These are described in Table 41 of Appendix B.	
† See Table 44 of Appendix B.	

These correlations are clearly too low to account for the variation among these fifty-nine villages in church organizational strength. Even if these seven factors were combined into a single environmental composite index, the correlation would still be low. We are thus forced to conclude that the number of village church organizations per 1,000 population is not determined in any significant way by any of these factors, nor by a combination of them.

### *The Cities*

More statistical data were available for the cities, which permit more measures of environmental factors. The correlations of some of these factors with church organizational strength are as follows:

Environmental Factors	Correlation with Church Organizational Strength
1. Per cent. of native-born, 1920 .....	.781
2. Per cent. of homes owned free of debt .....	.577
3. Per cent. of population colored, 1920 .....	.458
4. Per cent. of population born in other states, 1920 .....	.269
5. Per cent. of population over 10 years of age which is literate .....	.246
6. Per cent. of females over 15 years of age and single .....	— .351
7. Per cent. of males over 15 years of age and single .....	— .388
8. Per capita expenditures for public schools .....	— .448

If these eight measures of environmental factors in cities were combined into a composite index, it would account for fully 75 per cent. of the variability among these forty-five cities. This would be true even after generous allowances have been made for errors in the basic data. The population factor is the most important one. The cities having the most church organizations per 1,000 population are usually those with the highest per cent. of native born. This fact confirms the conclusions which other studies have drawn that the life or death of city churches depends more on the nature of the population than on any other single factor.

### *The States*

The vast amount of statistical data that is available by states has enabled us to measure many more population, economic, and educational factors than we were able to measure for either villages or cities. We present here only

those that show the highest correlations with the organizational strength of churches in the states.

Environmental Factors	Correlations with Church Organizational Strength
<i>A. Population Factors</i>	
Per cent. of population on farms .....	.831
Per cent. of population native-born .....	.811
Per cent. of decrease in population from 1910-20 .....	.390
Sparseness of population per square mile .....	.385
<i>B. Factors in Economic Prosperity</i>	
Per cent. of males 10-13 gainfully employed .....	—.757
Per cent. of females 10-13 gainfully employed .....	—.657
Per cent. of population filing income tax returns (1924) .....	—.764
Per capita tax of state, county, and civil divisions (1922) .....	—.617
Average yearly wages of wage-earners (1920).....	—.596
The average of 13 measures of economic prosperity including the five mentioned here .....	—.513
<i>C. Factors of Educational Status</i>	
Annual average salaries of teachers in public schools (1925) .....	—.899
Average days attendance per year per pupil enrolled in public schools (1925) .....	—.709
Per cent. of population 10 years of age and older which is literate .....	—.488
Per capita expenditures for public schools (1925) .....	—.703
<i>D. Factors Indicating the Professional Status of the Population</i>	
Number of religious, charity, and welfare workers not including minister, per 1,000 population in 1920 .....	—.823
Number of other professional men including physicians, surgeons, dentists, and engineers per 1,000 population .....	—.549
(For other factors see Table 49 of Appendix B.)	

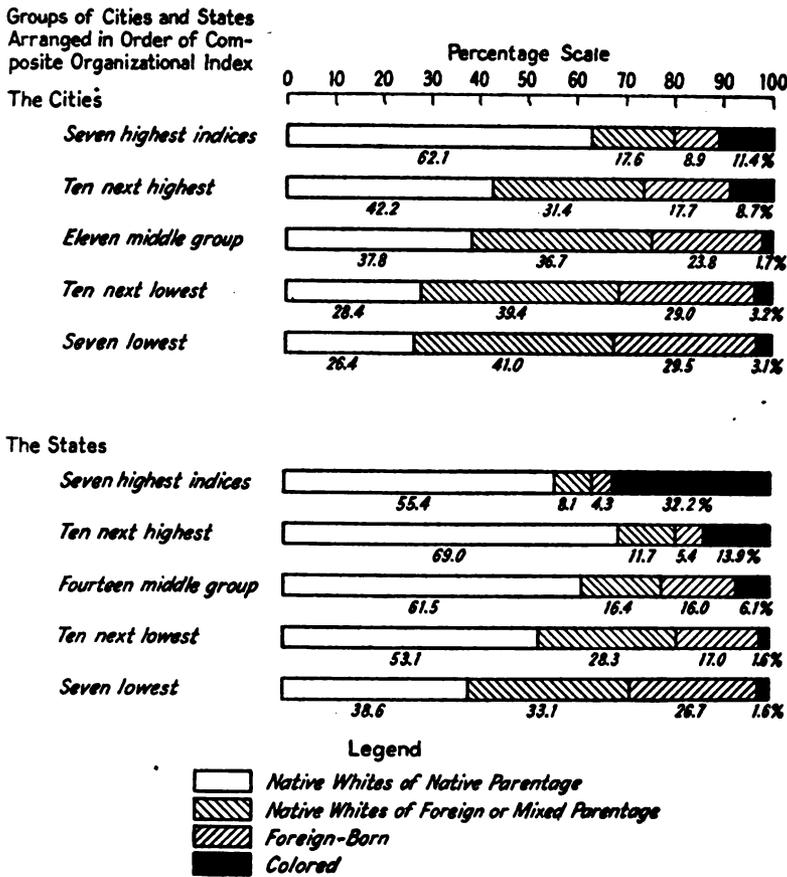
This is certainly an imposing array of statistics. The relatively high and numerous correlations between the strength of the church in number of organizations per 1,000 population in the forty-eight states and these various environmental factors should leave no doubt in the mind of anyone concerning the basic conclusion, which is that church organizational strength when considered by states is almost completely accounted for by these factors. Take the population factors alone, which show a high positive correlation by states with church organizational strength. We have estimated that fully 75 per cent. of the variation among states in organizational religious strength can be accounted for by the population factors shown above. If to the population factors we add the other groups of factors shown above, a composite environmental index could be developed that would almost completely account for the variability among states in religious organizational strength.

A graphic presentation of the relation between composition of population and density of organizations is illuminating. A division into five groups, according to their composite religious organizational indices, has been made of the cities and also of the states. (See Figure 23.) Consider, first, the seven cities with the largest organizational indices (most churches and Sunday schools per 1,000 population). On the average, 62.1 per cent. of the popula-

tion of these cities are native-born whites of native parentage; 17.6 per cent. are native-born whites of foreign or mixed parentage; 8.9 per cent are foreign-born; and 11.4 per cent. are Negro. Attention is called to the progressive shifting of these proportions as we move from the seven cities with the

FIGURE 23

INFLUENCE OF COMPOSITION OF POPULATION ON DENSITY OF RELIGIOUS ORGANIZATIONS



At the top of the figure is shown the composition of the population in seven cities having the largest number of religious organizations per 1,000 population. In these cities 62.1 per cent. of the population is native white of native parentage, 17.6 per cent. is native white of foreign or mixed parentage, 8.9 per cent. is foreign-born, and 11.4 per cent. is colored. Note that these percentages change progressively until in the seven cities having the smallest number of religious organizations per 1,000 population the composition of the population is markedly different. A similar progressive change appears when the states are grouped according to the number of religious organizations per 1,000 population.

largest organizational indices to the seven with the lowest. The proportion of native whites of native parentage falls from 62.1 to 26.4 per cent., the proportion of native whites of foreign or mixed parentage increases steadily from 17.6 per cent. to 41 per cent., the proportion of foreign-born increases steadily from 8.9 per cent. to 29.5 per cent., and the proportion of colored drops steadily from 11.4 per cent. to 3.1 per cent.

It is readily apparent (see Figure 23) that the larger the proportion of native-born whites of native parentage and the larger the proportion of Negroes, the larger the number of religious organizations. In terms of correlations, these agreements are .754 and .458. On the other hand, it is also apparent that the larger the proportion of native whites of foreign or mixed parentage and the larger the proportion of foreign-born, the smaller the number of religious organizations, the correlations being  $-.686$  and  $-.781$ .

The pattern for the states is much the same. As we move from the states with the highest organization indices to those with the lowest, the proportion of native whites of native parentage falls from 55.4 per cent. to 38.6 per cent. (correlation of .470), the proportion of native whites of foreign or mixed parentages increases from 8.1 per cent. to 33.1 per cent. (correlation of  $-.687$ ), the proportion of foreign-born increases from 4.3 per cent. to 26.7 per cent. (correlation of  $-.811$ ), and the proportion of Negroes falls from 32.2 per cent. to 1.6 per cent. (correlation of .681).

This study of the influence of environment on the density of churches is important for the work of the local pastor because it shows the factors that are associated with overchurching. It raises the question of denominational competition or comity. The work of a pastor in a community where the number of churches per 1,000 population is relatively great is probably quite different from the task presented by a parish in an underchurched community. The correlations also show that the nature of the population surrounding a church is a prominent factor in its life.

#### ENVIRONMENTAL FACTORS ASSOCIATED WITH THE STRENGTH OF COMMUNITIES IN CHURCH FINANCES AND IN CHURCH-MEMBERSHIP

The second general measure of religious strength in communities is a composite made up of two or three related items. In villages, cities, and states we determined the value of all church property per capita and expenditures per capita. In addition, in the states, property values and expenditures per capita were calculated for the fifteen leading Protestant denominations. The average of the intercorrelations of three indices in the villages is .639; the two city indices show a correlation of .795; and the average intercorrelation of four indices in the states is .811.

The third general measure of religious strength concerns church-membership. In the villages, we employed two indices derived by the Institute

of Social and Religious Research in connection with its studies of these communities. The first is the number of Protestant white church-members ten years of age and over, divided by the potential Protestant white population of the same age. The second is the proportion of males twenty-one years old and over who are members of any church. The first measure concerns the larger village community, while the second concerns only the incorporated village. In the cities and states this index is the proportion of church-members aged thirteen or over in the population of the same age-range.<sup>6</sup>

Since financial strength and membership strength are related to each other and to the nature of the work of the minister: they will be considered jointly.

The extent to which the financial strength and membership strength of these communities is associated with various environmental factors is shown by the following correlations:

### *In Villages*

Environmental Factors	Correlation with	
	Financial Strength	Membership Strength
Per cent. of population born in other states, 1920....	.060	.260
Per cent. of increase in population, 1900-1920 .....	.345	-.411
Per cent. of native-born population .....	-.091	.271
Per cent. males to 100 females .....	-.341	-.511
Six indices of economic prosperity .....	.351	.379
Per cent. of population 10 years old who are literate	.071	.154
Number of school-teachers per 100 grade school pupils	.470	.566

### *In Cities*

Environmental Factors	Correlation with	
	Financial Strength	Membership Strength
Per cent. of population born in other states, 1920....	-.335	-.638
Per cent. increase in population, 1900-1920 .....	-.154	-.413
Per cent. native-born population .....	.178	-.550
Per cent. of males to 100 females .....	-.270	-.415
Per cent. of homes owned free .....	.163	-.558
Per cent. of married women gainfully employed .....	.262	-.125
Per cent. of population 21 years old who are literate..	.082	-.597
Per capita expenditures for public schools .....	.365	.242
Number of teachers per 1,000 population .....	.318	.214

### *In States*

Environmental Factors	Correlation with	
	Financial Strength	Membership Strength
<i>A. Population Factors</i>		
Increase in population, 1900-1920 .....	-.466	-.616
Per cent. of native-born whites .....	-.160	.225
Males per 100 females in 1920 .....	-.530	-.760
Density of rural population per square mile .....	.532	.509
Per cent. of population born in other states .....	-.194	-.791
Per cent. of population colored .....	-.141	.525

<sup>6</sup> These estimates were supplied by Dr. C. Luther Fry.

**B. Factors in Economic Prosperity**

Average net income tax per individual in 1924 ..	.648	.371
Per capita savings deposits in 1926 .....	.439	.139
Per capita value of tangible property in 1922....	.008	-.613
Average yearly wage of wage-earners, 1920 ....	-.132	-.701
Average 13 measures of economic prosperity including the four mentioned here .....	.231	-.296

**C. Factors of Educational Status**

Per cent. of population over 10 years of age which is literate .....	.227	-.654
Per capita expenditures for public schools, 1925..	.171	-.508
Per cent. of population age 5-17 years in school, 1920 .....	-.385	-.683
Number of school teachers per 100,000 popula- tion, 1920 .....	-.208	-.503

**D. Other Factors**

Per cent. of males 15 years of age and over, single	-.312	-.433
Per cent. of females 15 years of age and over, single	.445	.668
Number of religious, charity, and welfare not including clergy, 1920 .....	.350	-.213
Crude death-rate per 1,000 population in repre- sentative areas, 1925 .....	.496	.413

These correlations show that the environmental factors most closely associated with community strength in church-membership and finances are again the nature of the population and certain measures of economic prosperity. The relationships are closer for states than they are for either the cities or villages, which is partly because the statistical data by states is more complete than that by cities or villages. Also it is because there is more variation among the states in these factors than among cities and villages. Forty-five cities of 100,000 population or over are more alike in these factors than are forty-eight states.

It would require entirely too much space to comment on each of these correlations; but many of them are worth examination. One of the most apparent community background factors that may influence membership is the mobility of the population. The greater the mobility of the population the smaller the proportion of church-members; the average of four correlations being  $-.109$  for the villages,  $-.443$  for the cities, and  $-.627$  for the states. (See Figure 24.) Between 1900 and 1920 the population of the seven states that have the largest proportion of church-members in the adult population increased only 39.2 per cent.; and in 1920 only 12.5 per cent. of their population was born in other states. In the seven states that have the smallest proportion of church-members, the population has grown three times as fast, and four times as large a proportion of the population was born in other states.

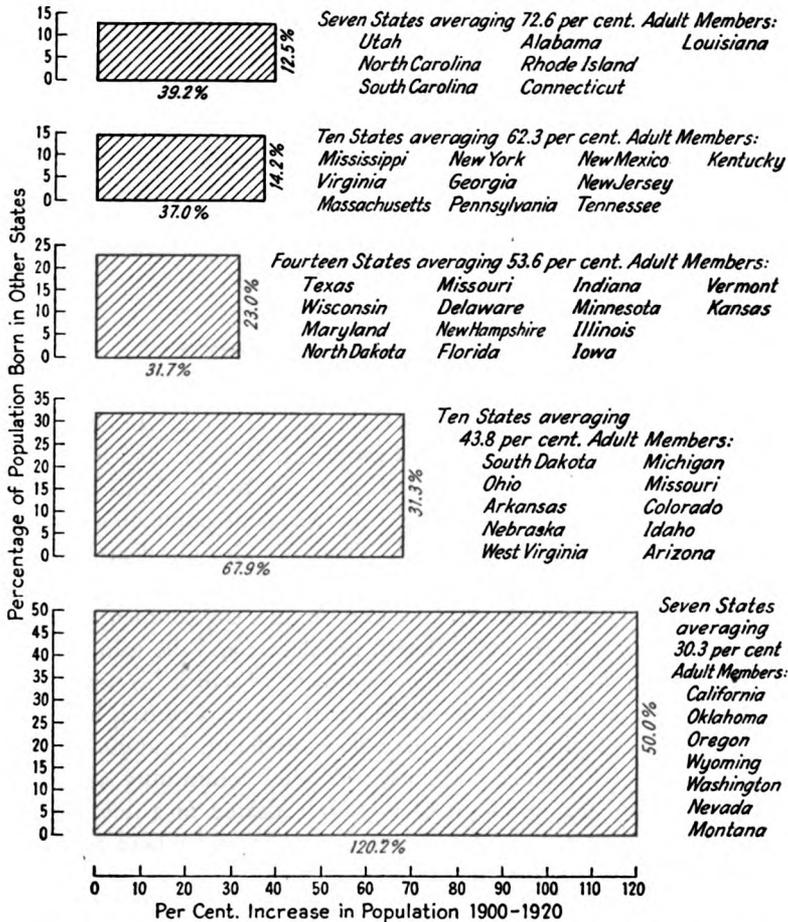
The rather high positive correlation between the membership and financial strength of churches in the states and the per cent. of unmarried females over fifteen years ago, and the negative correlation with unmarried males,

indicate that a spinster population is more favorable to the church than a bachelor population. These correlations are verified by the high negative ( $-.760$ ) correlation between males per 1,000 females in the states and church-membership per 1,000 population.

Even more significant are the high negative correlations between financial and membership strength of churches and the educational status of the

**FIGURE 24**

**INFLUENCE OF MOBILITY OF POPULATION ON MEMBERSHIP  
IN THE STATES**



Seven states that have the smallest proportion of adult church-members showed an increase in population averaging 120.2 per cent. between 1900 and 1920. On the average, 50.0 per cent. of the people living in these states were born outside their state of residence.

population. The correlation of  $-.654$  between the per cent. of illiterates over ten years of age and church-membership is rather alarming. It indicates that the church-membership is less in communities where literacy is greatest. It appears that the forces that operate to increase the total church-membership in a state also operate (to some extent at least) to decrease the educational status of the population.

There are many other interesting and significant relations revealed by these correlations and by those reported in detail in Tables 28 to 49 of Appendix B, which we cannot stop to interpret. The general conclusion is that we have discovered enough measurable factors in the environment to account for a large part of the variability among states, cities, and villages in density of their churches, and in the financial and membership strength of their churches. The statistics here reported amply confirm the conclusion reached by the case studies of other investigators that the growth or decline of the churches in a community is determined to a large and measurable degree by population and economic factors. A glance at the list of these factors as shown above will indicate that most of them are beyond the control of any one pastor or church. The great hope for control over them lies in a concentrated attack made by the churches in coöperation with other community agencies.

#### PROBLEMS CREATED BY THE ENVIRONMENT

We turn now to the second way in which the environment of the church conditions the work of the minister. It does so by creating types of problems with which he must deal. One of his problems, for example, is increasing the membership; another is raising the necessary funds. Both of these, as we have just seen, are conditioned by the nature of the population and of the economic prosperity of the community. There are also social problems such as crime, divorce, poverty, and the like with which the church has always been concerned. These problems are part of the environment. Different environments, of course, present different problems; and the minister's work is determined in part by the kind of environment in which his work is done. For example, it is obvious that the problems that face a church located in a growing suburban section where there is a moderate amount of wealth, where there are good schools, hospitals, and other community agencies, are quite different from the problems of a church located in a downtown section of a large city where the population is mobile and where poverty and suffering abound. There are numerous other contrasts as between a church in a farming section and one in a small village. It is quite obvious that the problems of these contrasted communities are different. Is the work of the minister in these communities different?

The extent to which the environment in which the parish is located influ-

ences the work of the pastor depends first upon how far the church is willing to go in accepting responsibility for social and economic problems; and, second, upon the manner in which these problems are attacked by the church.

In this study, we shall assume that the local church does have a certain responsibility for the social, economic, educational, and even political conditions of the community in which it is located. This assumption is based first on certain facts, and secondly on certain official pronouncements of denominations collected by the Federal Council of Churches. One fact is that the church has for centuries stood against divorce, and for the unity and integrity of the home as the basic social unit. Many churches have taken a definite, and often official, stand on the prohibition issue. The church has also for centuries been an agent of charity, thereby accepting a responsibility for unemployment, poverty, and the physical suffering that follow therefrom. The church also has a recognized stake in the crime and law enforcement situation. These are only a few of the recognized social responsibilities of the church. There are others which are not recognized. The extent to which the minister should take an active hand in local and national politics is still a question of debate. Even more debatable is the question of the participation of the church in labor problems, especially by churches located in industrial communities.

The second reason for believing that the church, both local and national, is assuming more responsibility for social conditions is found in certain official social pronouncements by the leading denominational bodies. These pronouncements have been collected and analyzed by F. Earnest Johnson, of the Federal Council of the Churches of Christ in America.<sup>9</sup> The collection includes more than fifty documents and represents utterances from seventeen Protestant bodies, the Roman Catholic Church, and certain Jewish bodies. The best-known proclamation is the "Social Ideals of the Church" first formulated by the Methodist Episcopal Church in 1908 and later adopted, ratified and reaffirmed by the Federal Council of Churches. This statement, which consists of sixteen points covering the major social and economic issues, has also been adopted by the International Convention of the Y. M. C. A., by the National Council of Congregational Churches, by the Reformed Church in the U. S.; and, with some modifications, has recently (in 1928) been re-adopted by the General Conference of the Methodist Episcopal Church.

The range of these social pronouncements is revealed by the following analysis made by Dr. Johnson: Agriculture; coöperative movements; child labor and child welfare; civil liberties; capital and labor; distribution of

---

<sup>9</sup> Johnson, F. Ernest, *The Social Work of the Churches* (New York: The Federal Council of Churches, 1930).

wealth; employment of women; housing and health; hours of work; industrial representation; industrial democracy; immigration and new Americans; international relations; labor organizations and collective bargaining; methods of social change; mediation, conciliation and arbitration; obligations of labor organizations; one day's rest in seven; prisons, courts and the machinery of justice; property and stewardship; profit, motive, monopoly and competition; race relations; rights of the community; social insurance; unemployment and the right to work; wages; war and peace.

While no single pronouncement covers all of these topics, it is nevertheless an imposing array of social issues, and indicates a growing tendency for official church bodies to be concerned with problems of the social environment. We have not attempted to measure the influence of these official and semi-official utterances on the work of the local pastor, or on his attitude toward his work. They at least make it possible for a large number of pastors to deal with live social questions without bringing down on their own heads the disfavor of their ecclesiastical superiors.

Some evidence of the extent to which religious forces influence or are conditioned by these social problems comes to light in our statistical studies. We secured statistics on divorce rates, illiteracy, child labor, and other symptoms of social failure. If the church is doing anything effectively about these problems, then we should expect to find them less acute in communities in which the church is strong. The extent to which the strength of the churches in the various communities studied is associated with these symptoms of social problems is illustrated by the following examples.

In the cities, the per cent. of males fifteen years of age and over who were divorced in 1920 correlates —.645 with church-members per 1,000 population, and .446 with the density of churches per 1,000 population. The corresponding figures for divorced females is —.655 and .388. In the states, these correlations run even higher with church-membership. They are —.705 for divorced males and —.702 for divorced females; and —.733 for divorces granted per 1,000 population. These high correlations suggest that the stand of the church against divorce is effective. Divorce is certainly less frequent among church-members than among non-members. It is more probable, however, that both church-membership and divorce are determined by more fundamental population factors.

The correlations between suicide rates in the states and church-members per 1,000 population is —.577; and between suicide rates and density of church, it is —.548. This would indicate that the factors of mental hygiene which keep down suicide rates increase church-membership. This is confirmed somewhat by the correlations of —.694 and —.119 between church density and church-membership and the number of patients per 100,000 population in hospitals for the insane in the states.

The correlations between the strength of churches in the states and crime statistics are all low, but negative. This would indicate that the church as an organized force has not been effective in the reduction of crime.

Neither has it been effective in such matters as child labor. The per cent. of girls between the ages of ten and fifteen who were gainfully employed in 1920 in forty-five cities correlates  $+ .513$  with the number of church-members per 100,000 population. The corresponding figure for boys is  $.286$ .

These statistical determinations are not, however, offered as indications of the church's efficiency or inefficiency. Rather they indicate associated trends from which we get leads for further investigations. They suggest, for example, that the church is having an influence in keeping down divorce; but they tell us nothing about how pastors should attempt to deal with the problem.

#### SUMMARY AND INTERPRETATIONS

The basic data of this chapter consist of measures of religious forces and of a wide range of population, economic, educational, and social forces in a group of fifty-nine middle-western agricultural villages, in a group of forty-five large cities, and in the forty-eight states. We have studied especially the interplay of the religious forces and their relation to the mobility and composition of the population, and to economic, educational, and social conditions. Three features of these data are of large significance for the problem of defining the task for which ministers should be trained.

Before pointing out the implication of these features of the study, several cautions should be re-emphasized. The number of communities involved is limited. The data are mainly cross-sectional. The reliability of the available measures is not known with any precision. The statistical pitfalls are numerous. The measures of religious forces are concerned mainly with externals and with the organized and institutionalized aspects of religion. The data represent only one approach to the problem of defining the task for which ministers should be trained.

With all these limitations, the data, nevertheless, point with no uncertainty to three central propositions.

In the first place, the religious forces that we have studied most intensively do not function together. Communities that are well supplied with religious organizations do not have better-trained leaders; do not give more to the financial support of religious work; and do not have more church-members. Communities that are well supplied with church-members give slightly larger financial support to religious work, but do not have better leadership. Communities that have the habit of giving generously to religious work tend to have better leaders, and slightly more members, but may or may not be well supplied with churches. Of the six interrelations between

these four religious forces, only two are significantly different from zero. A less intensive study of twenty indices of religious forces gives the same result. Religious strength in one direction may or may not represent strength in another. Each community seems to be a law unto itself with its own individual and complicated pattern.

This means that the factors (environmental and otherwise) that underlie the strength of a community in its religious aspects are so numerous and so complex that it is not easy to see how the work of the pastor, or his education, is or should be affected by them.

Secondly, religious forces, and especially the number of organizations per 1,000 population, per capita contributions to religious work, and the proportion of church-members, are determined in no small part by the nature of the population. Communities with rapidly growing populations drawing residents from other states and containing more males than females are very unfavorable to the development of such aspects of religious strength as we have been able to measure. The division of the population among native whites of native parentage, native whites of foreign or mixed parentage, foreign-born, and colored, are also important influences. Two or three population factors (plus certain errors of measurement) seem to account for 88 per cent. of the differences among the states in the number of religious organizations; for 76 per cent. of the differences in per capita contributions to religious work; and for 96 per cent. of the differences in church-membership. Under such conditions, the area in which religious forces can make an independent contribution is very limited.

This would indicate that the pastor's problem of increasing membership is very directly conditioned by the composition of the population that surrounds his parish. The concrete case studies confirm this conclusion.

Thirdly, when religious forces are studied in relation to economic conditions, education, marriage, divorce, suicide, and birth-rates and death-rates (to say nothing of the interrelations of each of these factors and their associations with basic population determinants) there emerges a complicated pattern of relationships that almost defies description.

The great problem that faces the minister is that of making the influence of his church felt in the lives of people and in the life of the community, the state, and the nation. To do this he must first understand his people and his community, and the economic and social forces that surround them. Their problems are forever changing. Redefinition, re-evaluation, and re-adjustment are constantly necessary. The ministers who are willing and able to make the changes are likely to be the most effective leaders.

In the chapter that follows, we have made case analyses of certain rural and urban communities to show how the complex of forces dealt with in this chapter may be analyzed in specific situations.

## CHAPTER XI

### *The Work of the Pastor from the Community Standpoint* (Case Studies)

The statistical studies of the preceding chapter show that certain environmental factors tend in general to exert measurable influences on various aspects of the religious life of a community. In this chapter we are concerned with the influence of the environment on the work and problems of the minister as revealed by more intimate studies of local situations. For this purpose we studied two rural counties, Windham County in Connecticut and McHenry County in Illinois, and the south sector of the city of Chicago. These areas were selected partly because they were accessible and partly because a large amount of sociological data were already available concerning them. An earlier chapter describing the work and the problems of the minister as he sees them was based upon interviews with the ministers in these areas. Here we relate these problems to the sociological and environmental background. There are at least four of these relationships that cannot be overlooked.

#### POPULATION OF COMMUNITY AND MEMBERSHIP OF CHURCH

Perhaps the most obvious and fundamental environmental factor that creates problems and conditions the work of the minister is the nature of the population of his community. The surveys of rural and city churches by Brunner and Douglass provide ample illustrations. Our own statistical studies indicate that the nature and composition of the population is probably the most important environmental factor influencing the membership of the church. However obvious and important this influence is, it is nevertheless a fact that the great majority of ministers are not aware of it. At least, in analyzing their problems and in trying to explain their causes, less than 10 per cent. indicated any appreciation of this influence.

The population of the community affects the work of the minister in many ways; sometimes directly, sometimes indirectly, sometimes in connection with other forces. (a) A mere increase or decrease, if large enough, may completely alter the situation. In the central loop and industrial area of Chicago, the population has been declining. The old-line Protestant churches have been faced with steady declines in membership, in attendance, and in finances. Churches in this area must choose between extinction, bare exist-

ence on endowment funds, removal to a more favored section, or a complete and radical reorganization of their work to conform to the needs of their situation. Not many miles away in the Hyde Park and University of Chicago area, a population that is fairly well-to-do has grown enormously. The result is an area famous for its cathedral-like churches, its staffs of trained religious workers and magnificent plants for educational and other activities. On a less imposing scale is a village in Windham County. A new minister, a new mill, an influx of workers, and a measure of prosperity came at the same time. Church-membership, attendance, and activities grew steadily. When we visited this community early in 1931, the mill had been virtually closed for more than a year. Many of the mill workers who were free to go had drifted to near-by cities. The work of the church had declined and the minister was discouraged. He attributed the situation to "indifference to religion" and felt that both he and the church "needed a change."

(b) More subtle but just as devastating may be the sudden or gradual shifting of the composition of the population. Large cities (the city of Chicago especially) are noted for the fact that the character of a neighborhood may be completely altered in a period of a few years. A Protestant church may find its constituency scattered to the four winds and the substantial homes of its neighborhood taken over by an encroaching Negro or Polish or Italian population. Too often the old constituency opposes the encroachment of the new; and this barrier may later make it impossible for the old church to serve its new population. In rural areas, such changes are much slower; but the consequences may be just as important. The population of McHenry County had grown slowly and steadily since the area was first settled. Of the forty-three churches organized prior to 1880, all but ten were old-line Protestant. Already there had begun an infiltration of foreign-born who set up their own churches. In the period since 1880, several of the Protestant churches have died, only one has been organized, while four Catholic and six Lutheran churches have been established. At present the church-membership of the county is about one-third Catholic, one-third Lutheran, and one-third belongs to the old-line Protestant denominations. The Lutheran churches are large, under capable leadership, and promote a wide range of activities. In comparison, the other Protestant churches are on the average smaller and many are struggling for mere existence.

(c) The proportion of males and the age-distribution of the population are minor but significant factors influencing the work of the minister. The typical minister desires a "masculine" church; but in several of the Windham County villages the presence of textile mills and the large proportion of women employed make a constituency so predominantly female that a "mas-

culine" church is impossible. Laymen in both counties were prone to complain that their ministers were unable to "win and hold" young people. The facts of the matter, as shown by 1930 census figures, are that in both counties the population aged twenty to thirty-four is only two-thirds as large in relation to the total as in normal communities.

#### ECONOMIC CONDITIONS AND OCCUPATIONAL INTERESTS

We have already noted the influence of economic conditions when they are accompanied by marked increases or decreases in the population. In Chicago the nature of the population in any section is closely tied up with economic and occupational conditions. The transitional area of the city, a zone roughly two miles wide surrounding the central business district, is a product of disrupting economic forces. Originally a residential area, the encroachment of industry from the loop gradually drove its former population to the outlying suburbs and attracted large numbers of foreign-born and unskilled laborers. To the north of the Loop is "Little Sicily"—the Italian settlement—which is closely associated with the underworld near-by. To the west is the Ghetto. Southward are Chinatown and the Negro area. In between are three rooming-house districts occupied by a transient, unskilled, and predominantly male population. While the area has several socially isolated islands of superior economic and cultural status, the whole area is essentially one of deterioration and disorganization—a slum area characterized by high rates of crime, delinquency, vice, and suicide; by inadequate recreational and educational advantages, concomitant with a high degree of personal and family disorganization; by a succession of nationality groups causing conflict of mores and exploitation of the ignorant and helpless. In this situation no conventional church program can operate successfully.

In the two rural counties we studied, the influence of economic conditions and occupational interests is far less crucial; but nevertheless it is distinct. In both counties, there is a tendency for small industries to establish themselves in the larger villages. In both, the young people are drifting from the more strictly rural areas to these semi-industrial villages or to the larger near-by cities. In both counties, the dominant business of farming is itself in process of change. Instead of larger farms operated by the owners, farming is becoming more and more differentiated; farms are becoming smaller and more frequently operated by tenants. In both counties, dairying is increasingly the major agricultural activity. Differentiation of economic and occupational interests tends to create conflicting groups. In McHenry County, the dairy farmers have had to face difficult problems owing to the compulsory testing of their herds for tuberculosis and to price cutting from the

large milk companies of Chicago. With few exceptions, the ministers of McHenry County do not understand the difficulties of their dairy farmers, or are openly opposed to them and look upon them as selfish individualists who are not interested in religion. In turn, the dairy farmers point out that the nature of their work makes it impossible for them to attend church services at the traditional morning and evening hours.

#### CULTURAL PATTERNS AND TRADITIONS

The cultural patterns, traditions, history, and mores of a community are elusive factors which nevertheless have their influence. In the transitional area of Chicago, a population and economic and social conditions that are unfavorable to the traditional program of the Protestant church constitute only part of the difficulty. The whole cultural pattern of the area is often vicious, or at best unstable. Conflicting mores are the rule. As a result of the constant and unpredictable flux of conditions, there is no opportunity for tradition and custom to form bonds of common interest. The area is the port of entry for thousands of newcomers, transients, laborers, and young people from small towns and rural areas. Many of these young people are at first literally possessed with the glitter of the city as contrasted with the quiet of village life. They "take in" everything. Soon many of them join the army of lonely, disillusioned, homesick, and anonymous youth who hunger for intimacies, normal group-experience and personal securities and friendships.

While McHenry and Windham counties are alike in many respects, there are noticeable differences in cultural patterns. Windham County represents the older social and religious tradition. It is more conservative in manners and attitudes toward life. Its traditions are further entrenched in the daily life and thoughts of the inhabitants by historic spots and buildings. An important legacy from the past is the large endowments of many churches. The average for forty-five churches for which financial data are available is approximately \$14,000. Many churches included in this list of forty-five have only occasional services, but are kept alive by reason of endowment. Straight personal subscriptions to the Windham County churches account for only a small portion of the budgets. The financial administration of the church is practically taken out of the hands of the ministers. In many instances it gives the minister a sense of inferiority or of being considered an automaton by the administrators of the endowment fund. Here, as in no other way, the "dead hand" determines the policies of the present. In addition, many of the communities have endowed parsonages, endowed cemeteries, endowed libraries, and the like. In contrast, McHenry County is characterized by a certain informality and freedom from enforced and deadening convention.

OVERCHURCHING AND DENOMINATIONAL COMPETITION

One of the characteristic features of both Windham and McHenry County is overchurching and denominational competition. In some villages, from four to ten Protestant churches are struggling against financial odds and against unfavorable population and economic conditions. There is much "talk" in the small town about "union." Decided moves were due in both counties for church unions or federations; but these were mostly in situations where population shifts and economic conditions made readjustment imperative.

In these "overchurched" villages, competition immediately enters into all phases of church life. The ministers for the most part accept the situation as it is and enter into the struggle for existence. The effects of their struggle are reflected in competitive programs, in comparison of salaries, in a struggle to be well thought of in the community. It is further accentuated by pressure from ecclesiastical boards. Each minister feels obligated to raise his annual budget for missions and benevolences and to keep up the membership of his church in order that he may receive at the end of two years another charge as desirable as the one he has.

Perhaps no one in particular is to be censured. The situation arises out of a complex condition rooted in custom and tradition. The psychology of it, however, has compelled virtually all the ministers to enter into a combative struggle for existence. The "go-getter" and promoter type of minister who offers to sell a twelve-year-old boy to the highest bidder is symptomatic of a situation in which extreme measures must be taken to gain attention. In another community, a carefully thought-out plan of community coöperation was spoiled by the premature announcement of the program by a minister who wished to give his congregation the impression that he was the author of the plan. In Windham County, the presence of endowments has served to perpetuate feeble churches; and in some instances disagreement over the division of endowment funds has prevented federations that everyone recognized as desirable.

In Chicago, the problem of overchurching and of denominational competition is far less acute, or non-existent. The irony of the situation lies in the fact that in the transitional area of overwhelming need few Protestant churches have been able even to maintain themselves.

SUMMARY

This analysis of the community and environmental factors that influence the work of the minister is far from complete; and the areas studied are too limited to warrant sweeping conclusions. We have omitted discussion of many factors that seem to be of purely local interest, such as a rather bitter controversy over the management of the schools which divided the

congregations of most of the Protestant churches in a community in McHenry County. Population trends and composition, economic conditions and occupational interests, cultural patterns and tradition, overchurching and denominational competition, are four factors that influence the work of nearly all ministers and that every minister must understand.

If each of these four types of environmental factors is applied to each of six major types of ministerial activities which were recognized in the preceding chapters, there result no fewer than twenty-four categories, one for the influence of each environmental factor on each type of work. For example, the factor of population trends and composition influences the six major types of activities of pastors in many ways and to varying degrees. It determines in a measure where the emphasis should be put. Not only this, but it determines the nature of the minister's pastoral duties, homiletical duties, and possibly his administrative and educational duties. We have not attempted to trace out each of these categories of influence. The major purpose of this chapter has been to show the many ways in which the minister's work is determined by environmental forces without attempting to trace in detail any single line of influence.

**PART IV**

**THE RELATION OF THE MINISTER'S TRAINING TO  
HIS SUCCESS**

Generated at Library of Congress on 2023-06-10 22:36 GMT / <https://hdl.handle.net/2027/mdp.39015069260704>  
Public Domain, Google-digitized / [http://www.hathitrust.org/access\\_use#pd-google](http://www.hathitrust.org/access_use#pd-google)

## CHAPTER XII

### *The Relation of Training to Objective Measures of Success*

Out of the preceding analysis of the work of the minister arise three questions that are crucial to theological education. First, is the work of the pastorate performed more effectively by trained than by untrained men? Second, how do successful pastors actually deal with their problems? Third, what type of training did successful ministers receive and how do they appraise it? Part IV is devoted to the discussion of these questions.

It will begin with the logically prior question of whether professional training makes any measurable contribution whatever to success in the ministry. The procedure will be to compare contrasted groups of well-trained and poorly trained ministers in respect to a series of measures of success. In making such comparisons, it is important to be certain that any differences that appear result from differences in training and nothing but training. The more detailed report of the study of this question involves five steps. First, a description of the data; second, a description of the measures of training; third, a description of the measures of ministerial success; fourth, an analysis of the backgrounds of trained and untrained and of successful and unsuccessful ministers to discover the factors that may influence the association between training and success; and fifth, a report of the findings for each of the several measures of success.

#### DESCRIPTION OF THE DATA

In investigating the relation between professional training and success in the ministry, we have employed data from three sources. Each source yields a distinct and separate unit of material designed for the solution of some aspect of the problem. The report of the findings, however, is arranged in logical order instead of by the nature of the data. Accordingly, we present here a statement of the source of each body of data and an evaluation of its adequacy. With this discussion as a background, later sections will turn from one set of material to another with such additional discussion as is important for the immediate question at issue.

The three major bodies of data consist of (1) returns made by 67,429 ministers for the 1926 *United States Census of Religious Bodies*; (2) very detailed questionnaires filled out by 1,805 ministers; and (3) the histories of 248 ministers obtained from denominational yearbooks. The census data

have the three special merits of being official, very extensive, and free from sampling errors. Their limitation is the absence of supplementary data to guide the interpretation of results. The questionnaire data is complementary to the census material, being unofficial, less extensive, more subject to sampling errors, but providing a great wealth of supplementary material. While both the census and questionnaire data are cross-sectional and show the relation between training and success at a given time, the yearbook data are longitudinal and trace the relation between training and success over a period of years. These three sets of data, therefore, provide three weapons of attack on the problem of the relation between training and success in the ministry. A technical description of the scope, nature and reliability of these data appears in Appendix B prior to Tables 50 and 80.

#### THE MEASURES OF TRAINING

We propose to compare professionally trained and non-professionally trained ministers. Preliminary questions concern the use of these terms, methods of measuring training, and their interrelationships. Obviously, there is no such person as the trained minister in any absolute sense of the word. Nor are there ministers who are completely lacking in any training whatever. The terms are used only in the relative sense. The "trained" minister has merely received *more* of college and seminary education than the "untrained" minister. To the degree that college and seminary work fail to function, to inspire, and to give social and human insight, the "trained" man may prove to be quite without proper training. Similarly, there is no assumption of inferiority in the label "untrained" minister. Conceivably, the experiences that come from contact with people and life situations may be superior preparation for the ministry. The real issue at stake, then, is not the merits of college and seminary training against no training whatever, but rather the merits of formal professional training versus a comparable number of years of other activities and experiences. Formulated in this manner, the issue involves one of the most lively of current educational problems.

The available measures of training are of varying degrees of precision depending on the source of the data. The census classification relies on the minister's own statement, credits graduation in all cases of doubt, and provides only a four-category scale:

- (a) Graduates of both a college and seminary.
- (b) Graduates of a seminary but not of a college.
- (c) Graduates of a college but not of a seminary.
- (d) Ministers who are not graduates of either a college or seminary.

The nature of this scale, the proportion of ministers at each level, and the number of churches, members, etc., served by ministers in each level of training have already been reported in chapter ii.

## *The Relation of Training to Objective Measures of Success* 247

The questionnaire data provide a total of eight measures of training as follows:

- (1) Level of academic training, a postgraduate, college graduate, two years' college, high-school graduate, two years' high school, etc.
- (2) Type of college attended, as independent, state, or denominational, and whether accredited or not.
- (3) Level of theological training, as postgraduate, graduate, attended seminary, conference course passed, etc.
- (4) Type of seminary attended, as first, second, third, and fourth class.
- (5) Years of study in a seminary.
- (6) Years over which theological study including seminary, correspondence, and conference courses has extended.
- (7) A point-scale combining items (1) to (6).
- (8) A ten-level-category scale based on items (1), (3), and (7).

The ten-level-category scale is analogous to the census classification. It begins by dividing all groups into four levels: both college and seminary graduates, graduates of college only, graduates of seminary only, and non-graduates. The four levels are based on measures (1) and (3). Each of the four levels is further subdivided; the graduates of both college and seminary and non-graduates into three sublevels, and the seminary only and college only graduates into two sublevels. These subdivisions rely on measure number (7). The resulting ten-level-category scale will be used in the selection of cases for further study.

Tables 81 to 85 of Appendix B present various facts concerning the standing of the whole group of 1,805 ministers and of various subgroups on these measures.

### THE MEASURES OF SUCCESS

An important aspect of our problem concerns the measures of success that are to be employed to test the value of professional training. The specific measures that have been used are described in connection with reports of the findings. Here are presented a description of the general nature of these measures and some considerations bearing on their limitations and validity.

For convenience, the measures of success that have been employed may be divided into two general types; conventional and social. Under these headings are seven subgroups of measures. In outline form these are as follows:

#### *Conventional Measures:*

1. The *size* of the church served by a minister as measured by the number of members, Sunday-school teachers and scholars, expenditures, benevolences, and value of property.

2. *Accomplishment* as measured by the number of members and scholars added, by increase in expenditures and benevolences, and by increase in efficiency over a period of years.
3. *Salary* of the minister.
4. The *efficiency* of the church as measured by such ratios as per cent. of members under thirty, per cent. attendance, per cent. regular subscribers, contributions per member, etc.

*Social Criteria:*

5. *Participation* by the minister in community, interdenominational, and denominational affairs.
6. Church *activities*, social service, and recreational activities.
7. *Social effectiveness* as measured by ratings of the minister's understanding of community forces and conflicts, and his ability to adapt the work of the church to community needs and problems.

These measures may be evaluated from three points of view. From a statistical point of view, the measures are satisfactorily reliable and are of sufficient variety to provide an adequate sample of measures of different types of success. (See Appendix B, Table 97, for details.)

From a second point of view, there can be no doubt that the above measures, and especially salary, size, and accomplishment, are precisely the standards of success accepted by the great majority of ministers, of church-members, of committees on pulpit supply, and of denominational officials. Indeed, it is fair to say that no small proportion of ministers, of church-members, of committees on pulpit supply, and of denominational officials judge the success of a minister primarily in terms of the size of the church he serves, and in terms of the yearly increases in members, in expenditures, and in benevolences. While the majority of ministers would vigorously deny that they seek merely more members, merely larger expenditures, and merely more generous benevolent gifts, nevertheless, these goals are almost unanimously accepted and valued either as by-products or symptoms or evidences of genuine religious work done or as providing the increased possibilities for genuine religious work. If success is to be defined in terms of religious work achieved or in process of achievement, then the weight of traditional concepts is overwhelmingly in favor of measuring success in terms of the indices outlined.

The moment, however, that ministerial success is defined in other than conventional terms and disassociated from traditional views, then the validity of the measures of success is not so clear. From this third or ideal point of view, the successful minister should be one who lives and helps others to live gracefully and purposefully in the present social order while all work together toward the Kingdom of God on earth. This view and

others akin to it, if wholeheartedly accepted, might require altogether different measures of success. Not more church-members, but better persons whether church-members or not. Not more churches and larger churches, but churches that will cooperate actively with other social agencies and institutions in the promotion of personal and social values. According to this point of view, no small number of ministers in overchurched communities might be required to dissolve their churches, to persuade their congregations to unite with other groups, and themselves to abandon the ministry. Fundamentally, of course, the issue raised by these suggestions is whether the religious program as usually organized actually helps to develop better persons and a better social order. Or, more specifically, is the minister who is successful in the accepted and traditional meaning of success also successful from this broader point of view?

For the purpose of answering this question, and to measure certain aspects of success from the third point of view, we have developed three social criteria: (1) the extent to which ministers participate in denominational, interdenominational, and community affairs; (2) the number of social service, and recreational activities provided by the church; and (3) ratings of the extent to which ministers understand and adapt their work to community needs and problems. The evidence is that the ministers who are most successful in the accepted and traditional sense tend to be more successful as measured by these social criteria. We regard these data as important evidence of the validity of the proposed measures. A final evaluation, however, must await a description of the specific measures and of the precise way in which these are employed.

Doubtless there will be some who will not accept the validity of either our conventional or our social criteria and who will insist that true success in the ministry is measured in terms of souls saved, lives changed, problems solved, prayers offered, comfort and cheer delivered, doubts dispelled, fears abandoned, hopes established, attitudes changed, beliefs strengthened, and the like. Not only this, but they will further insist that a minister's work and true worth cannot be evaluated by any man. The minister is the servant of God, and only God can appraise his work. All this we cheerfully admit. We regret that in addition to the above *conventional* and *social* criteria of success, we cannot add a *spiritual* or *mystical* criterion. But in the nature of the case, the data are not available.

Admitting that we do not have access to these subtle and hidden measures of spiritual success, we can either drop the problem as incapable of solution or else proceed courageously, walking in such dim light as our incomplete data will shed on our pathway. Of the two courses, we prefer the latter. We shall assume that our measures of success are at least symptoms, or evidences,

or manifestations of those inner values that can never be recorded on questionnaires nor reduced to statistics.

#### FACTORS INFLUENCING THE ASSOCIATION BETWEEN TRAINING AND SUCCESS

In the sections that follow, considerable evidence will be presented showing that trained ministers are more successful than untrained ministers. Can the advantage of the trained ministers be attributed to their training, and to nothing but training? This question is crucial to the problem of determining whether professional training makes a genuine contribution in the preparation of ministerial leadership. Obviously many factors other than training influence ministerial success; and if the contribution of training alone is to be determined, the disturbing influence of all other factors must be eliminated.

In the analysis of the census data, comparisons of trained with untrained ministers have been made separately by denomination, by rural and urban areas, and by geographical divisions of the country. This procedure insures that any differences that appear between trained and untrained ministers cannot be attributed to the disturbing influence of denominational, of urban and rural, or of geographical factors. The questionnaire data were collected for the purpose of selecting trained and untrained ministers in such a way as to eliminate the influence of a wide variety of additional factors such as age, experience, home background, etc.

For the purpose of locating the factors associated with both training and success, we have made numerous comparisons between trained and untrained and between successful and unsuccessful ministers. If, for example, it turns out that trained ministers are older and that older ministers are more successful as measured by the available criteria, then age is a disturbing factor that should be eliminated.

Tables 86 to 88 of Appendix B present in detail the preliminary selections of trained and of untrained, and the selections of successful and unsuccessful, ministers that were used in locating the factors influencing the association between training and success. The selection of groups of trained and of untrained ministers was designed to give a contrast comparable to that between both college and seminary graduates and non-graduates, and to insure that denominational factors were controlled. The available cases permitted the selection of a group of 749 relatively well-trained and 346 relatively untrained ministers. In the same way, we selected 443 most successful and 454 most unsuccessful ministers as measured by the size of their churches; and 434 most successful and 440 most unsuccessful ministers as measured by the efficiency of their churches. These groups, together with groups of urban and rural ministers, were compared on a total of twenty-nine factors. The results are displayed in Tables 90 to 96 of Appendix B. These data

reveal three types of factors that must be given careful consideration if we are to make a fair comparison of the relative success of trained and untrained ministers.

The first type of factor concerns the nature of the contrast as to training and associated contrasts as to experience and age. A fair comparison of trained and untrained ministers would require that the two groups be alike as to age, as to age of decision to enter the ministry, as to years in non-religious work, as to years unaccounted for, and different only as to years of formal professional training and of practical experience in religious work. The results given in Tables 90 to 96 of Appendix B and the discussion of these findings from another point of view in chapter iv indicate that the composition of the preliminary selection of trained and untrained ministers is such as unduly to favor the trained men. For example, trained ministers have a large advantage in the variety of their religious work, while untrained are handicapped by longer years of experience in non-religious work.

The second type of factor concerns the home background. Chapter iv presented data showing very clearly that trained ministers come from superior home backgrounds. Table 90 shows that the most successful ministers also come from superior home backgrounds. If a fair comparison between trained and untrained ministers is to be made, it is imperative that the disturbing influence of this factor be eliminated.

Third, there is a group of factors such as geographical location, size of community, nature and occupation of the population served by a church, that must be considered. It appears, for example, that the preliminary selection of trained ministers is concentrated in the Middle Atlantic and East North Central states, while untrained ministers tend to be concentrated in the East South Central states. Unless this factor is controlled, a comparison of the preliminary selection of trained and untrained men will tend to favor the former group for the reason that they happen to be located in a section of the country that has on the average the larger churches.

Table VI presents a list of the various factors that might tend to disturb a fair comparison between trained and untrained ministers. These have been arranged in the order of the closeness of their association with training, with success as measured by size, and with success as measured by efficiency. Thus, when trained and untrained ministers are compared, the largest difference appears to be age of decision to enter the ministry. This factor stands tenth in order when successful and unsuccessful ministers as measured by the size of their churches are compared. Of the eighteen differences between trained and untrained ministers, fourteen reappear in the list of differences between successful and unsuccessful ministers. Each of these fourteen factors, or at least the more important of them, must be controlled if our com-

parisons of trained and untrained ministers are to measure the influence of training and nothing but training.

TABLE VI—RELATIVE IMPORTANCE OF VARIOUS FACTORS ASSOCIATED WITH TRAINING AND SUCCESS

I. Very Close Relations Between

A. Training and

1. Age of decision to enter the ministry.
2. Size of community.
3. Number of kinds of religious work.
4. Nature of population served.
5. Occupation of population served.
6. Number of churches now serving.
7. Number of years of non-religious work.
8. Geographical division.
9. Years over which theological education has extended.

B. Success-Size and

1. Size of community served.
2. Protestant population per Protestant church.
3. Occupation of population served.
4. Nature of population served.
5. Number of kinds of religious work.
6. Number of churches now serving.
7. Years in religious work.
8. Years in present parish.

C. Success-Efficiency and (None)

II. Close Relations Between

A. Training and

10. Parents' education.
11. Protestant population per Protestant church.
12. Father's occupation.
13. Present age.
14. Total home background.

B. Success-Size and

9. Geographical division.
10. Age of decision to enter ministry.
11. Education of parents.
12. Number of years of non-religious work.
13. Father's occupation.
14. Size of community of early childhood.

C. Success-Efficiency and (None)

III. Significant Relations Between

A. Training and

15. Size of community of early childhood.
16. Number of children in family.

B. Success-Size and

15. Per cent. brothers and sisters in religious work.
16. Total home background.
17. Number of children in family.

C. Success-Efficiency and

1. Total home background.
2. Protestant population per Protestant church.
3. Church and Sunday-school attendance as a boy.
4. Number of churches now serving.

IV. Possibly Significant Relations

A. Training and

17. Religious background of home.
18. Moral and religious discipline of home.

B. Success-Size and

18. Economic status of family during childhood.

C. Success-Efficiency and

5. Years in present parish.
6. Moral and religious.
7. Education of parents.
8. Size of community served.
9. Community activities of parents.

In the report of the findings that follows we begin with the census data which control only the factors of denominations, of urban and rural differ-

ences, and of geographical location. The results accordingly are gross and to be discounted because other disturbing factors are not considered.

RELATION BETWEEN TRAINING AND SUCCESS AS MEASURED BY SIZE OF CHURCH  
SERVED—CENSUS DATA

The first comparison that we shall make between trained and untrained ministers is on the first conventional criterion of success; namely, the size of the church served, and increases in size over a period of years. Such specific measures as church-members, Sunday-school teachers, Sunday-school scholars, expenditures, benevolences, value of property, and salary will be employed. These are the evidences or symptoms of success generally accepted among ministers, church-members, and denominational officials. The size of the church a minister serves constitutes for the immediate purpose an adequate measure of success. The young minister usually begins in a relatively small church. If he is only indifferently successful in serving its relatively small needs, he is likely to continue in a small church. If he is conspicuously successful and able, he either creates a larger opportunity or is called to a larger field of service. In any case, the minister who serves a large church has been selected from among many candidates as promising the best of talent and spiritual leadership. We report in turn the results as revealed by the census, questionnaire, and yearbook data.

The essential features of the results from the census data are presented graphically in Figures 25 and 26. In Figure 25, the results are shown for each of the thirteen Protestant denominations for urban ministers. In the principal churches of the Methodist Episcopal Church,<sup>1</sup> for example, graduates of both college and seminary serve on the average 548 members, while non-graduates serve on the average only 226 members. In Figure 26 the results are shown for two denominations by geographical sections of the country. There is a highly consistent tendency for well-trained ministers to serve larger churches than do untrained ministers.

Table 60 of Appendix B presents the details of the data concerning members. Comparisons have been made for each of the thirteen denominations by urban and rural areas for the United States as a whole. More detailed comparisons have been made for twenty-one urban and twenty-eight geographical sections of the country. Averaging these averages (see note accompanying Tables 77 and 78 of Appendix B) gives the summary results recorded at the top of Table VII. Combining the data for the thirteen denominations in urban areas shows that graduates of both college and seminary serve on the average 522 members, college graduates serve 413, seminary graduates serve

<sup>1</sup> Some pastors serve more than one church. The figures cited in this section concern only the main or principal church. See Appendix B, Tables 68 to 70 and accompanying notes for evidence that the findings are not altered when principal and other churches are considered.

FIGURE 25

AVERAGE NUMBER OF MEMBERS SERVED IN THE PRINCIPAL CHURCHES OF  
FOUR CLASSES OF MINISTERS IN URBAN AREAS OF THE  
UNITED STATES

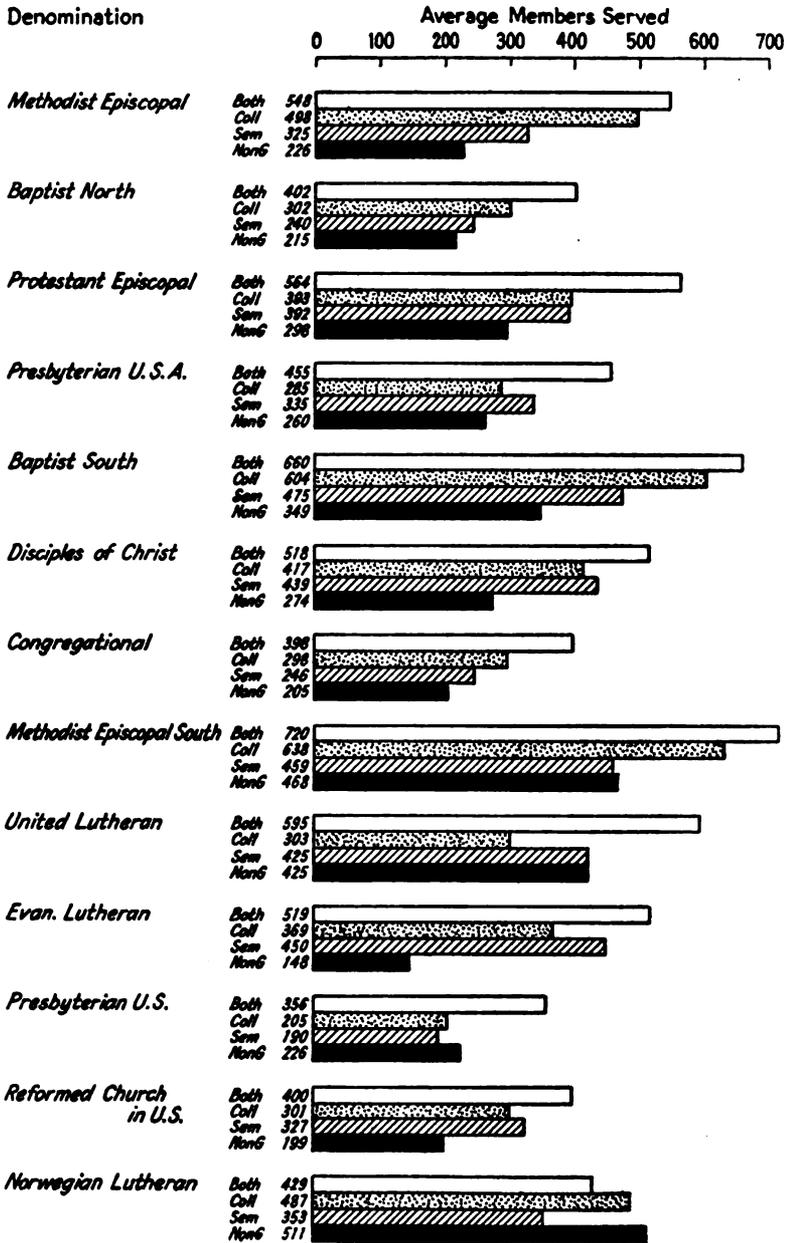
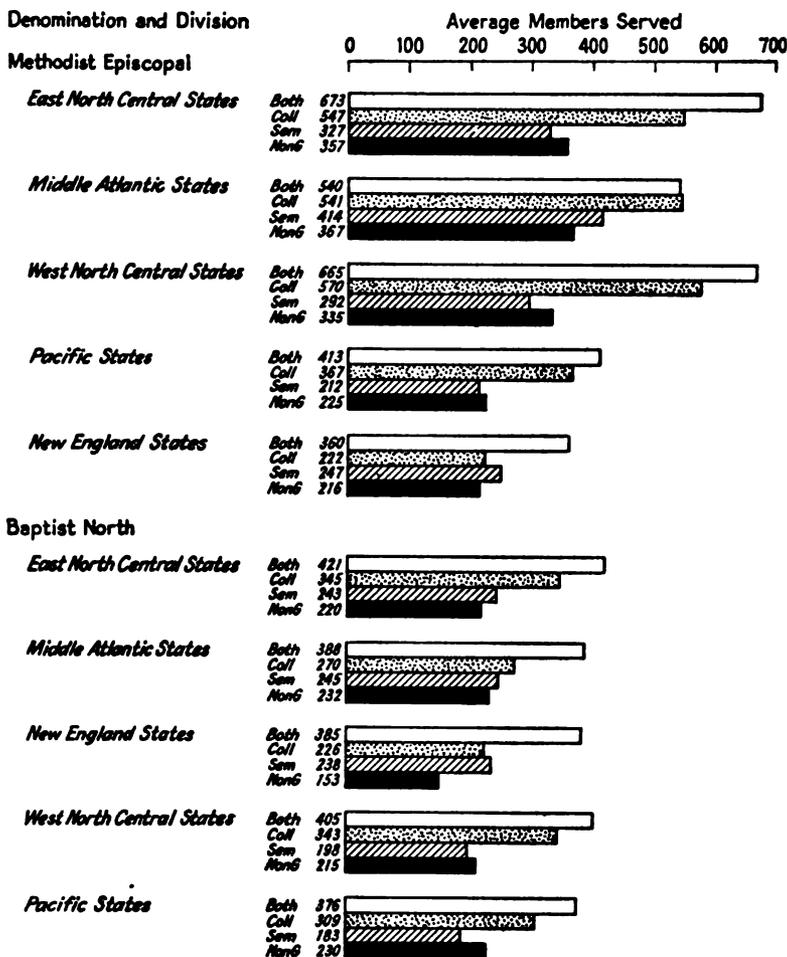


FIGURE 26

AVERAGE NUMBER OF MEMBERS SERVED IN PRINCIPAL CHURCHES BY FOUR CLASSES OF MINISTERS IN URBAN AREAS—SELECTED DENOMINATIONS AND GEOGRAPHICAL DIVISIONS



In Methodist Episcopal churches of the East North Central states, graduates of both college and seminary serve congregations averaging 673 members, college-only graduates serve 547 members, seminary-only graduates serve 327 members, and non-graduates serve 357 members. The tendency for well-trained ministers to serve larger congregations is consistent in different sections of the country.

355, and non-graduates 296. Eliminating the influence of different sections of the country, the averages based on data for twenty-one geographical divisions give almost exactly the same figures; 524, 409, 332, and 290 members served by the four classes of ministers. In rural areas churches are much smaller; but here again the well-trained ministers serve consistently larger churches.

Church-membership, however, is only one measure of the size of a church. Other measures of size for which statistics are available in the census report are the number of Sunday-school teachers, number of scholars, members under thirteen years of age, total expenditures, benevolences, current expenditures, value of property, and value of property free of debt. Comparisons of the pastors of the four different types of training in respect to all of these are shown in Table VII.

When all these measures are combined into a single composite measure of church size, we find that pastors who are graduates of both college and seminary serve principal churches that are on the average 93 per cent. larger than churches served by pastors who are non-graduates; and that the pastors who are graduates of college only, serve principal churches that average 42 per cent. larger than those of non-graduates; and that graduates of seminary only, serve churches that average 31 per cent. larger than those served by non-graduates. It is interesting to note that pastors who are graduates of a college only, serve churches that average somewhat larger than those served by pastors who are graduates of seminary only.

TABLE VII—SIZE OF THE PRINCIPAL CHURCHES SERVED BY TRAINED AND UNTRAINED MINISTERS, CENSUS DATA, AVERAGES OF AVERAGES

	Types of Training of Pastors			
	Both College and Seminary	College Only Graduates	Seminary Only Graduates	Non- Graduates
<i>Average Membership of Principal Churches</i>				
Churches in:				
Urban Areas:				
13 denominations .....	522	413	355	296
21 geographical divisions..	524	409	332	290
Rural Areas:				
13 denominations .....	191	151	158	119
28 geographical divisions..	187	151	155	122
<i>Average Sunday-School Scholars in Principal Churches</i>				
Urban Areas:				
13 denominations .....	347	271	226	219
21 geographical divisions..	373	306	252	232
Rural Areas:				
13 denominations .....	145	118	118	90
28 geographical divisions..	154	127	126	102
<i>Average Sunday-School Teachers in Principal Churches</i>				
Urban Areas:				
13 denominations .....	32	27	23	21
21 geographical divisions..	33	27	23	21

*The Relation of Training to Objective Measures of Success* 257

TABLE VII—(Continued)

	Both College and Seminary	Types of Training of College Only Graduates	Seminary Only Graduates	Non- Graduates
<b>Rural Areas:</b>				
13 denominations . . . . .	19	17	18	15
28 geographical divisions..	16	14	13	12
<i>Average Members under Thirteen Years of Age in Principal Churches</i>				
<b>Urban Areas:</b>				
13 denominations . . . . .	61	45	40	36
21 geographical divisions..	46	36	29	24
<b>Rural Areas:</b>				
13 denominations . . . . .	19	16	16	11
28 geographical divisions..	14	12	12	9
<i>Total Expenditures, Dollars</i>				
<b>Churches in</b>				
<b>Urban Areas:</b>				
13 denominations . . . . .	\$14,556	\$10,675	\$ 9,042	\$ 7,428
21 geographical divisions.	15,609	12,032	8,868	7,907
<b>Rural Areas:</b>				
13 denominations . . . . .	3,760	2,485	2,686	1,635
28 geographical divisions.	3,755	2,565	2,739	1,770
<i>Benevolences, Dollars</i>				
<b>Urban Areas:</b>				
13 denominations . . . . .	\$ 3,435	\$ 2,370	\$ 1,872	\$ 1,436
21 geographical divisions.	3,856	2,617	1,960	1,660
<b>Rural Areas:</b>				
13 denominations . . . . .	766	494	530	296
28 geographical divisions.	762	476	519	317
<i>Current Expenditures, Dollars</i>				
<b>Urban Areas:</b>				
13 denominations . . . . .	\$11,121	\$ 8,305	\$ 7,170	\$ 5,992
21 geographical divisions.	11,753	9,415	6,908	6,247
<b>Rural Areas:</b>				
13 denominations . . . . .	2,994	1,991	2,156	1,339
28 geographical divisions.	2,993	2,089	2,220	1,453
<i>Value of Property, Dollars</i>				
<b>Urban Areas:</b>				
13 denominations . . . . .	\$77,531	\$53,328	\$45,170	\$35,722
21 geographical divisions.	84,271	59,583	49,879	38,669
<b>Rural Areas:</b>				
13 denominations . . . . .	16,227	10,473	10,457	6,610
28 geographical divisions.	15,590	11,097	10,577	7,178
<i>Value of Property, Free of Debt, Dollars</i>				
<b>Urban Areas:</b>				
13 denominations . . . . .	\$70,287	\$46,648	\$40,238	\$31,689
21 geographical divisions.	75,734	53,024	45,570	35,416
<b>Rural Areas:</b>				
13 denominations . . . . .	14,895	9,913	9,836	6,245
28 geographical divisions.	14,631	10,473	9,965	6,809

See Tables 60 to 70 and Tables 77 and 78 of Appendix B for details of weights applied to average the averages, for separate figures by denominations and geographic divisions, and for data on principal and other churches combined.

## A COMPARISON OF EQUATED GROUPS; QUESTIONABLE DATA

All of these comparisons, however, are gross. In making them we have not allowed for the long list of disturbing factors that were listed in Table VI. The superior showing which the well-trained men made over those not so well trained may be due in part to factors other than training. We shall now attempt a net comparison, holding constant those factors that are most disturbing.

The questionnaire data were collected for this purpose. The procedure will be to revise the original selection of trained and untrained men, which was described earlier in this chapter, in such a way that the two groups will be precisely alike in respect to these disturbing factors. The resulting selections of cases will be referred to as the revised or "equated" groups.

The exact steps by which this equating was accomplished need not be described in detail except to remark that the process was far from simple.<sup>a</sup> All together, the revision had to take account of twenty different factors, and at the same time guard against an undue reduction in the number of cases available for study. Of the preliminary selection of 1,095 cases, 273 have been discarded, leaving in the revised selection 531 trained and 291 untrained ministers.

The net accomplishments of this equating process may be summarized as follows:

(a) The equated selection of trained and untrained ministers will test the value of 7.16 years of formal education by comparison with 10.76 years of other activities which include 1.56 years of experience in religious work, 2.92 years in non-religious work, and 6.18 years in unnamed activities.

(b) The groups are precisely equated for denomination.

(c) The two groups are very much alike in their geographical distribution, in the variety of their experience in religious work, as to age, and as to home background. (Compare the more precise statement in the note to Table 98 of Appendix B.)

On the whole, considering the multiplicity of factors involved and the necessity of maintaining an adequate number of cases, we regard this equated selection of cases as highly satisfactory. Any differences that appear between trained and untrained ministers as thus equated are most probably due to training and nothing but training. It will be noted that size of community and nature of population have not been considered. The influence of these factors will be tested later.

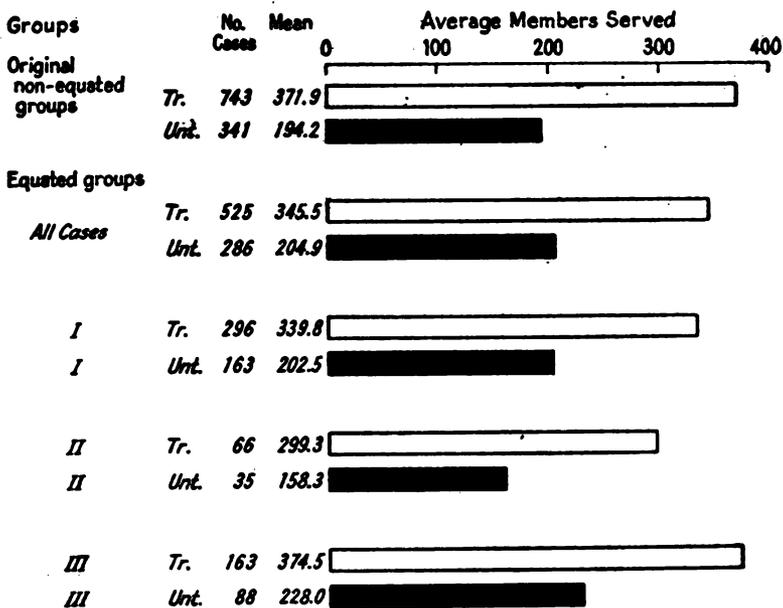
We turn now to the results. (See Figure 27.) Considering first the original non-equated groups, 743 trained ministers serve on the average 371.9 members, while 341 untrained ministers serve 194.2 members. The difference in

<sup>a</sup> The technical details of this equating process are given in Appendix B, Tables 98 and 99, together with statistical tables showing how the composition of the original group was changed.

favor of trained ministers is 177.7 members. How much of the difference of 177.7 members is due to home background, variety and years of experience, and other factors? Considering the equated groups, 525 trained ministers serve 345.5 members and 286 untrained ministers serve 204.9 members. Here the difference in favor of trained ministers is 140.6. Apparently home background, experience, and other factors account for only about one-fifth of the difference between the non-equated groups. When data for three sub-

FIGURE 27

AVERAGE NUMBER OF MEMBERS SERVED BY TRAINED AND UNTRAINED MINISTERS—QUESTIONNAIRE DATA



groups of cases are compared (group I consisting of Methodists; group II of Baptists, Disciples, Brethren; and group III consisting of Presbyterian, Congregational, Lutheran, Evangelical, and Reformed ministers), the differences favor trained ministers by 137.3 members in group I; by 141.0 members in group II; and by 146.5 members in group III.

Table VIII summarizes the data concerning members, and similar results for an additional five measures of success. These include Sunday-school scholars, expenditures, benevolences, a composite measure, and salary. Considering first the original non-equated groups, it appears that the churches of trained ministers average 92 per cent. larger than the churches of untrained.

This checks exceptionally well with the census data, which gave trained ministers an advantage of 93 per cent. When the comparisons between equated groups are considered, trained ministers are still in the lead, serving churches that average 79 per cent. larger. Home background, previous experience, and other factors account for less than one-fifth of the original differences.

TABLE VIII—SIZE OF CHURCHES SERVED BY TRAINED AND UNTRAINED MINISTERS, QUESTIONNAIRE DATA \*

Measure of Size	Equated Groups		Non-equated Groups	
	Trained Ministers	Untrained Ministers	Trained Ministers	Untrained Ministers
	Averages	Averages	Averages	Averages
Members .....	345.5	204.9	371.9	194.2
Sunday-school teachers .....	273.3	183.6	285.0	176.1
Expenditures, dollars .....	8,363	3,910	9,175	4,810
Benevolences, dollars .....	2,041	771	2,269	729
Composite of above measures .....	8.74	6.09	9.10	5.92
Salary plus parsonage, dollars .....	3,070	2,261	3,220	2,196

\* For basic data see Table 100, Appendix B.

#### RELATION BETWEEN TRAINING AND SUCCESS—YEARBOOK DATA

So far it has been demonstrated that professionally trained ministers serve much larger churches than do untrained ministers. Further, this difference between trained and untrained ministers cannot be explained on the grounds of denominational differences, urban and rural differences, geographical differences, age, variety and years of experience, and home-background differences. If the advantage of the trained ministers cannot be explained in terms of any of these factors, how then can their superior achievement be explained except in terms of their superior training?

The yearbook data were collected to test a further possibility.<sup>3</sup> It is obvious that trained ministers did not create the larger churches which they are serving. Far from training being the causal factor that places trained men in larger churches, the crucial element is the selection exercised by denominational officials and committees on ministerial candidates. Therefore, the superior showing of trained ministers reflects primarily the judgment of those who select ministers for larger fields of work. Possibly with the current blind faith in education and more education, the process of selection has given undue weight to training and insufficient weight to demonstrated qualities of religious leadership. Is there any evidence that trained ministers have really earned their promotions to larger churches?

The answer to this question has been sought in the histories of Methodist, Congregational, and Presbyterian ministers as preserved in the yearbooks of their denominations, for the years 1910 to 1929. The essential procedure may be illustrated by the following hypothetical histories of two ministers:

<sup>3</sup> See Tables 112 to 123 of Appendix B.

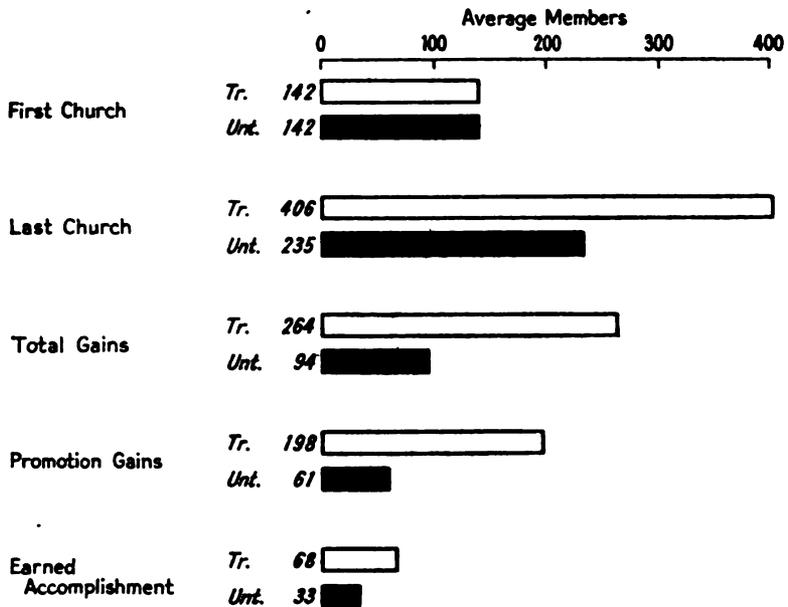


in favor of trained ministers cannot be accounted for on this ground, since both groups have been equally favored by it.

The number of cases being small, the probable errors of these results should be noted. The difference between trained and untrained ministers in the average number of members served in 1929, in total gains, and in promotion gains are clearly reliable; but the difference in earned accomplishment is only 3.1 times as large as would be expected from the operation of

FIGURE 28

AVERAGE NUMBER OF MEMBERS SERVED BY TRAINED AND UNTRAINED  
MINISTERS—YEARBOOK DATA



Over a period of years a group of trained ministers increased the average size of their congregations by 264 members, while a comparable group of untrained ministers increased the average size of their congregation by only ninety-four members. The figure indicates the extent to which these total gains are due to promotions from small to large churches and the extent to which they are due to "earned accomplishment." On both measures, trained ministers are superior.

chance factors. Some support for the reliability of the data is found in the fact that the differences are consistent for all of the subgroups of cases. (See Figure 29.)

The total gains in Sunday-school scholars are 178 and sixty-seven, promotion gains are 132 and thirty-four, and earned accomplishments forty-six and thirty-three for trained and untrained ministers respectively. The first two of these differences are reliable; but the third is neither reliable nor consistent among the several subgroups of cases.

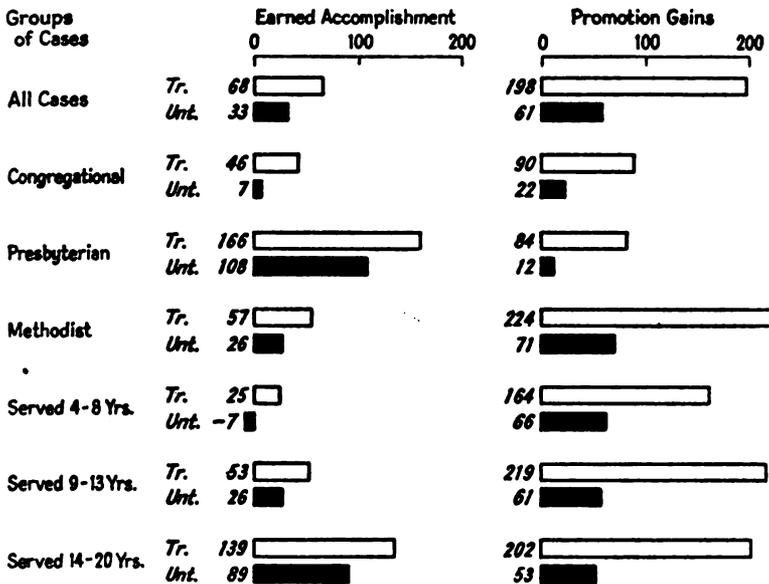
*The Relation of Training to Objective Measures of Success 263*

The total gains in current expenditures are \$5,113 and \$1,032, promotion gains are \$829 and minus \$27, and earned accomplishment \$4,284 and \$1,059 for trained and untrained ministers. While these differences are large and consistent they fall short of being reliable.

The data covering benevolences are interesting. For trained and untrained ministers, the total gains are \$967 and \$337, promotion gains are \$1,056 and \$155, and earned accomplishment minus \$88 and plus \$182. That is, the

FIGURE 29

MEMBERSHIP GAINS BY PROMOTION AND BY EARNED ACCOMPLISHMENT OF SUBGROUPS OF TRAINED AND UNTRAINED MINISTERS—  
YEARBOOK DATA



This figure repeats the two important measures from Figure 28, showing the superior performance of trained ministers, and shows in addition that the results are consistent for subgroups of cases divided according to denomination and according to years of service.

benevolent gifts of churches of trained ministers declined while those of untrained ministers increased. At the beginning of the record, trained and untrained ministers were serving churches whose benevolent gifts averaged \$373 and \$292. In 1929 their churches were averaging \$1,341 and \$629. This represents a very large increase for trained ministers, amounting to \$968 against only \$337 for untrained. But the large total gains of trained ministers are accounted for and more than accounted for by promotions, less than nothing being accomplished on the average in raising the benevolent gifts

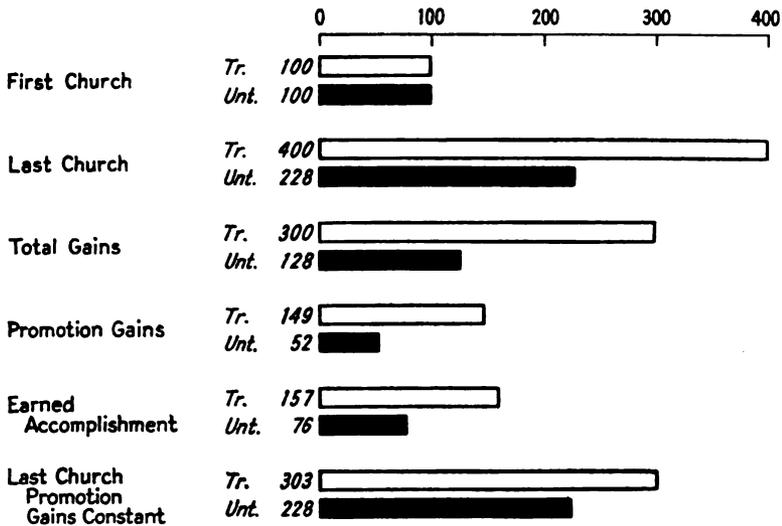
Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

while in the service of a given church. In contrast, the untrained ministers show small total gains, but less than half of these were due to promotions.

At the beginning of the record, the salaries of trained and untrained ministers were \$1,147 and \$1,003, while in 1929 they were \$2,886 and \$1,913. Total gains amount to \$1,739 and \$910, promotion gains are \$1,080 and \$371, and earned accomplishment \$659 and \$539. The differences in 1929, in total

FIGURE 30

MEMBERSHIP GAINS BY PROMOTION AND BY EARNED ACCOMPLISHMENT:  
AVERAGES OF RELATIVES FOR SIX MEASURES OF SIZE—  
YEARBOOK DATA



Over a period of years a group of trained ministers increased the average size of their churches (according to a composite index of six measures) by 300 per cent., while a comparable group of untrained ministers increased the average size of their churches by only 128 per cent. Deducting the gains or increases due to promotions from small to large churches, the figure shows that trained ministers have made a distinctly better record of accomplishment.

gains, and in promotion gains are highly reliable; but the differences in earned accomplishment, while consistent, are not reliable.

The total gains in value of property are \$37,000 and \$19,000, promotion gains are \$21,000 and \$11,000, and earned accomplishment \$16,000 and \$8,000. While these differences are large and fairly consistent, only the first is reliable.

Table IX summarizes the data for these six measures of success. In the lower half of the table, all of the data are translated into relatives with the

size of the first church equaling one hundred. These permit averaging all of the measures. (See Figure 30.) Taking the size of the first church as one hundred, the last churches served by trained and untrained ministers equaled 400 and 228, or were 4.00 and 2.28 times as large as their first churches. Assuming that both groups began their service in churches of the same size, then the last churches of trained ministers were on the average 172 units (400-228), or 75 per cent., larger than those of untrained ministers. This difference in favor of trained ministers checks closely with the difference in their favor of 79 per cent. obtained from the questionnaire data. How are we to account for these 172 points? The data indicate that ninety-seven (149-52), or 56 per cent., are due to promotions and seventy-five (151-76), or 44 per cent., are due to earned accomplishment. Applying the 44 per cent. to the total difference of 75 per cent. favoring trained ministers, indicates that when promotion gains are held constant the difference in favor of trained ministers is only 33 per cent. The same results are obtained by deducting from the size of the last church of trained ministers, their excess of ninety-seven points of promotion gains. This gives the pair of bars at the foot of Figure 30 which shows the superiority of trained ministers when promotion gains are held constant.

TABLE IX—SUMMARY OF YEARBOOK DATA \*

Nature of Measure	Training	Members	Sunday-School Scholars	Expenditures	Benevolences	Salary	Value of Property	Averages of Relatives
<i>In Terms of Original Averages</i>								
First Church	Tr.	142	199	\$ 648	\$ 393	\$1,147	\$11,285	
	Unt.	142	188	579	292	1,003	6,782	
Last Church	Tr.	406	377	5,761	1,341	2,886	47,863	
	Unt.	235	255	1,611	629	1,913	25,884	
Total Gains	Tr.	264	178	5,113	968	1,739	26,578	
	Unt.	93	67	1,032	337	910	19,102	
Promotion Gains	Tr.	196	132	829	1,056	1,080	21,028	
	Unt.	60	34	-27	155	371	11,187	
Earned Accomplishment	Tr.	68	46	4,284	-88	659	15,550	
	Unt.	33	33	1,059	182	539	7,915	
<i>In Terms of Relatives—First Church Equals 100</i>								
First Church	Tr.	100	100	8 100	\$ 100	\$ 100	\$ 100	100
	Unt.	100	100	100	100	100	100	100
Last Church	Tr.	286	189	889	360	252	424	400
	Unt.	165	136	278	215	191	381	228
Total Gains	Tr.	186	89	789	260	152	324	300
	Unt.	65	36	178	115	91	281	128
Promotion Gains	Tr.	138	66	128	283	94	186	149
	Unt.	42	18	-5	53	37	165	52
Earned Accomplishment	Tr.	48	23	661	-23	58	138	151
	Unt.	23	18	183	62	54	116	76

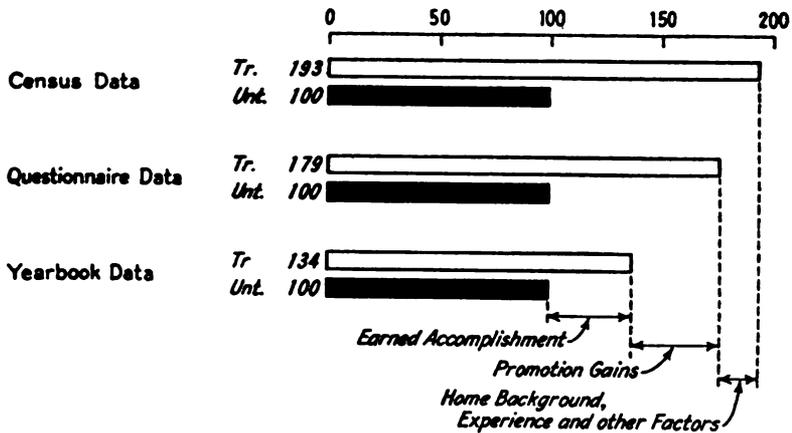
\* See Tables 115 to 123, Appendix B, for further details.

## SUMMARY OF CENSUS, QUESTIONNAIRE, AND YEARBOOK DATA

Before testing the value of professional training by the standard of efficiency, we summarize briefly the results thus far reported. (See Figure 31.) According to the census data the churches of both college and seminary graduates average 93 per cent. larger than the churches of non-graduates.

FIGURE 31

THE SIZE OF CHURCHES SERVED BY TRAINED AND UNTRAINED MINISTERS  
SUMMARIZING CENSUS, QUESTIONNAIRE, AND YEARBOOK DATA



Using a composite index of several measures, the census data show that trained ministers serve churches which, on the average, are 93 per cent. larger than the churches of untrained ministers. When the influence of the advantages of the trained minister due to superior home backgrounds, richer and more varied experience, and other factors is held constant, the questionnaire data indicate that the churches of trained ministers are on the average 79 per cent. larger than the churches of untrained ministers. Holding constant in turn the influence of promotions from small to large churches, the yearbook data indicate that the churches of trained ministers average 34 per cent. larger than the churches of untrained ministers.

When factors of home background and previous experience are eliminated by the questionnaire data, the churches of trained ministers are 79 per cent. larger. That is, fourteen points of the ninety-three, are accounted for by home background, previous experience, and other factors. Proceeding a step further, we may divide the difference of seventy-nine points between promotion gains and earned accomplishment. According to the yearbook data, 56 per cent. of this difference represents promotion gains and 44 per cent. represents earned accomplishment. Applying these proportions to seventy-nine indicates that thirty-four points should be allocated to earned accomplishment and forty-five to promotions. That is, when factors of denomination, of urban-rural differences, of geographic differences, of home background,

## *The Relation of Training to Objective Measures of Success* 267

of previous experience, and of promotions are held constant, trained ministers serve churches that on the average are about 34 per cent. larger than the churches of untrained ministers.

### COMPARISONS OF TRAINED AND UNTRAINED PASTORS ON THE BASIS OF CHURCH EFFICIENCY

The fourth and last conventional criterion of success used in this study is church efficiency. Stated briefly, efficiency means the results which the minister achieves in proportion to what he has to work with. For example, previous chapters have suggested that it requires relatively little skill or work for a minister to increase his church-membership in a growing community where there is little competition. Furthermore, it is obviously far easier to increase the church budget when the members can afford to give liberally than it is if they are poor people who are unable to give. Instead of measuring the minister's success in terms of the gross strength of his church, we measure in terms of the extent to which his church realizes its potentialities or possibilities. If his church has in it all the members that are available at that time, then in point of membership he is 100 per cent. efficient. Our first test of efficiency is, therefore, the extent to which the churches of trained and untrained ministers are realizing their potential strength.

A second test of efficiency is from the point of view of internal organization. Here the membership of the church is the common denominator. The measures are such items as budgets, Sunday-school enrollment, male members, members under thirty years of age, each divided by the total membership.

These two ways of testing church efficiency will now be considered in some detail and each in relation to churches served by trained and untrained ministers. The first considers measures that are akin to both size and efficiency, which we have called measures of *external efficiency*. The second considers the efficiency indices of internal organization and collects for comparative purposes the results from census, questionnaire, and yearbook data.

### COMPARISONS OF TRAINED WITH UNTRAINED MINISTERS IN EXTERNAL EFFICIENCY

Do trained ministers serve larger churches than would be expected from the size of the community and the nature of the population in which their churches are located? For the purpose of answering this question, we have selected a group of 238 trained and 238 untrained ministers whose churches are located in communities of the same size and whose constituencies are engaged in similar occupations.

The test of efficiency that is applied in this case resembles the tests applied to groups of trained and untrained ministers who were selected in such a way

as to hold constant factors of denomination, urban-rural differences, geographic factors, home background, previous experience, promotions, and population growth. The influence of these factors was eliminated because they were spurious and disturbing to the problem of testing the value of training, or because they constituted prior causal factors conditioning both training and success. Elimination of the influence of size of community and nature of population is in a way an extension of the principle of controlling various factors. The resemblance, however, is only superficial. Size of community and nature of population are not disturbing factors in the sense that denominational differences are disturbing, nor are they prior common causal factors analogous to home background and previous experience. Further, if size is the criteria of success, we might legitimately test the success of trained and untrained ministers by the size of the communities in which their churches are located. According to such a test, the equated selections of trained and untrained ministers serve communities averaging 9,720 and 5,428 in population. The difference is 4,292, or 79 per cent., in favor of trained ministers. Holding constant this factor automatically requires that some of the most successful of the trained ministers be eliminated from the comparisons.

These considerations emphasize the fact that we are raising a radically different type of question when we ask "Do trained ministers serve larger churches than would be expected from the size of the community and nature of the population in which their churches are located?" This is a question of efficiency rather than size. In common with all the efficiency indices, this question relates one aspect of the church to some other; in this case the size of the church to the size of its community. It should be recognized that such a question provides a very severe test.

For the purpose of testing external efficiency, we selected 238 pairs of trained and untrained ministers. In each pair the two ministers came from the same denomination and served a community of the same size. This insures that the two groups are precisely alike as to denomination and the size of their communities. In addition, about half of the pairs were matched according to the nature of the population they served, and according to their experience in religious and non-religious work. (For details see discussion on page 157 of Appendix B.)

The results of comparing trained and untrained ministers selected in this manner are displayed in Table X. As to members, trained ministers average 248, an advantage of thirty-eight members, or 18 per cent., over untrained ministers. As to Sunday-school scholars, trained ministers average 204, an advantage of seventeen, or 8 per cent. As to expenditures, trained ministers average \$5,690, an advantage of \$1,493, or 36 per cent. Similarly, the advantages of trained ministers as to benevolences and composite size are also reliable and amount to seventeen, or 14 per cent. It is worth remarking

that expenditures and benevolences are probably more sensitive to improvement under new leadership than members and Sunday-school scholars. Presumably a portion of this superior showing of trained men is due to the fact that the stronger churches relative to the size of their community tend to select trained men. On the other hand, in the light of the yearbook data, a considerable portion must be credited to training and nothing but training.

TABLE X—SIZE OF CHURCHES SERVED BY MATCHED PAIRS OF TRAINED AND OF UNTRAINED MINISTERS

	Number of Ministers	Means of Indices	Standard Deviation of Indices	r *	Obs. Diff. ÷ P. E. Diff.†
Members Served . . . . .					
Trained . . . . .	232	248.4	264.0	.406	3.3
Untrained . . . . .	232	209.9	221.1		
Sunday-school Scholars . . . . .					
Trained . . . . .	214	204.5	172.3	.318	1.9
Untrained . . . . .	214	188.1	151.0		
Total Expenditures . . . . .					
Trained . . . . .	220	5,690	7,458	.438	4.7
Untrained . . . . .	220	4,197	5,303		
Benevolences . . . . .					
Trained . . . . .	218	1,279	2,209	.346	5.4
Untrained . . . . .	218	767	1,288		
Composite Size Index . . . . .					
Trained . . . . .	221	7.05	3.85	.403	4.8
Untrained . . . . .	221	6.18	3.31		

\* Correlation between trained and untrained ministers for the matched pairs.

† P. E. Diff. = .6745  $\sqrt{\sigma_1^2 + \sigma_2^2 - 2r_{12}\sigma_1\sigma_2}$

THE INDICES OF EFFICIENCY IN INTERNAL ORGANIZATION

Fourteen different indices of internal efficiency are available. Eight of these were derived from the census data, nine from the questionnaire, and three from the yearbook data. All have the common characteristic of being ratios, that is, some aspect of the church is related to some other aspect, usually members. For example, dividing the number of members under thirty, or the number of Sunday-school scholars, or the total expenditures, by the total number of members gives such ratios as the per cent. of members under thirty, the number of Sunday-school scholars per one hundred members, and dollars of expenditure per member.<sup>4</sup>

We shall now compare matched and equated groups of trained and untrained ministers on each of these fourteen indices of internal church efficiency.

MALES PER HUNDRED FEMALES—CENSUS DATA

Table 71 of Appendix B shows the number of males per one hundred females for the thirteen denominations for urban and rural areas, for selected geographical divisions, and for four levels of training. Consistently, save only in the case of the Norwegian Lutheran Church, the data show

<sup>4</sup> The statistical procedure used in the construction of these indices and in the selection of cases are discussed in Tables 71 to 76, 101, and 121 to 123 of Appendix B, where the tables of basic data are exhibited.

more females than males. Undoubtedly, the church in which this discrepancy is reduced as far as possible has the advantage over the church that lacks masculine support. Do trained or untrained ministers serve churches with the larger number of males per one hundred females? Averaging all the data, we have the following: both college and seminary graduates serve churches that average 71.3 males per hundred females; college-only graduates average 70.8; seminary-only graduates average 70.8; and non-graduates average 69.0. Or, the membership of these four classes of ministers consists on the average of 41.6 per cent., 41.4 per cent., 41.4 per cent., and 40.8 per cent. males. Of the seventy-five comparisons between well-trained and untrained ministers, the differences favor trained ministers in fifty-five instances.

#### SUNDAY-SCHOOL TEACHERS PER HUNDRED SCHOLARS—CENSUS DATA

It is generally accepted that the more teachers per scholars, the more individualized and effective the instruction. Do the churches of trained ministers provide a larger number of Sunday-school teachers in proportion to the number of scholars? Table 72 of Appendix B records data for eight groups of churches matched for denomination, rural-urban areas, and geographical sections, and equated for the number of Sunday-school scholars. The churches of well-trained ministers average 10.8, and those of untrained ministers average 10.1 teachers per hundred Sunday-school scholars. While the difference is small, it holds true for seven of the eight comparisons and is probably reliable, being 3.1 times as large as its probable error.

#### SUNDAY-SCHOOL SCHOLARS PER HUNDRED ADULT MEMBERS—CENSUS DATA

A large membership and a large Sunday-school enrollment indicate a prosperous church. They do not, however, point the direction of growth. If the Sunday-school enrollment is below par, the inference is that the adult membership is declining or will decline in the future. Accordingly, the number of Sunday-school scholars per hundred adult members constitutes a prophecy of future strength or weakness. To test this point, we selected churches with fifty to ninety-nine members, churches with one hundred to 249 members, and churches with 250 to 499 members. Making all comparisons within churches of these sizes and matching them for denomination, rural-urban areas, and geographical sections, we have the data of Table 73 of Appendix B. In summary form, the results are as follows:

SUNDAY-SCHOOL SCHOLARS FOR 100 ADULT MEMBERS		
In Churches of	Trained Ministers Average	Untrained Ministers Average
250 or more members .....	74.2	73.3
100 to 249 members .....	110.2	107.0
50 to 99 members .....	136.9	157.6
All sizes .....	104.7	105.5

## *The Relation of Training to Objective Measures of Success 271*

In churches of 250 or more members and in churches of one hundred to 249 members, the data favor trained ministers, while in small churches the data favor untrained. For all the data combined, the figures are 104.7 and 105.5, which favor untrained ministers by a very narrow and unreliable difference.

### PER CENT. OF ADULT MEMBERS UNDER THIRTY—QUESTIONNAIRE DATA

This index was designed to measure the same factor as the number of Sunday-school scholars per hundred adult members. Questionnaire data on 240 pairs of cases matched for denomination, membership, and home background are available. The results reported in Table 101 of Appendix B favor untrained ministers by consistent and highly reliable differences. On the average, 42.3 per cent. of the adult members of untrained ministers fall in the years thirteen to thirty, while the comparable figure for trained ministers is only 36.5 per cent. Trained ministers fail to enlist the following of the younger generation.

### AVERAGE PER CENT. ATTENDANCE—QUESTIONNAIRE DATA

Do trained or untrained ministers secure the better attendance at various church services and at Sunday school? Table 101 of Appendix B records the results from averaging four attendance percentages. The findings are decisively and consistently in favor of untrained ministers. In the churches of untrained ministers, the average of four attendance percentages is 58.2, while in the churches of trained ministers, the average is only 49.2. The difference is more than eight times as large as its probable error, and is the most significant difference obtained from the questionnaire data.

### PER CENT. WHICH NEW MEMBERS ARE OF TOTAL MEMBERS—QUESTIONNAIRE DATA

Dividing the total of new members added<sup>a</sup> by the total membership shows that 18.5 per cent. of the members served by trained ministers are new members, while the comparable figure for untrained men is only 16.1 per cent. The difference in favor of trained ministers is consistent and probably reliable.

### RATIO OF PERSONS IN ACTIVITIES TO MEMBERS—QUESTIONNAIRE DATA

In the questionnaires, each minister was asked to list the various church organizations and to report the number enrolled in each. Dividing the total of people in these organizations by the number of church-members, gives an index indicating the extent to which members participate in the activities of the church. In the churches of trained ministers there are eighty-eight participants per hundred members, while in the churches of untrained min-

<sup>a</sup> Net additions are much smaller; but those data are not available.

isters there are only sixty-eight participants per hundred members. The difference is reliable and consistent.

**PER CENT. OF MEMBERS WHO ARE VOLUNTEER WORKERS—QUESTIONNAIRE DATA**

On the average 13.3 per cent. of members in churches of trained ministers are volunteer workers, while the comparable figure for untrained ministers is 13.0 per cent. The difference is neither consistent nor reliable.

**PER CENT. OF MEMBERS WHO ARE REGULAR SUBSCRIBERS—QUESTIONNAIRE DATA**

With this measure we begin to test the financial organization of the churches of trained and untrained ministers. On the average, 63.7 per cent. and 62.2 per cent. of the members of trained and of untrained ministers respectively are regular subscribers to the church budget. The difference in favor of trained ministers is neither reliable nor consistent.

**EXPENDITURES PER MEMBER—CENSUS, QUESTIONNAIRE, AND YEARBOOK DATA**

Table 71 of Appendix B shows the total expenditures per member for each of thirteen denominations in rural and urban areas, in selected geographical sections, and for the four classes of ministers. Combining all of these data, we have the following figures. Members in the churches of ministers who are both college and seminary graduates average contributions of \$27.28; in the churches of college graduates, \$24.82; in the churches of seminary graduates, \$24.50; and in the churches of non-graduates, \$22.92. The difference between well-trained and untrained ministers are highly consistent and probably highly reliable.

Comparable averages from the questionnaire data for trained and untrained ministers are \$24.68 and \$20.22, the difference in favor of trained ministers being both consistent and reliable. (See Table 101, Appendix B.)

Although the data obtained from the yearbooks show differences which are not reliable, they are consistent and confirm the results from the census and questionnaire data. Expenditures per member in the first churches of trained and untrained ministers were \$5.18 and \$4.09. In their last churches, the figures were \$12.67 and \$6.32. Total gains were \$7.49 and \$2.23. Earned accomplishments were \$8.58 and \$2.19 for trained and untrained men respectively. (See Table 121, Appendix B.)

**BENEVOLENCES PER MEMBER—CENSUS, QUESTIONNAIRE, AND YEARBOOK DATA**

According to the census data, the benevolent gifts per member in churches served by the four classes of ministers are \$6.16, \$5.31, \$5.04, and \$4.45.

Comparable averages from the questionnaire data for trained and untrained ministers are \$4.13 and \$3.48, the difference in favor of trained ministers being both consistent and reliable.

## *The Relation of Training to Objective Measures of Success 273*

Over a period of years, the yearbook data show that neither trained nor untrained ministers are able to show increases in the amounts of benevolent gifts per member. While both groups were promoted to churches whose members made larger benevolent gifts, the earned accomplishment of both is negative, being  $-.94$  for trained and  $-.07$  for untrained. This difference favors the untrained ministers by an insignificant margin.

### VALUE OF CHURCH PROPERTY PER MEMBER—CENSUS DATA

According to the census data the values of church property free of debt per member in churches served by the four classes of ministers are \$118, \$110, \$105, and \$95. The differences in favor of trained ministers are consistent and probably reliable.\*

### DOLLARS OF BENEVOLENCES PER HUNDRED DOLLARS OF EXPENDITURES— CENSUS, QUESTIONNAIRE, AND YEARBOOK DATA

The amount given to benevolences in proportion to total expenditures was designed to measure the sensitivity of a church to human needs. According to the census data, averaging results for thirteen denominations, for rural and urban areas and for geographical sections, the dollars of benevolent gifts per \$100 of current expenditures are, for each of the four levels of training, \$28.67, \$25.97, \$25.60, and \$23.62. The differences in favor of well-trained ministers are consistent and probably reliable. However, they are in part spurious, owing to the fact that the churches of trained ministers have larger budgets and can afford to give a larger proportion to benevolences. For the purpose of checking these results, churches of the same denomination and with comparable budgets were selected from among the sample of original census returns. In churches with relatively small budgets, the benevolent gifts per \$100 of current expenditures are \$22.90 and \$22.30 for well-trained and untrained ministers. In churches with relatively large budgets the figures are \$30.00 and \$20.90. This last difference in favor of trained ministers is consistent for six subgroups of cases and highly reliable.

The dollars of benevolences per \$100 of total expenditures (current expenditures plus benevolences) according to the questionnaire data are \$18.50 and \$19.90 for trained and untrained men. While the difference in favor of untrained ministers is consistent, it is only twice as large as its probable error. The test provided by the questionnaire data, however, is not as crucial as that provided by sample of the census data, since the groups of ministers are matched for membership instead of for expenditures.

According to the yearbook data, the amounts given to benevolences in proportion to expenditures have been falling for both trained and untrained ministers. The decrease, however, is less for trained ministers.

\* The precise reliability cannot be calculated and hence this difference is not included in Figure 32.

## DOLLARS OF PROPERTY VALUE PER DOLLAR OF DEBT—SAMPLE OF CENSUS DATA

Table 76, Appendix B, records data for fifteen groups of cases showing for trained and untrained ministers and for selected denominations having the same property values, the dollars of property value per dollar of debt. The average in the case of trained ministers is \$89.10 and for untrained \$46.45. The difference in favor of trained ministers holds for ten of the fifteen comparisons and is probably reliable.

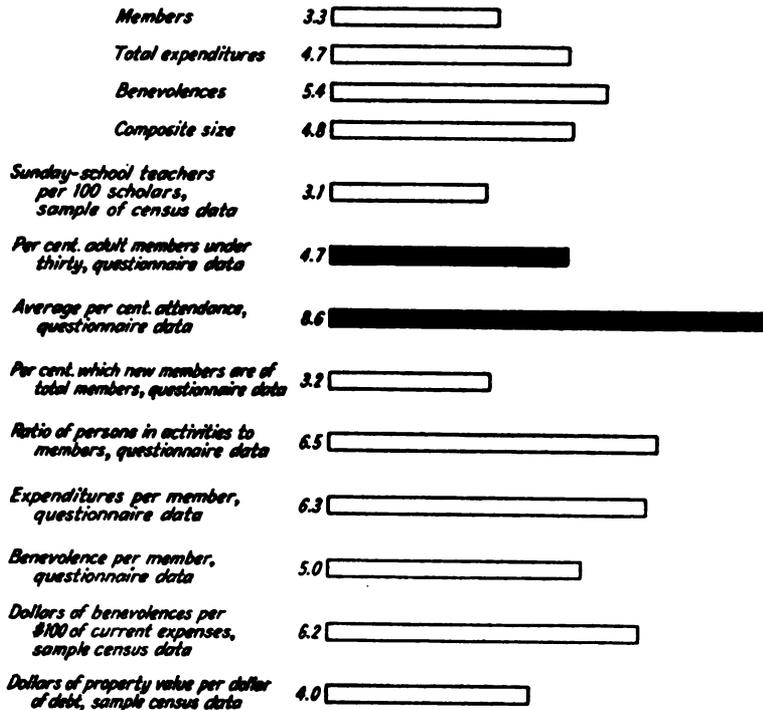
FIGURE 32

## PROBABLY SIGNIFICANT DIFFERENCES IN THE EFFICIENCY OF CHURCHES SERVED BY TRAINED AND UNTRAINED MINISTERS

Nature of Measures, of Data and of Groups Compared

*Size of churches served when size of community and nature of population are held constant, matched pairs, questionnaire data*

Significance of Differences in Probable Errors



## Legend

- Differences favoring Trained Ministers  
 ■ Differences favoring Untrained Ministers

On various measures of the efficiency of their churches, untrained ministers are superior in only two instances (see black bars), while trained ministers are superior in eleven instances.

**SUMMARY OF EFFICIENCY DATA**

The data favor trained ministers in eleven of the thirteen probably significant differences. (See Figure 32.) Trained ministers serve larger churches than would be expected from the size of their communities and the occupation of their constituent populations; their churches have more teachers in relation to the number of Sunday-school pupils. Their church-members are made up more largely of new members and of members who take part in the organized activities of the church; their churches make larger per member contributions to expenditures and to benevolences; benevolent gifts in relation to expenditures are higher, and the burden of debt on their churches is lower. Untrained ministers excel in two respects. A larger proportion of their members are under thirty. They enjoy a larger attendance at church services and at Sunday school in proportion to their membership. On the whole, and recognizing the crudeness, arbitrariness, and severity of the tests that have been applied, the data favor the trained ministers.

## CHAPTER XIII

### *The Relation of Training to Success as Measured by Social Criteria*

In the preceding chapter, we tested the success of trained ministers in terms of the size and efficiency of their churches. Size, accomplishment, and efficiency are measures or symptoms of success that are generally accepted by ministers, church-members, and denominational officials. Doubtless many would deny that ministers seek merely more members and larger benevolent gifts. Nevertheless, more members and larger gifts are valued either as evidence of genuine religious work achieved or as providing the possibility for genuine religious work. From this conventional point of view, the measures of size and efficiency are the proper and valid tests of success.

#### THE NEED FOR FURTHER CRITERIA OF SUCCESS

Are trained ministers more successful from other points of view? Are they more successful in promoting and developing personal and social values? Conceivably a whole-hearted devotion to personal and social values might demand something very different from devotion to traditional and institutionalized religious values. We have already suggested that an enlightened social standard of success might require many ministers to disband their churches, to persuade their congregations to unite with another church, and themselves to abandon the ministry.

The doubts that are raised by these considerations may be answered in three ways. First, it may be assumed that the work of ministers and of the church does promote personal and social values. Second, evidence supporting the assumption may be presented. Or, thirdly, we may test the success of trained and untrained ministers in terms of social criteria. All three of these answers are involved in our studies. So far, we have assumed that in general the ministers serving large and efficient churches are making the largest contributions to personal and social values. In Appendix B, Table 97, we present evidence showing that measures of size, correlate positively with various social criteria. In this chapter, we will compare the success of trained and untrained ministers in terms of three social criteria: (a) the activity program of their churches, (b) their participation in community, denominational, and interdenominational affairs, and (c) their insight into social forces and their capacity to adjust their work to social conditions. In addition, we collect a number of miscellaneous evidences of the relative success of trained and untrained ministers.

ACTIVITY PROGRAM IN CHURCHES OF TRAINED AND OF  
UNTRAINED MINISTERS

The activity programs of the churches of trained and untrained ministers provide the first test. Three submeasures are available from the questionnaire data. The first is the number of different church organizations and the number of activities provided for specific groups such as unemployed, business men, etc. The second is the number of social-service activities sponsored by the church. The third measure is a composite covering recreational activities, organizations, activities for special groups, and social service.<sup>1</sup> The equated selection of cases consisting of 531 trained and 291 untrained ministers was used for the comparison.<sup>2</sup> The churches of trained ministers average 7.58 organizations and activities for special groups, while those of untrained average only 6.33. The difference is reliable for the total, but is not consistent for the denominational subgroups. In the number of types of social-service work sponsored by their churches, trained ministers have a very slender advantage over untrained, the averages being 5.74 and 5.58. For two of the subgroups, the churches of untrained ministers are more sensitive to social needs. When these two indices are added to the number of types of recreation provided by the church to obtain a composite measure of all activities, the churches of trained ministers average 18.00 activities, while those of untrained average 16.08. Again there are inconsistencies among the several subgroups.

The large advantage of the churches of trained men in the number of organizations, the number of activities for special groups, and the number of recreations, in contrast with their failure to make a better showing in the number of social services, is suggestive. The data suggest that the churches of trained men are more concerned with activities that center in the life and growth of the church itself, rather than with activities that center in the social needs of the community. To test this question, a tabulation of the specific information that makes up these scores was undertaken. These data indicate that the scoring tended to obscure differences. Seventy-three per cent. of trained, and only 44.0 per cent. of untrained, ministers report that their churches help with famine relief; 81.5 per cent. and 66.5 per cent. report preparation of Christmas baskets for the poor; 82.4 per cent. and 72.2 per cent. report collection of food for the poor; 35.2 and 27.4 per cent. report finding jobs for the unemployed. The only social-service activity that is reported more frequently by untrained ministers is coöperative marketing, the percentages being 3.9 for trained and 11.6 for untrained ministers.

<sup>1</sup> These indices show only moderate correlations with size, the values ranging from .380 to .472. Table 102 of Appendix B reports the details that result when trained and untrained ministers are compared on these measures.

<sup>2</sup> See chapter xii.

**THE MINISTER'S PARTICIPATION IN COMMUNITY AND RELIGIOUS WORK**

The second test of success in terms of social criteria centers attention directly on the minister himself. The questionnaires asked each minister about his participation in community affairs, in denominational work outside his own church, and in interdenominational efforts. The replies to these questions yield three specific measures and a composite. The data on these tests are reported in Table 102 of Appendix B. On all four measures, trained ministers receive higher scores. In community participation, trained ministers average 4.88 and untrained only 4.37. Although the difference is fairly reliable, it is not consistent for the three denominational subgroups. Trained ministers have a slight advantage over untrained ministers in their participation in the affairs of their denomination. As to interchurch and interdenominational work, trained ministers show a large advantage, the difference being consistent and more than eight times as large as its probable error. Similar results are shown by the three measures combined. We regard these results as significant. There can be little doubt but that the larger churches of trained men make greater demands on their resources; yet trained men manage somehow to excel in their contributions of time and energy to community, denominational, and interdenominational affairs.

**SOCIAL INSIGHT AND EFFECTIVENESS**

In our special case studies of the ministers in two rural communities and in South Chicago, we collected a vast amount of data concerning their sensitivity to social problems. Our intimate knowledge of these ministers and of their problems has been used as the basis for rating success from a strictly social point of view. These ratings represent the judgment of the field-representative of the study based on intimate contacts with the minister, knowledge of his programs, and understanding of his community. More specifically, these ratings attempt to measure social insight and social effectiveness. The following factors were considered in making the ratings:

1. Degree of social insight into community affairs:
  - a. Incipient group conflicts.
  - b. Emerging ethical problems.
  - c. Shifting population.
  - d. Changing economics.
  - e. Institutional drifts.
  - f. Public opinion.
2. Social effectiveness:
  - a. Utilization of the press.
  - b. Utilization of vacant buildings, etc.
  - c. Ability to get organizations to work together.
  - d. Dramatizing causes.

- e. Ability to reconcile diverse points of view.
- f. Ability to forestall incipient conflict.
- g. Ability to use preaching in socially effective ways.
- h. Emphasis on social values.

These ratings were prepared for thirty-two ministers in Windham County, Connecticut, and for twenty-four ministers in McHenry County, Illinois. No ratings were prepared for Chicago ministers, since the field representative did not feel that his knowledge of individual ministers was sufficiently detailed. Although the number of cases is small, the data on the fifty-six rural ministers constitute an important element in the attempt to measure the relation between training and success.

We have already noted that these ratings of social insight and effectiveness correlate positively with other measures of success. That is, the ministers who, in the judgment of the field representative, have a high degree of insight into community problems and who make effective adaptations of their work to meet these needs, tend to be the ministers who serve the larger churches, who receive higher salaries, who participate more actively in community, denominational, and interdenominational affairs, and whose churches provide more ample programs of recreational, special, and social service activities. These data alone are significant, since they create the presumption that the ministers who are most successful as measured by conventional criteria will tend on the average to be more successful as measured by social criteria.

Such data create the expectation that trained ministers will tend to stand higher on the ratings than untrained. The expectation is verified; but, to our surprise, instead of the correlations being merely positive, they are strongly positive, being .45 for Windham County, .62 for McHenry, and .48 for the two combined. These are considerably higher than the correlations between training and size, which average .37. (See Tables 67 and 124 of Appendix B.)

#### MISCELLANEOUS MEASURES OF SUCCESS

The questionnaire data provide a number of miscellaneous measures of success. Of the churches served by trained ministers, 17.7 per cent. are reported as receiving some missionary aid, while the proportion among churches of untrained ministers is 30.6 per cent. On the average, for the combined groups, the churches of trained men received \$99, while those of untrained men received \$162 of home missionary aid.

Ministers were asked to state whether their church ranked first, second, third, etc., among churches in their communities. Forty-one per cent. of trained and 49 per cent. of untrained ministers reported that their churches ranked first. Seventy-three per cent. of trained, and 74 per cent. of

untrained ministers report that their churches rank either first or second in size.

Ministers were asked whether they felt that they had had "little," "some," "considerable," or "very great" success in twelve types of ministerial work. Scoring their replies indicates that untrained men tend to rate their success very slightly higher than trained. The rating, however, is very inconsistent among the three denominational groups, and rather unreliable.

Trained ministers report that they have spent on the average 2.82 years in their present parish, against 3.70 years for untrained men. The difference is not reliable nor is it consistent.

Of trained ministers, 4.6 per cent., and of untrained ministers, 2.7 per cent. are not married. No minister reported himself as divorced.

Trained ministers report on the average 1.52 children, while untrained report 2.11. The difference is reliable, being more than six times as large as its probable error. The data do not permit determining whether the difference is due to later marriage by trained ministers or to other factors.

Trained ministers are much less satisfied with their choice of the ministry for a life work than untrained ministers. Only 61.4 per cent. of trained men and 83.4 per cent. of untrained report that they have "never" regretted their choice of the ministry. While 38.6 per cent. of trained ministers say that they have "often" or "seldom" regretted their choice, only 16.4 per cent. of untrained ministers make this confession. Thus more than twice as many trained as untrained ministers admit doubts about their choice of the ministry. The difference is clearly reliable, being more than nine times as large as its probable error. The dissatisfaction of trained ministers with their profession is reflected in their judgment of how their fellows feel toward the ministry: 65.7 per cent. of trained ministers and only 54.7 per cent. of untrained ministers report that they can recall from a "few" to "many" ministers who have expressed regret.

#### SUMMARY AND INTERPRETATION

The results of this study are clear and consistent. They show that when success is measured by tangible criteria, pastors who have had a standard professional education consisting of both college and seminary training are more successful by a considerable margin than pastors who have had a limited professional training. Further, by the statistical process of equating and matching, we find that a good share of this margin may be attributed to training.

The census data show that trained ministers serve churches that are nearly twice as large as those of untrained ministers. The questionnaire data show that one-seventh or one-sixth of this difference is to be attributed to home backgrounds and previous experience rather than to training. The

yearbook data show that at least one-third or two-fifths of this difference must be credited to training and nothing but training. A little less than half of the difference in favor of trained ministers is accounted for by promotions. Were these promotions earned? Did large churches select their ministers on the basis of proved accomplishment? The answer of both of these questions must be affirmative. In a very real sense, therefore, the promotion gains (or at least a large part of them) are also to be attributed to training. As measured by size of churches served, we conclude that ministers who have had a formal academic and theological training are from 30 to 75 per cent. more successful than ministers who have had little or no formal education.

When compared in respect to efficiency, the trained ministers prove superior to the untrained on four measures of external efficiency and on seven measures of internal efficiency, while untrained ministers are superior on only two measures.

When compared by the less conventional criteria of active participation in the work of the denominations and of the local community, of effective organization of the church for social service, and of social insight into the difficult problems that limit and condition the work of the pastor, the trained men are again more successful than the untrained.

The net conclusion is that formal professional training does make a very definite and substantial contribution to the success of a pastor.

To this general conclusion, several cautions should be added. First, while the census, questionnaire, and yearbook data provide highly consistent results, it should be borne in mind that the number of cases is limited in the second and third sets of data. Second, the general conclusion applies to the average of several measures of size, the results of which, in the case of the yearbook data, are not wholly consistent. Apparently, trained ministers failed rather completely in increasing benevolences. They did little to increase Sunday-school enrollments. They did very little in increasing their own salaries (possibly this is to their credit). On the other hand, they were rather successful in increasing members and property values, and exceptionally successful in increasing current expenditures. Third, the differences revealed in this study are entirely relative.

Fourth, the measures of success that we have used no doubt fall short of an ideal measure. But they are justified on the grounds that they are the ones used by denominational officials, pulpit committees, and the local congregation itself. We regret that we are unable to appraise the work of trained and untrained ministers in terms of such spiritual values as souls saved, lives changed, problems solved, doubts and fears dispelled, beliefs strengthened, and the like. Spiritual values are intangible and not susceptible to statistical treatment. But our guess is that if they could be so treated, they

would be found highly correlated with the conventional and social criteria that we have employed. For without these spiritual values, it would probably be impossible for a pastor to have achieved, over a period of years, the types of success that are measurable. Thus the conventional and social criteria that have been treated here may be regarded as outward symptoms of inward grace.

## CHAPTER XIV

### *How Successful Rural Ministers Work*

To bring this study of the relation of training to success down to where it will be useful in improving theological education, it is necessary to carry further the analysis and inquire concerning the way in which successful ministers attack their problems. It is not enough to know that trained ministers are more successful than untrained ministers. In addition we wish to know why this is true.

The successful minister is the product of two major factors; first, the nature of the work he must do and, second, the man himself. As has been shown in Part III, the work of the minister is determined largely by four sets of factors. First, what his denominational supervisors (if he has any) think he should do; second, what his congregation expects of him; third, what he thinks he should do; and, fourth, the problems imposed by the environment in which his parish is located. These problems vary from one denomination to another and from one parish to another. The success the minister achieves depends on how well he can adapt the program of activities to these four limiting conditions. This depends on the man himself. The major factors involved are his native talents, including his personality, his home background and early training, his formal education, and the degree to which his personality, training, point of view, beliefs and convictions fit the traditions of his denomination and especially the local parish that he tries to serve.

In this chapter and the one following we shall try to relate the man to the job by an intensive study of the work of a selected group of rural and urban pastors. Our aim is to find how these men are dealing with their parish problems. These case studies are in the nature of clinical pictures of pastors at work. Through them we hope to see in one concrete whole many of the factors that have been revealed by the foregoing analyses. These clinic studies are, therefore, intended as concrete summaries, of varying number, of factors that are integrated into concrete working patterns.

The criteria of success will not be statistical indices but rather a series of patterns that show the various ways in which pastors adapt their work to

the environment of the church, its traditions and denominational affiliations, and how they use their talents in making these adaptations.

The rural cases are taken from our study of the pastorates in McHenry County, Illinois, and Windham County, Connecticut. We do not claim that these selected rural pastorates are representative of the country as a whole. They are merely samples chosen to reveal types of rural adaptations.

#### CRITERIA OF ADAPTATION

As previously pointed out, norms and standards of success vary by denominations in accordance with theological points of view, with personal judgments, with prejudices and tradition in different communities. For example, the fundamentalist or the evangelistically inclined minister or layman would acclaim the most successful minister as the one who has "saved the largest number of souls" and had added them to "the Kingdom." Others would regard the most successful minister as the one who is the best-known in the community.

On the whole, however, there are certain functions which the minister is traditionally supposed to perform. Although the forms of these vary in different denominations and in the manner in which they are performed, there is large agreement upon the types of activities and duties. All Protestant ministers are expected to preach, to teach, to make pastoral calls, to be agreeable and coöperative; to conduct services of worship and special seasonal services; to officiate at weddings, funerals, and baptisms; to live an exemplary life in the community; to persuade men to participate in the work of the church. All Protestant ministers are expected to represent in their own personal conduct the best in the current morals and habits of the people.

In the smaller communities the investigators discovered that the intelligent laymen were adept in determining whether or not the minister was "fitting in"—whether he was fitting in with his own group, and with other groups in the community. Sometimes they were able to point out just why he did, or did not, "fit in." In other instances, they knew "something was wrong" but they were not able to determine the cause.

The investigator usually had had several discussions with the minister and had probably attended his services on Sunday before discussing him in detail with the laymen. In this way he was able to form a rough estimate, in terms of his own philosophy of success, of the most successful minister and the less successful ministers in a given town. He was also able to check this with denominational leaders or others who knew the ministers. It was surprising that, on the whole, the laymen's opinions of the success or failure of a particular minister were very similar to the judgment of the investigator and other persons who attempted to be relatively objective. The first

of the criteria that we shall apply is the laymen's judgment of the minister's effectiveness.

#### THE LAYMEN'S RATING OF THE MINISTER'S SUCCESS

For each minister in McHenry County and Windham County, three laymen were interviewed regarding the minister's effectiveness.<sup>1</sup> These persons were usually the chairman of the official board, the president of the leading women's organization, and some young person holding a responsible position in the church. It was found after checking with a large number of such persons holding administrative positions, that they "had their ears to the ground" regarding the status of the minister, and were, as a rule, in a position to pass somewhat impartial judgments.

As a guide to the interview, the investigator used a standard list of thirty-seven questions which were put to each layman. These questions were supplemented by careful notes on side remarks which appeared to bear significance. The total interview was later evaluated by the investigator and given an arbitrary score which served as a rough quantitative measure of each layman's estimate of his minister's success. As the plan was finally worked out, the highest possible rating that could be given by any layman to his minister was 222 points and the lowest was, of course, zero.

The thirty-seven questions covered such points as tactfulness, patience, sound judgment, impartiality, devotion to work, independence of thought, strength of convictions, pastoral ability, preaching ability, personal influence, leadership of young people, and other items indicating the extent to which the minister is succeeding or failing to adapt himself and his work to the needs of his church and community.

The interview and case material show that the laymen usually look with good-natured tolerance on their ministers. They believe it is good to have them in the community. Like the magic charms for good luck, the presence of an "ordained man of God" is desirable. "What would our community be without a minister?" they ask. Hence any sort of man who has been ordained and is the pastor of the church becomes a symbol of the supernatural in their midst—or he is a symbol of respectability. For these and other reasons, a very incompetent and ineffective minister will be tolerated and supported and given status where a doctor or a teacher with a similar lack of training would be utterly unacceptable.

One of the ministers receiving a low rating has been in his parish for over five years. All of the officers of the church say he is hopelessly incompetent in conducting the offices of the church; that his sermons are of little

<sup>1</sup> In some cases, six to eight laymen were selected for each minister; and when a particular layman who was selected showed inability to answer the questions, or an unusual prejudice, some other person was substituted.

value; that he makes very few calls; that he cannot work with the young people; that he knows nothing about the community; and yet they just "frankly dislike to tell him to go and he will not take a hint."

Another of these ministers was asked to resign two years ago. "He has just held on," according to church officers, "and we feel obligated to keep him until he gets another church." This minister had boastfully said that he would never take a cut in salary, and that he expected a raise. His boast was a device to secure an increase. When he made this statement to the church officers, they accepted the challenge and gave him a cut in salary, and set a time-limit for his departure; but still he stayed on. At the end of that time, he was given an extension of three months. He has continued for over a year since the board asked him to leave. He spends most of his time knocking the community and relating incidents to illustrate the way the small town has "undermined" him. The church employed him specifically to do pastoral work with the farmers; but, aside from making a few calls in the village, he has done very little in pastoral work. He preaches ultra-orthodox sermons and constantly scolds the young people for their sinfulness. He becomes increasingly unpopular in the community.

This tolerance on the part of laymen resulted in a rather high rating of ineffective ministers. The lowest score (which in each case was an average of the opinions of three laymen) was seventy-three in McHenry County and 141 in Windham County. The highest in McHenry was 200 and in Windham County it was 218. The median was 142 in McHenry and 190 in Windham.

The numerical scores from the two counties are not strictly comparable, because we did Windham County first and improved our technique before doing McHenry County. Taken at their face value, the scores show two things. First, that laymen are discriminating in evaluating ministerial success; and, second, that they almost invariably give the minister the benefit of any doubt they may have concerning his effectiveness.

These ratings by laymen were used in selecting for special study the two most successful ministers in each county concerning whom detailed studies were made. These cases are presented in detail in Appendix A, section ii.

#### THE MINISTER'S EVALUATION OF HIS SUCCESS

The second of the criteria that was applied to these rural ministers was their own evaluation of their effectiveness. Seventy-five per cent. of the McHenry and 50 per cent. of the Windham County ministers believe that they have been most successful in conducting services of worship, performing weddings, and funerals, and preparing and preaching sermons. Fifty-four per cent. of the McHenry and 41 per cent. of the Windham County ministers believed that they had been very successful in teaching the Sunday

school and conducting Bible classes. Forty-six per cent. of the McHenry and 30 per cent. of the Windham County ministers believed that they were very successful in getting people into the church.

Fifty per cent. of the McHenry and 27 per cent. of the Windham County ministers believed they were very successful in raising money.

There is very little difference in the degree of success estimated by the ministers of these two counties except in activities connected with getting people into the church, and raising money. In both of these, McHenry County ministers believed they were more successful. As has been indicated before, this runs true to fact, as the Windham County churches are endowed and the ministers are not compelled to raise money and this in turn makes it possible for them to put less stress on getting new members into the church.

The activities in which the McHenry County ministers have the least success are as follows: Helping people with their personal problems, and organizing the work of the church. None of the McHenry County ministers believe they have had any great degree of success, whereas 39 per cent. of the Windham County ministers believe they have had considerable or very great success in helping people with their problems; and 31 per cent. believe they had very great success in organizing the work of the church. Thirty-three per cent. of the McHenry County ministers believe they have had considerable or very great success in community social service, whereas only 17 per cent. of the Windham County ministers believe they have been successful. This is in keeping with the general situation in the two counties. McHenry County ministers on the whole participate in community affairs to a greater degree than the Windham County ministers.

Consistent with what we have described before is the fact that only 8 per cent. of the Windham County and 25 per cent. of the McHenry County ministers believe they have attained any large degree of success in organizing community activities.

Thus it will be noted that the ministers in both counties admit their very low degree of success in the type of activities which the analysis of the communities shows them to be least successful in dealing with.

#### EFFECTIVE ADAPTATION FROM THE POINT OF VIEW OF SUCCESSFUL SOCIAL LEADERSHIP

Cases of ministers who have apparently not succeeded, either because of their own personal ineffectiveness or conditions in the community, would be very illuminating to those interested in and understanding types of leadership; but to present such cases and designate them as unsuccessful, would be both unfair to the men and a violation of their confidence.

It would be possible for different individuals to make altogether different

interpretations of the success or failure of the men. This was demonstrated by different individuals who assisted with the interview work. Each interviewer was given specific schedules and outlines for the gathering of data; but he was also requested to give his own ratings of the minister's success or failure. One individual who was an ardent advocate of industrial democracy and of socialism, tended to "feel the ministers out along socialistic lines." If their verbal responses appeared favorable to his theory, he rated them much higher than those who took a different point of view. Another interviewer constantly "sized the minister up from the viewpoint of how much he participated in community activities" and passed judgment on him on the basis of his community leadership, chiefly in terms of the number of activities in which he took part, or his reputation.

An attempt was made to classify the upper and lower 25 per cent. of the ministers in each county according to their success. The first classification was made on the basis of certain conventional criteria, such as size of pastorate, salary, church attendance, number of weddings and funerals, years in the pastorate, popularity with the laymen, and so on. Another classification was made from the viewpoint of social enlightenment and sensitivity and social leadership.

These ratings were all made, in terms of what ministers do and think, and not primarily on a philosophical formula for success. There are certain duties the ministers have been trained to perform that they themselves believe to be very important, and that laymen consider important. Laymen, ministers and denominational boards measure success rather uncritically by these standards. It is fair, therefore, to apply this test. On the other hand, there is a minority group of preachers, seminary professors, rural experts, etc., who believe the real test is in the ability of the minister to be a "social engineer."

A combination of these items proved to be a reliable means for separating the more successful from the less successful ministers as corroborated by the high degree of correlation of our judgments with those of others who knew the ministers and their work. Laymen's opinions, the ministers' own ranking of their work, reports from denominational boards, reports from seminaries, all present somewhat the same type of picture with reference to the success or failure of the ministers. This was particularly true when the usual standards such as popularity, size of the church, membership, etc., were applied.

#### RELATIONS TO CONVENTIONAL CRITERIA

The ministers who were the most successful on the basis of the conventional criteria were also the most successful from the viewpoint of sensitivity to social issues and effectiveness in social leadership. And the ministers who were lowest as judged by conventional standards were also least successful

from the standpoint of the more educational and socialized concepts of their work.

#### TYPES OF RURAL ADAPTATION

The most successful ministers in the two counties, were classified according to types. The term "type" is used to indicate the kind of adaptation the minister had made in his present parish. It was obvious that a minister might make an altogether different adaptation in another parish. The "type" he represents is based on the major rôle he is now playing in his parish and community.

Reference to the "pastoral type," therefore, indicates the kind of activity in which this minister appears to excel in his present parish. The kind of activities he most emphasizes and with which he is most expert characterizes the direction of his adaptation, or the major rôle he plays.

The ministers in both counties tend to fall into these rather distinct types—at least from the viewpoint of their reputation in the community. If a minister recognizes his weakness as a preacher, he is likely to play up some other kind of skill or skills by which he can gain status in his group. He may "go in for community activities" and build up a reputation as a community booster and a man "interested in the activities of the whole community." Sometimes he falls into this rôle almost by accident; but having discovered its value, he continues to play it. Again, a minister may recognize both his ineffectiveness as a speaker and his limitation in education, but because of his ability to meet people in any easy and friendly way, he attempts to create a reputation in the community as a "friend of everyone" and therefore gains status by "pastoral activities." His pastoral work under such circumstances becomes a sort of compensatory move. Or, a minister who is pastor of a relatively weak church in the community may assume the rôle of advocate of "Christian coöperation" or "organic union" and thus attain prestige in the village because of his "open-mindedness." He has nothing to lose if he carries his point.

#### THE ALL-AROUND MINISTER

Four of the McHenry County ministers and one of the Windham County ministers come under the classification of the "all-around minister." According to the laymen's opinions and the investigators' analysis of their parish activities, these men are above the average for the ministers of the two counties in all of the main activities of their parish, such as preaching, work with individuals, and community service.

The following comments illustrate the range of activities we have in mind when we speak of the "all-around minister." Not over three or four ministers in each county would come under this classification. In fact, there is really

only one in Windham County who as clearly fulfills the requirements as the three or four in McHenry County. The three examples used here are all McHenry County ministers.

Mr. A is unusually effective in his pastoral work with both the old and the young people of his parish. He is also far above the average (for ministers in the two counties) in the utilization of recreation, social activities and community contacts as a means of relating people to his and other churches of the community and in helping them to understand the meaning and significance of religious living.

He is the most outstanding man in the entire county as a mediator between the townspeople and the "dirt farmers." He is unusually able as a conciliator in groups where problems of relationships are involved. He is skilled in foreseeing possible group conflicts and in avoiding them. He is also above the average in the use of the public press as an educational means of interpreting his program. He has been president of such organizations as the Rotary; and has utilized these contacts as a means of forwarding certain educational and religious ideals which he holds in common with the other ministers of the community. He was so successful in these attempts that other ministers have learned to look upon him as their religious spokesman in the secular affairs of the community.

He is in demand by secular agencies; and is very successful as a speaker on educational topics. His addresses always deal with issues and problems vital to the life of the community. His success as a preacher is admitted not only by his own parishioners but by laymen of other churches and other ministers in the town and community. In interviewing ministers in different sections of the county, the investigators were often told that the preachers tried to imitate Mr. A's plan of mediating between country and town groups. A more detailed description of his personality and work is given in Appendix A.

Mr. B, although ultra-orthodox in his theology, is respected and trusted by members of all of the churches in his town and the surrounding community. He participates in the significant secular activities of his town and county; and is a leader recognized by other ministers, school-teachers, business men and physicians. His effectiveness in work with individuals is far above that of any minister we have studied in either of the counties. His sermons, admitting the fact that they are based on strictly orthodox conceptions, are vital for his group. All phases of his work with individuals and with secular agencies are synthesized in terms of his goal of furthering the religious life of his congregation and of all the people in the community. A more detailed description of his work is given in Appendix A.

Mr. C is probably the foremost preacher of the group we have studied, as far as scholarly sermons are concerned. He is also notable for his unique work with individuals, and for his ability to bring together people of diverse

points of view and to relate himself in a significant manner to the secular institutions. His reputation in the community, therefore, as checked by the most intelligent leaders, lies in the three major phases of his work—as a preacher, as a pastor, and as an effective community leader.

Although all of the ministers in this group are interested in the community and in secular activities, none of them, apparently, uses this primarily as a means of gaining status or compensating for other defects in leadership. They are selective and discriminating in their participation in activities. In other words, they view their community contacts as means to educational ends. They do not permit such activities to take their time from significant personal and pastoral service, or from the preparation of intelligent and helpful sermons.

#### THE PROMOTER TYPE

In both counties we found three or four ministers who had attained especial popularity through their vigorous promotion of a variety of activities in their church and in the community. They frequently speak of themselves as "community men." One layman said, "Our minister has a branch of almost every kind of activity imaginable—Boy Scouts, Girl Scouts, Friendly Indians, Hi-Y, etc." In several instances, these activities were apparently largely compensatory gestures to gain status, or to compensate for lack of adequate training or ability as a preacher. Again, they might be attributed to a standard of educational work that measures efficiency by the number of activities one inaugurates. In some instances promotional activities were a means of gaining attention of the denominational officials in order to obtain recommendation to a "larger field." In other instances it may be attributed to an effort to reach the parishioners by use of language and activities with which they are most familiar.

The following newspaper clipping illustrates the type of methods more or less characteristic of this group. The announcement that a boy was to be auctioned at the — — church caused considerable speculation in the neighborhood. Several of the farmers said, "We know of Rev. — because he always has live-wire topics in the paper. We heard of his auctioning off a boy."

#### A BOY FOR SALE

"In order to meet the needs of a very worthy cause, a live healthy 12-year-old boy will be placed on the auction block Sunday evening at the — church.

"This boy is in good health, good mentality, of good parentage, and should be worth a great deal to anyone who will use him right.

"While it is not usually the proper thing to do, circumstances in this case justify this auction. Bidders will be allowed to see the boy before the sale begins. All those who wish this opportunity should be present at 7:30 P.M.

"Anyone interested is welcome to attend."

The minister who advertised the auction of this boy devoted an entire service to a program in which various persons made their bids for the boy. The point of this spectacular service was to "drive home to the audience" the lesson that:

"While boys and girls are not openly sold on the auction block today, many are robbed of their rights of youth and education by parents who openly encourage them to work under conditions which stunt their growth and deprive them of the education which would give them a chance to rise. Child labor is one of the great problems before us."

That such a program "works," is illustrated by the following comment by a prominent layman whose opinion was representative of other laymen: "Our minister is certainly a go-getter. He has been here only a few months but he has already got into most of the activities of the community. He is too big for our place. He is a \$4,000 man." One of his fellow-ministers from the same area, using a similar technique, was promoted to a very large church.

The ministers we have classified as of the promoter type do not have a reputation for scholarship. They are apparently "gifted" with ability to meet people with ease. The seminary records of these ministers indicate that they were poor or mediocre students, but known for their sociability and "mixing qualities." Some of the denominational boards look upon such men as "great community men" and are quite proud of their accomplishments. Others think of them as "superficial." The seminary professors, especially in the case of the more pronounced types, were very anxious to inform us that these ministers were not representative of the scholarship of the school. The following comments from different seminaries on some of the men just described is illustrative of this fact:

1. "Oral and final examination report: Conferences indicated lack of adjustment early in the course, and too many activities of extra-curricular nature to meet normal requirements in seminary. From the academic point of view, one of the poorest men we have graduated."

2. "Not a very good scholar, but an excellent mixer, and very sincere. Unusual in his ability to meet people. Great success was predicted in such work."

#### THE PASTORAL TYPE

Ministers classified as of the pastoral type were by no means on the same level of efficiency. Some were extremely industrious and competent, others neither competent nor industrious. Approximately half of the ministers in both counties fall in this category.

At least five of the McHenry County ministers we have classified under "pastoral type" had attained a reputation in their community for their ability to deal with the problems of individuals. They were much sought after for

funerals, weddings, or visits to the home of the sick, and for aid to those in difficulties. On the whole, they made the largest number of pastoral calls of the ministers studied, with the possible exception of the three or four we have referred to under the "all-around" minister type. Again, these men show a great variation and insight into the personal problems of their parishioners, and in their skills in dealing with them. Possibly not more than three of them could be designated as approaching a degree of expertness.

Another five of the McHenry County ministers would be much lower in effectiveness than the others. We might describe them as being conventional and traditional in their approach. They are not effective preachers, have a reputation for being mediocre in administrative abilities, but are agreeable people to meet personally. Some of them make very few pastoral calls and the laymen say that the calls they do make are of no great value except as social visits. The laymen appreciate, however, having them in their homes, and look up to them as symbols of the supernatural. It would be difficult to have any objective criteria by which one could describe their effectiveness as leaders. In other words, they are not really outstanding among their fellow-ministers, or among their laymen, in any particular phase of their work.

Fifty per cent. of the Windham County ministers classify under what we call the "pastoral type." In none of these instances do the ministers, or those who evaluated their work, rate them as being particularly strong in pulpit work, as being noted for insight into community needs, or for effectiveness in relating the church program to the needs of the community.

The type of activity in which they seemed to be most successful had to do with what is conventionally classified as pastoral work,—that is, "mingling with people," "calling upon them when they are ill," "social calls," "conducting funerals," and in general being a cordial and ready friend. In other words, these ministers often compensated for a lack of ability in the pulpit by being friendly and making friendly and frequent calls upon the parishioners and being helpful by rendering the conventional service.

But in all instances, the pastoral function was related almost exclusively either to the persons who were members of the congregation, or who were prospective members. In some instances, the minister was particularly strong in pastoral work with young people. In other instances, he was a total failure with young people, but successful with adults.

An examination of the program of these ministers did not reveal any one of them as making use of the more modern points of view and methods of dealing with individuals. As a group, they might well be compared with the old-fashioned medical practitioner—the chief point of strength lying in their ability to be kindly, sympathetic, and on hand when needed.

## SECTARIAN TYPE

A few of the ministers, by their own statements and by the methods they used in promoting their work, might be described as a "sectarian type." They do not believe they have any responsibility to the community; they do not cooperate with either religious or secular agencies unless this will further their own goals, and are primarily interested in developing their own group. It is an inverted type of group-living that they emphasize. Some of the ministers who might be characterized by the above description openly declared that they had no responsibility for the community; and to participate in secular affairs, unless they could order them according to their own notion, would be to encourage "godlessness." Ministers in these groups frequently represent nationality groups or sects holding the view that they have a unique message.

## THE WEEK-END MINISTER

One of the most difficult problems in the rural situation is apparently that of securing ministers who will understand the people, believe in them, and actually live with them. As we have indicated, at least seventeen ministers (this does not count the itinerant evangelist) came into the county for week-end services. Some of these were students; some of them were persons in near-by cities who followed some secular work during the week and preached on Sundays. One of this number, a student, was planning to become a lawyer and, therefore, did not give a great deal of time to the parish on the week-end, or did not intend to enter the ministry at the completion of his school work. Another minister was the editor of a church publication. He apparently administers to a small group of an older nationality type. He is fundamentalist in his theology, and his members boast of his fundamentalism. They greatly appreciate his service, since he can speak to them in their own tongue. Another of these said, "I suppose Mr. X does the thing he is best fitted to do. He doesn't know how to milk cows or do anything on the farm. We never see him except on Sunday."

A rather careful case study was made of each of these out-of-the-county ministers, and the one general complaint on the part of the laymen was that they never saw the minister except on Sunday; that he apparently did not understand them (the man who said that his minister did not know how to milk cows symbolizes this attitude); that he did not have time to get acquainted with the people or the community; and that his sermons on the whole were not based on the problems of immediate interest to the farmers.

## PREACHER TYPE

There are probably not more than two of the ministers in McHenry County who have developed reputations as "outstanding preachers." As far

as we are able to understand, the preaching function of the ministers in the county was only one of many and not emphasized to the extent that the ministers gained a reputation as preachers.

Two of the Windham County ministers might be classified as the preacher type. One of these men has gained a reputation quite outside of his own village in other sections of the state, as a preacher. He seems to enjoy the seclusion of the small town, and has, therefore, rejected several offers to larger churches. Several of his congregation felt that he would fit better into the "Four Hundred" than with members of the congregation made up of ordinary laborers. A large number of people in this community are foreign and Catholic. The industrial situation is acute. The minister, however, does not care to disrupt his leadership by touching upon the situation in his sermons. His sermons are of the literary inspirational type. He makes few calls and participates little in community organization. The other minister, who was ranked as an outstanding pulpiteer, is a Ph.D. He was ranked very low on the pastoral side of his work. He seems to avoid social mingling with groups and participating in the social activity of his church. He has very little, if any, contact with community problems. He is on the library committee, but does not function. He has never recommended a book.

One minister described himself as "the educator type." He has largely given up the use of biblical preaching, and attempts to make his preaching chiefly educational. He had specialized in education at Columbia and Harvard. His training had been that of the educational rather than of the religious world.

#### PRIVATE CHAPLAIN TYPE

Three of the number might be described as of the "private chaplain" type. The function of these ministers was almost exclusively that of caring for a very small number of parishioners. The church in each instance was heavily endowed. The ministerial and pastoral functions were limited, thus allowing the minister ample time for study or the following of his own inclinations. One of these men was brought in by a group of mill owners who wanted an Episcopal church and therefore selected their own minister and built their own church. Another minister to a congregation of twelve receives a salary of \$3,000 from the church, and \$1,200 from a private family.

#### MISSION-EVANGELIST TYPE

Three of the ministers might be described as of the "mission-evangelist" type. Their principal interest is in getting people saved by the techniques characteristic of the mission. Their theology and points of view are characterized by the typical mission attitude. Men are lost in sin—they must find God through Jesus—they must have the "real experience."

These studies of types of adaptation indicate some of the ways in which rural ministers manage to succeed. There are hundreds of ways to succeed and an equal number of ways to fail. It is clear that effective work depends on the ability of the minister to make the best use of whatever talents he happens to possess.

#### FACTORS THAT LIMIT SUCCESS IN THE RURAL MINISTRY

Unless one understands rural psychology, it is difficult to account for certain attitudes that exist, or to give an impartial description of rural ministers. It would also be unfair to criticize the theological training of these ministers without a consideration of the factors that tend to destroy the effects of seminary education, or make progress difficult. A brief review of these factors follows.

In the first place, one does not find in the list of "Who's Who" in seminary graduates, as reported by the periodicals published by the seminaries, the names of men who have made significant successes in small-town or country churches. The "country" church is not considered a desirable life-goal for the average seminary graduate.

The interview data indicate that most ministers go to the country to retire, or because they cannot do better, or as a place to get experience or to build a reputation. The goal is the "city" church—a large, wealthy church; a sizable salary; an opportunity to read, to hear interesting lectures, to travel, and to have "influence."

Ministers do not definitely prepare for a "rural" or small-town pastorate. Out of the fifty-nine rural ministers, only *one* had definitely prepared for the country pastorate. *Two* had prepared for a city pastorate, one specified a small city, and two indicated no choice between country or city pastorate.

Another factor is the "denomination mind" which has set a pattern in which the minister must weave his own design. The denomination has set the standard for the type of education the minister is receiving and largely determined whether he is to be orthodox or modern. It has determined the form of church organization and policy. Thus the denomination has frequently predetermined the course that the minister "must" take if he expects to remain with the denomination. (This refers particularly to ordinations.) Attendance at certain seminaries means virtual ostracism from denominational circles. Any number of ministers volunteered this information.

There is also the ecclesiastical organization. Although seminaries may have offered an opportunity to acquire a body of supposedly valuable knowledge and training in certain skills, in many instances a denominational official determines (and not always free from politics) where the minister is to be located and how long he is to stay.

Still another factor is the overchurched conditions of the small town, which in both counties divide the financial support among too many organizations to give effective support to any one group. Attitudes of denominational rivalry, or more recently of rivalry between churches, even churches of the same denomination, have resulted from overchurched conditions. Religious rivalries often divide the population. The following illustrations indicate the form which this competition and rivalry take. These are typical cases.

"Soon after the Junior Church was started at the X— church, Rev. Z—, the pastor of the church across the street, organized a similar one for his church, although both churches were bidding for the same group of children."

"Sometimes I think Mr. Q— is pretty close to a politician. I don't mean in a bad way, but he is always scheming to get the church into things. However, he may be just getting acquainted, and using this method to do so. I can say this much for him, he is not lazy, but is very industrious and efficient."

"The rivalry between the X— and Y— churches is illustrated by what one X— layman said: 'We used to be the strongest church in town (here he completely ignored the Catholic and Christian Science churches) until a few years ago when the Y— church got a man who was quite a mixer (predecessor of the present pastor). This fellow drew some of our people from us. I don't think he was as good a preacher as we had, but he would have parties and play cards with the young people, and they flocked to his church.' This exodus has continued."

Individual and group disorganization result from social and economic changes. The social changes described in chapter xi have, in the last twenty-five years, greatly modified the economic, social and intellectual status of the farmers. Many of the more alert youths have gone to the city. A large percentage of the landowners have moved to small towns or cities and rented their farms (on an average of 50 per cent. of the farms in McHenry County are run by tenants). Many established families have been forced to relinquish their farms owing to the post-war conditions. Many new types of farming have arisen for which the older inhabitants were not trained. Land values have fluctuated. The changes in communication and transportation have affected individuals and institutions in a radical manner. In Windham County the textile and other industries have rapidly dominated the life of the people. Many of these social changes have made it impossible to carry on conventional church programs. The endowment situation in Windham County often makes it difficult for a minister to exercise initiative in the administrative affairs of the church. Ministers further complain of the stultifying conservatism of the older members.

The "small-town mind" is often a formidable barrier to modification of practices. In light of the overwhelming changes that we have already

described, inhabitants of the farm, village or small town have developed peculiarities that have been publicized in books such as Lewis' *Main Street*. Residents in small towns are "funny"; they do gossip, they are provincial; they are cautious; they maintain a strict interpretation of the mores; they vote against the Wets; they are individualistic. They are often nonplussed regarding what to plant, when to sell, and what to buy. They frequently preach one set of standards on Sunday and practice another on Monday.

Current criteria of success often operate against a certain type of ministerial leadership. The psychology of the business world prevails and determines the standards for success. Its practical implications are illustrated by the craze for getting ahead, to be known to raise the budget, to organize activities, to secure publicity for the denomination, to secure self-publicity, to construct large church plants, to have large audiences, to have many additions to church-membership, to count the large number of persons being saved, and so on.

Although a minister may have been trained for another rôle and be acquainted with another psychology, he finds his followers so deeply imbued with the current business and industrial conception of success that it is difficult for him to do anything about it: A minister was serving a church where a large membership was impossible but where a ministry of another type was of great value. Although he was doing pioneer work in the county he resigned because, for one reason at least, his crowds "did not pick up." The ability to see deeply into the religious problems of individuals, to understand the processes of the developing life of childhood and youth, to comprehend the fundamental life needs of the community, to read the social signs of the times—the basic social and economic trends of his community—is outside of the pale and the program of the minister who must determine his success on the basis we have already described.

These criteria of success on the part of the minister are confirmed in other ways. Pulpit committees search for a "man who can preach"; they visit the churches where the ministers have "big crowds"; where the minister is known in the Rotary, Lions, Kiwanis, and other organizations as a "live wire." The general practice in securing a minister, at least for churches having congregational forms of government, is to send a "pulpit committee" to visit the church on Sunday morning. The sermon counts; but the size of the audience is even more important.

Denominational leaders help to enhance the above conception of success. They, too, measure the minister's success in terms of popularity, crowds, Sunday-school attendance, budgets, etc. The investigators interviewed several denominational leaders, and in every instance they "looked up the church-membership to see if it had grown under the present minister."

And last, but important, is the fact that the minister's own fellow-pastors

judge his success in terms of the size of the town in which he preaches, the number of members of his church, the extent of his popularity, and other such items.

The concept of religion held by the rural and small-town church-member is at variance with the conception of religion evolved during the last quarter of a century. The minister trained in a modern seminary is, therefore, at once handicapped with a baffling pedagogical problem of bridging the gap between the conceptions of religion as developed in the seminary, or which he has heard propounded there, and those that he finds in his parish.

The group tradition rooted in historical backgrounds sets the stage for the type of activity expected of the minister. Venerated group symbols, group techniques for activities, group organization, and group authority, are determined by this tradition, which in turn is modified by the immediate locality—the social and financial status of the members of the group. Some religious groups appeal to the under dog; some to the emotional; some to the uneducated; some to the intelligentsia; the comfortable; the defenders of the *status quo*.

But groups vary in the qualities they demand in their minister in terms of the particular crises they face. At one time the group may need a "money raiser"; at another time a "leader of youth"; at another time a "pulpit-er." Unless a minister possesses a rare combination of talents and is unusually adaptable, it will be difficult for him to maintain his leadership consistently over the years. This is particularly true if social forces bring about a shift in population, change in economic status or other factors that disrupt the conventional manners of the group.

The foregoing factors hindering ministerial leadership are only a few of the forces over which the minister does not always have control. If he is possessed of tact and has patience, it is possible for him to overcome many of them; but they become as millstones around the necks of most ministers, rob them of their morale and lead them to a disastrous pessimism regarding both themselves and their people.

#### PERSONALITY—THE DOMINANT FACTOR IN SUCCESS

Apparently it is not the minister who possesses the most musical voice or is the handsomest, who is ultimately accepted as a leader in a parish. The quality of the personality required is something more fundamental. Although we have no means of determining all the factors that characterize the type of personality that succeeds, we are safe in asserting that the minister must be *genuinely interested* in his work. Without exception, the men whom we have rated as most successful were men who believed that the ministry represented to them a definite "call." This conviction enabled them

to bring all their energies and faculties to bear upon the effective execution of their tasks.

In this respect, it is not a matter of theology. In one of the counties studied, the three most successful ministers were a fundamentalist, a modernist and a liberal. There is a tendency for the very orthodox ministers to be better integrated with reference to the note of certainty in their work than the more analytically inclined ministers. But whatever their theology, it is essential that they should have evolved a working philosophy to which they devote themselves whole-heartedly. An adequate personality synthesis and knowledge of one's self are necessary before a minister can inspire confidence in others or aid them in personal adjustment.

From the descriptive point of view this does not carry a theological implication. It does mean a personality synthesis in terms of some constructive interest. A large number of the ministers had apparently lost zest in living; felt they were victims of circumstances, some of them victims of their own denominational policies; and many of them were more or less indifferent to their ministry. Although they were practically unanimous in asserting that they had never regretted entering the ministry, their attitudes and actions toward the ministry did not bear this out.

The quality that we have characterized as industry seems to be imperative. Several of the ministers were obviously lazy, over-fed and under-exercised and doing only the things they were compelled to do.

Ability to think and act in a creative manner, to make quick and easy adaptations were qualities discovered in the effective ministers. Men who have these abilities apparently can make some adjustment and succeed in almost any situation. Those lacking in such qualities are utterly unable to meet crises. They go no further than "putting on programs" or contriving tricks.

The ability to meet people of varying types and to enjoy such contacts is perhaps one of the most essential qualities in a parish minister. Capability in working with conflicting groups is a quality necessary in ministers who are confronted, as is a minister in a small town or village, with a varying type of group conflict, incipient or real. The most successful ministers were above the average in health and energy. The care of one's own person—habits of neatness, courtesy, etc.—play important parts in the story of leadership.

Finally, and most important is the quality of adaptability. The minister must fit in. He must enter sympathetically into the lives and problems of his people. He must be able to adjust his ideas and emotions to any situation. This does not mean that he must be "wishy-washy" or a "yes" man. He is respected for his convictions; yet to make his convictions effective, he must work with and through each situation as he finds it. This ability of

the pastor to adapt himself to new and changing situations is a goal toward which all theological education should strive.

**CONCLUSIONS**

These intimate sketches of how certain rural ministers are succeeding or failing confirm the general conclusions revealed in earlier chapters, which are: (1) that ministerial success may be achieved in a wide variety of ways; (2) that the types of success achieved by each individual minister depend, to a large extent, on his ability to adapt his peculiar personal talents to the immediate needs of his parish; (3) that the success of his church depends, to a considerable extent, on factors of denominational policies and community situations over which he has no control; and (4) that his formal training contributes to his success to the degree that it makes him more flexible, enabling him to capitalize his special talents. In short, training contributes to success to the degree to which it lays the foundation for further self education.

## CHAPTER XV

### *How Successful Urban Ministers Work*

It will be recalled that city ministers as a class are regarded as more successful than rural ministers, especially when judged by the conventional criteria of success. Yet among city ministers, as well as among rural ministers, there are many types of success and of failure. The purpose of this chapter is to present in some detail certain cases or exhibits of types of urban success and to show how each is related to training on the one hand and to a wide range of factors inhering in the situation on the other.

A complete and comprehensive presentation of these ministerial adaptations would involve a much more exhaustive and intensive treatment than we are in a position to give. It would require, among other things, a history of the churches and their development; statistical descriptions of the membership with regard to increase or decrease; case descriptions of changes over a period of years, in parishioners and lay leadership; descriptions of the financial history and development of the organizations, with a statement of present economic status and of endowments; case analyses of the present programs made, by contrast, of the present ministers with their predecessors; studies of community factors such as population composition and shifts, social and economic status of the different areas, etc.; availability, interest and insight of leadership. It would also involve in each case a much more detailed study of the personality of the minister, his training, experience, character, point of view, and theology.

In the present study, some of these questions are not answered because of lack of time and budget, and the inadequacy of techniques for securing objective and comparable data. Field studies of busy people such as ministers, particularly where rapport of a fundamental nature is necessary before intimate factors can be revealed, are only in a survey state. But some crude approximation of the situation is possible, and is valuable if for no other reason than to show the problems that must be solved—problems of technique and standards of judgment.

By "adaptations" we mean the particular form the minister has given to

his efforts in a particular community at a given time. This approach offers clues to some of the basic attitudes of the ministers and to the possible relation of their training to the quickness and kind of adaptations they have made in the different communities where they are serving.

In this chapter, we shall consider the following topics: (1) What is the degree of conformity in city churches to the conventional pattern as indicated by membership, attendance, finances, and other of the formal phases of a church program? (2) With what duties and activities do the ministers consider they have been most successful? (3) What adaptations have been made by the ministers in the different zones of the south sector of Chicago, according to the various types of areas—of acute transition, rooming-house, apartment-house, suburban areas, and the like?

#### THE GENERAL STATUS OF CHURCHES IN SOUTH CHICAGO

A brief statistical and cross-sectional description of the more conventional aspects of the church program may well serve as an introduction to a discussion of adaptation. While this is not very significant as a means of throwing light on the contributions that ministers have made, a bird's-eye view of the organizational and administrative aspects of church life may be helpful, since there is a popular expectation of what such an institution should accomplish with regard to membership, budget, attendance, and so forth, in order to be judged as "successful". It is frequently pointed out that a certain church occupies expensive land, involves thousands of dollars in physical equipment and has a large budget; and that the number of members and the conducting of numerous activities are indices of its right to existence. The following statistical facts are presented to give an intimation of how churches meet this expectation when viewed cross-sectionally as to membership, attendance, budgets, and other factors. Such a description ignores variation in community backgrounds, educational quality of program, and many other important factors; but it does throw some light on what may be taken as characteristic situations with regard to the conventional aspects of church life in this one city.<sup>1</sup>

#### MEMBERSHIP

The total membership for a sampling of 126 churches in South Chicago is 57,251, or an average of 511 per church. These congregations range from fifty to 3,000 members. Approximately two-thirds of the churches range from fifty to 600 in membership. The number of churches having a membership

<sup>1</sup> While the statistics that follow are in a sense parallel to those presented in chapters xii and xiii, yet they are included for the special purpose of providing a background against which the detail case studies that follow may be projected. No conclusions beyond those drawn in chapters xii and xiii will be suggested.

larger than 600 are few; 10 per cent. of the churches have from 1,000 to 3,000 members.<sup>2</sup>

Of 60,000 members, approximately 20,000 were under thirty years of age; according to the ministers' estimates, an average of 190 per church. These, however, were only estimates. Of the eighty-three who replied to the question concerning the number under thirteen years of age in the church, a total of 6,000 was given, or an average of seventy per church. This estimate, however, is somewhat speculative, since the churches vary in their definition of membership.

The number of new members is one of the most frequently used of the conventional criteria of success. In answer to a question concerning this particular item, 105 ministers indicated that they had taken in a total of 5,166 new members for the year, or an average of fifty per congregation. As far as could be determined, approximately 1,500 of this number were by letter, an average of eighteen per congregation.

According to the estimates on attendance at Sunday-morning services, there was a total of approximately 23,000 in attendance for any one Sunday during the year or an average of 200 at an average Sunday-morning church service. Of the 110 replying, ninety-six indicated that the attendance at their services was between twenty-five and 400; fourteen of the ministers indicated a range from 400 to 1,000. Ninety-one of the ministers reported on Sunday-evening services, twenty of whom did not hold such services. The total attendance for seventy-one ministers was 10,000, or an average of approximately 130.

Ninety-seven of the ministers who offered information regarding attendance at communion services indicated a total of approximately 20,000 who attended on Sundays when such services were held, or an average of 200 per service.

Statistics on Sunday-school attendance and enrollment also represent approximations. Of 110 who replied regarding Sunday-school enrollment, an estimate was given of a total of 30,000 enrolled, or a total of 275 per Sunday school. Ninety indicated an enrollment of twenty-five to 400. Three had an enrollment of approximately 1,000. These figures perhaps more nearly approximate the situation than figures on attendance, since churches with small membership frequently have a large number of children in Sunday school.

<sup>2</sup> Although this information is significant, not too much reliance can be placed on these estimates owing to the present state of local church statistics. For example, one church in an area of transition carried the names of 1,500 members on the roll; the minister informed the investigator that he dropped about 800 of these members at one time—persons who were no longer connected with the church. Denominational headquarters also informed us that 200 rather than the yearbook record of 800 would be an even more accurate statement of the "active membership list." This, of course, is an exceptional case; and, on the whole, the membership estimates offered by the ministers or recorded in the church yearbooks quite nearly approximated the actual situation.

The average percentage enrollment in attendance each Sunday indicated that an average of 74 per cent. was in attendance.

An average of three paid workers per church was indicated, with an approximate average of forty-three volunteer workers for each church.

Approximately two-thirds of the churches indicated an annual contribution to their budget ranging from \$1,000 to \$15,000 a year. One-third, however, indicated contributions ranging from \$16,000 to \$70,000 a year. Some of these churches in the higher range represent those having large endowments, or are in areas of high economic status.

Of the 102 who replied with reference to the question of amount contributed to benevolences, a total of \$270,000, or an average of \$2,700 per congregation, was indicated. This is less than the average for urban ministers the country over. (See Table VII, chapter xii.) If the seven churches making the highest contributions are eliminated from this list, those contributing \$6,000 and over, the average becomes \$1,800 per congregation.

Of the 110 ministers replying to the question regarding size of salary, approximately one-third receive from \$1,000 to \$2,400 a year; and in most instances this does not include parsonage. Approximately two-thirds are in the class ranging from \$2,000 to \$4,000 a year. One-third of the ministers receive salaries ranging from \$4,000 to \$10,000. As far as can be roughly estimated, more of the high salaried than of the lower salaried men are furnished with parsonages.

Of the 113 who replied regarding length of pastorate, approximately a third indicated that they had been in their present pastorates from one to two years; slightly more than half of the number from one to four years; approximately two-thirds from one to ten years; one-third from ten to thirty-five years; and one-tenth from seventeen to thirty-five years. The average length of pastorate was seven years.

LENGTH OF PASTORATE OF 113 CHICAGO MINISTERS

Years	Number of Ministers
1- 2 .....	37
3- 4 .....	28
5- 6 .....	7
7- 8 .....	7
9-10 .....	10
11-12 .....	6
13-14 .....	3
15-16 .....	3
17-18 .....	6
19-20 .....	0
21-22 .....	3
23-24 .....	0
25-26 .....	3
....	
33-34 .....	1
Total .....	113

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
 Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

Although a large number of the ministers preached only one sermon a Sunday for approximately nine months of the year, the total average of the group was two sermons a Sunday for each week of the year. In addition to the sermons, the ministers averaged twenty-three lectures or special addresses a year. The average number of weddings conducted during the year was fifteen, and the average number of funerals was seventeen.

#### HOW THESE MINISTERS RATE THEIR SUCCESS IN THE MORE FORMAL ASPECTS OF THEIR WORK

The ministers were asked to make a self-rating of their success on twelve of the more important items of their church program. Ratings by 126 ministers were secured.

The results were similar to that secured from the rural ministers. Approximately three-fourths of the men believed they had had considerable or very great success in (1) conducting services of worship, (2) officiating at weddings, funerals, and baptisms, (3) getting people to become members of the church, (4) preparing and preaching sermons. Their success score is somewhat lower for the next three activities, 62 per cent. indicating considerable or very great success in church organization and administration; 56 per cent. in helping people with their personal problems; 51 per cent. in teaching Sunday-school and Bible classes; and 43 per cent. in organizing an efficient Sunday school. In these formal and traditional duties, the urban ministers follow closely the pattern of the rural ministers in that both groups believe they were most successful in the performance of these traditional functions.

In public lecturing, and general public addresses, 31 per cent. had had considerable or very great success. In activities connected with community social service or relief, in organizing or coöperating in civic and community enterprises, only 18 per cent. believe they had considerable or very great success.

Table XI gives the complete statistics on these ratings of formal activities.

These ratings represent a cross-sectional view of the ministers irrespective of the size of church or the nature of community backgrounds. They also represent the more formal aspects of the minister's work. They do, however, show that in matters pertaining to the church and the community, the ministers believe they have been least successful. This brief survey shows that when measured by conventional criteria of success, these ministers are on the average about as successful as the average city preacher who has had a formal training of at least college graduation. Furthermore, the very fact that these ministers occupy these churches is evidence that they are regarded by their fellow ministers, denominational authorities, and others to have arrived at the goal of success marked by a city pastorate. With this point established, we shall now inquire into how they do their work, hoping to uncover the secrets (if there are any) of their success.

**TABLE XI—DEGREE OF SUCCESS BELIEVED TO HAVE BEEN ACHIEVED BY 126 PASTORS IN SOUTH CHICAGO WITH CONVENTIONAL TYPES OF MINISTERIAL WORK**

	Little		Some		Considerable		Very Much		No. Reply	
	No.	%	No.	%	No.	%	No.	%	No.	%
Conducting services of worship, etc.....	0		15	11.9	80	63.5	18	14.3	13	10.3
Performing weddings, funerals, baptisms.....	2	1.6	21	16.7	74	58.7	20	15.9	9	7.1
Getting people into the church.....	1	.8	27	21.4	77	61.1	11	8.7	10	7.9
Helping people with their problems.....	0		45	35.7	51	40.5	19	15.1	11	8.7
Raising money for church work.....	8	6.3	31	24.6	53	42.1	21	16.7	13	10.3
Organizing work of the church.....	3	2.4	32	25.4	58	46	20	15.9	13	10.3
Preparing and preaching sermons.....	1	.8	28	22.2	70	55.6	15	11.9	12	9.5
Public lecturing and speaking.....	34	27.0	38	30.2	35	27.8	4	3.2	15	11.9
Teaching Sunday-school and Bible classes.....	10	7.9	37	29.4	58	46	6	4.8	15	11.9
Organizing an efficient Sunday-school.....	13	10.3	40	31.7	47	37.3	7	5.6	19	15.1
Community social service and relief.....	28	22.2	41	32.5	32	25.4	7	5.6	18	14.3
Organizing community activities.....	42	33.3	41	32.5	18	14.3	5	4.0	20	15.9

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
 Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

## TYPES OF ADAPTATIONS MADE BY PASTORS IN SOUTH CHICAGO

Douglass,<sup>3</sup> Holt,<sup>4</sup> and others have studied the way in which city churches adapt or fail to adapt their programs to their changing environments. The general conclusion of these studies is that the city church must either adapt or die. In chapters ix and xi, where we attempted to analyze the work of the minister from the point of view of the community, the same conclusion is reached, although our data and methods were somewhat different from those of Douglass.

In this study we shall select certain types of adaptation by which the pastor is able to keep his church going in spite of adverse populational and economic changes. It is not worth while to describe again the conventional patterns of adaptations which consist of preaching two sermons each Sunday, conducting mid-week prayer services, aiding the Sunday school, officiating at weddings, funerals, and baptisms, and looking after finances and other administrative matters.

Our concern will be mainly to find out how these Chicago ministers manage to cope with the forces of the environment that at once determine to a large degree the fortunes of the church and create its most acute problems. Yet in centering our attention on those aspects of the pastor's work that grow out of his environment, we must not lose sight of the fact that he must also adapt himself to the traditional and conventional practices of the church.

A minister is a "success" or a "failure," according to his parishioners' and his own estimate of himself, to the degree that he increases membership, attendance, financial support, and prestige of these different organizations. From the conventional point of view, he would be well adapted so long as these activities were flourishing numerically and were on a "paying basis." It is true that some ministers might do much more thorough educational work; but the effect would be ultimately determined by the degree in which "all organizations were moving on nicely." The minister may be particularly effective in some one aspect of his work; but he is never free from being involved in other aspects of it, and his "parish work" consumes practically all of his time and interest. It "comes first." So long as his prestige, his salary, his satisfactions from his work can be found in this sort of program, there is little need of seeking prestige or satisfactions elsewhere—no need, as far as his own security and status are concerned, for novel experimentation or new forms of adaptation.

The foregoing general pattern of ministerial adaptation, although more

<sup>3</sup> Douglass, H. Paul, *The Church in the Changing City* (New York: Institute of Social and Religious Research, 1927).

<sup>4</sup> Holt, E. A., "Ecological Approach to the Church," *American Jour. Sociology*, 1927, pp. 72-79. "Religion," *American Jour. Sociology*, 1928, pp. 172-76.

likely to be found in areas of high economic and social stability where Protestant membership is easier to obtain, is also often found in the slums and other disorganized areas.

We cannot describe all the adaptations ministers have made in the thirty-three natural areas (neighborhoods) included in the south sector of Chicago; but we can sketch some of the more characteristic deviations from this conventional pattern. In this brief description it is not necessary, for obvious reasons, to discuss the quality of traditional activities. This is important, of course, as in a case in which two ministers in neighboring churches may conduct Sunday schools with an enrollment of 500 each. One may follow modern educational methods and build up an efficient, effective organization with trained teachers, carefully selected curricular materials, the other may do little more than succeed in getting a "crowd" together. Assuming, therefore, as a point of departure, the above-mentioned pattern of adaptation, the brief sketches that follow will be devoted to ministers who have deviated from this pattern. This would perhaps best be illustrated by the presentation of the personal case material; but because of the confidential and intimate nature of the cases, it is not advisable to present them in detail.

In a volume entitled *The City*, Park and Burgess have divided the city of Chicago into five consecutive bands or zones with the center at the Loop. These zones sometimes shade imperceptibly one into another, and sometimes the division lines are sharp. In each zone the composition of the population, the social and economic problems, are different. They represent five different types of city environment each of which imposes different types of problems on the churches.

These five zones constitute for our study a convenient frame of reference. We shall select from each one or more pastorates, and show how the pastor is adapting his work to the problems created by the environment.

#### ADAPTATIONS IN ZONE I

In the Loop, or central business district, no odd-line Protestant church that has not had large endowments or support from outside sources has been able to survive. In fact, even with such support, only two churches of any significance are operating conventional church programs in this district. A large number of cults and sects have chapters or special meetings; but aside from the two just mentioned, no regular church program is carried on, because of the highly transitory nature of the population. The exception, probably, is the well-known "Sunday Evening Club" which, however, consists chiefly in evening preaching services and therefore is not a church in the accepted use of the term.

The ministers who are best known in this zone follow conventional forms of church organization, the exception being emphasis on broadcasting serv-

ices. They conduct the traditional Sunday-morning church services (one of them regularly conducts Sunday-evening services), women's organizations, young people's organizations, and the like.

One of the churches is interdenominational, and has as its purpose the ministering to the downtown section, proposing to furnish a place of worship for the people who stop in the Loop hotels. Its membership is widely scattered, people coming from all parts of the city and many from the suburban sections. As far as can be determined, the transients comprise only a small part of any Sunday-morning service audience. The minister of this church says that his main function is preaching. His services are broadcast each Sunday morning and thousands of letters, he says, are received, some from as far distant as Cuba and New Zealand. An evidence of the response to his radio services is reflected in the following letters from listeners, which he read at one of his morning services:

"I have been rejoicing ever since I heard your service two weeks ago. For years I had been a skeptic, and Huxley and Robinson have been my gods. But, thank God, I am now a believer in Jesus Christ. I have found the true God, not by reason, but by something finer and holier."

This, from a man fifty-six years of age, made the minister's heart glad, he commented. The next letter was from a man and his wife, both of them enclosing checks:

"I live on a farm in Missouri, and during the past year have taken a poll of the countryside in an effort to determine how many of my neighbors listen in to your service. It is unusual to find a person who is not acquainted with your church. I believe that if everybody who listens in would contribute a dollar, it would take an Einstein to count the cash, and I hope this comes to pass."

There is no Sunday school or mid-week service in connection with this church. The principal activities appear to be the Ladies' Aid, and a kindergarten for the children, which is supported by contributions from the church.

The minister makes no special attempt to reach young people. His pastoral work is limited because of time; but he does what he can in visiting the sick and hospitals.

The institution is supported through the proceeds of an endowment amounting to approximately a quarter-million dollars, and from the gifts from members, casual attendants, and radio listeners. The annual budget runs around \$35,000, of which \$25,000 goes to salaries.

Clearly, the chief characteristic in the adaptation of this minister is his radio broadcasting. As a result of this broadcasting, the pastor is much in demand as a lecturer in other cities throughout the United States. Approximately half of his time is spent outside the city in lecturing before civic and

social organizations. Apparently much of the influence of his work is quite as much out of the Loop and even outside the city, as within the city itself. When the minister is in the city, he spends considerable time in personal conferences and work with individuals, as a result of his broadcasting and wide contacts. He is one of the men who in his pastoral cases includes a larger number of neurotic people than any other minister interviewed. This significant adaptation to needs is notable owing to the fact that this area is populated by a considerable percentage of nervous and neurotic people.

The peculiarities of this parish are briefly as follows: It is located in a section of the city where there is no family life in the general vicinity of the church; the population is of a transitory nature; there is little community interest or loyalty to religious and educational organizations as such; membership is widely scattered over the city and its suburbs; large numbers of transients in the regular church services; no support of the church from the immediate community but depending on members many of whom live in different neighborhoods and communities, or on endowment; and with excessive demands on the minister's time by other agencies.

But the church manages to survive for two reasons. First, it is an endowed church with supplementary gifts from wealthy people—liberal contributions from members, and certain gifts from transients—gifts from the radio audience—publicity through influential and wealthy members—publicity through radio and a large advertising program—history and prestige of the church—fame of the predecessor, who was internationally known. Second, its pastor is a man endowed with those gifts and graces which enable him to deal effectively with personal problems, especially those of a transient population; who is an excellent speaker and who devotes a great amount of time to public relations outside the community. By the sheer force of his insight, clinical skill, and forensic eloquence, backed by an endowment and a wealthy although absent membership, he is able to keep his church going. This minister is about fifty years of age and has been in his present parish fifteen years. He is not a seminary graduate although he attended a large eastern college.

The second significant church in the Loop is characterized by three unusual features: (1) wide, influential denominational contacts; (2) exceptional lay leadership; (3) a membership almost evenly distributed throughout the city, with the exception of the area immediately surrounding the church—of eighty community areas in Chicago, only twenty-five are not represented in the membership.

The family membership is small, totaling about 200, of which about one hundred are active members. This is a "visitors' church" and a large part of the congregation is made up of transients. The average attendance is 400 at Sunday-morning services. The Sunday-school enrollment is 300, with an

average attendance of 250. The annual budget is about \$20,000, which is raised by letters to the members, circulation of bulletins, and income from the large building operated by the church.

The minister<sup>8</sup> operates a program characteristic of the average Protestant church in any of the other more settled sections of the city. The following is an outline of the usual activities: men's club, women's organization, a monthly paper, church school, Epworth League, mid-week service, gymnasium classes, home and foreign missionary societies, and regular organ recitals. The minister has said, concerning work with young people:

"We have a gym downstairs. . . . It is in use all the time. The church board does not direct them. We offer the young people the rooms and the building and they work out their own program. They engineer and manage and direct their own society. I never meddle with them. If they want to do anything in particular, I let them try it out—they can try anything. The church board here does not put singular emphasis on young people's activities, like many boards do."

The church, because of its widespread influence and its function as a headquarters for denominational activities, has a city-wide and national reputation. As a result, a great deal of the minister's time is spent in service on local and national committees, and on out-of-town lectures and sermons, concerning which he said: "Last year I began in January in Boston, and covered all the larger cities in America to the Pacific coast, speaking. I speak at probably fifty banquets a year, and preach here twice every Sunday." Despite the lack of leisure for conventional pastoral activities, however, this minister spends a great deal of time in personal counselling; and in the discussion of the type of personal problems coming to him, reveals a deep and sympathetic insight into human nature.

The secret of this man's success is his pulpit ability plus his executive ability. He is exceedingly tactful and diplomatic in dealing with his paid and volunteer workers. He is skillful in manipulating individuals and groups of individuals toward institutional ends. He is especially clever in dealing with denominational affairs. This social intelligence or ability to handle people, plus a pleasing platform manner and a forceful message, accounts for his success in this environment where success is difficult.

#### ADAPTATIONS IN ZONE II

This zone includes areas of social deterioration and disorganization. It is here that the highest rates of mental disorders, suicide, delinquency and vice are found. The population is a polyglot combination of racial and national-

<sup>8</sup> This minister is approximately seventy-two years of age and has been in his present pastorate eight years. He holds a B.D. degree from a prominent seminary, having terminated his work there in 1899.

ity groups, with little or no community organization. Few old-line Protestant churches exist in this area without outside support. This district was once the habitat of the socially exclusive—the “Gold Coast” of Chicago; and many of the churches are supported by large contributions from wealthy former residents and members.

This disorganization has created a situation of high mobility, which adds to the problems of membership already made acute by the heterogeneity in race and nationality composition of the population.

One minister<sup>6</sup> has maintained in almost every way the traditional conventional church program in the face of the fact that of 1,600 members, only 2 per cent. live within a radius of one mile, the majority of the members living approximately five to six miles from the church. He says: “That problem has been an ever-growing one, as the membership is moving farther away from the church steadily, until now we have members coming in from Gary, Indiana, Kenosha, Wisconsin, and from virtually all the suburbs in Chicago.” Were it not for the fact that the church is very highly endowed (having an endowment of over \$2,000,000), it could not exist.

The real adaptation of this church is a smoothly efficient and highly organized program of religious education. This is an area in which a large number of trade schools, professional schools and hospital-training institutions are located; and hundreds of young people from the country and small towns eventually made this district their “port of entry” to urban life. The unusual program of group activities and social life of these young people is almost exclusively originated and directed by a trained associate. The minister himself says it is the young people’s work that makes the church successful.

“The young people’s work is the salvation of the church. As an institution we are majoring in every department in religious education. That means from the cradle up—or the grave down.”

The religious-education program includes the church school (divided into primary, kindergarten, intermediate and young people’s departments) an industrial school, week-day instruction in religious education, week-day clubs, Sunday-afternoon classes, a young people’s group, and Christian Endeavor. In addition, there are sewing and missionary meetings, a mother’s group and gymnasium classes. Other activities are recreational groups (growing out of the gym program and proving extremely popular), a young men’s debating club, and a business and professional women’s club.

Aside from his church activities, the minister’s unusual adaptation is to be found in that he has become president of the Chicago chapter of an

---

<sup>6</sup> This minister is past forty years of age, and has been in his present pastorate thirteen years. Aside from a B.D. earned in 1916, he has A.B., D.D., and LL.D. degrees.

international civic society and is moderator of his church for the Chicago region. He averages about thirty calls a week, covering distances within six miles north and six miles south of his church. His experience, prior to coming to Chicago, had been in smaller cities where he had been pastor of large churches, conducting conventional church programs, and putting much emphasis upon large audiences. In this urban neighborhood, which is quite different from any in which he had ever served, he has continued a conventional Church program. However, he is not optimistic, as is evidenced by the following prediction:

"I don't hold very much hope for the future of this type of church: unless it can be well financed, well organized and unless it can in some way retain its constituency, it is a dying proposition. We are simply holding on by our teeth; we have the money to hold on with. . . .

"There is a possibility that sermons on topics more in harmony with some of the immediate practical problems of this neighborhood might be helpful; but I would be up against the difficulty of a protest from the older members of the church. They do not attend services; but they want to know that the kind of sermons that are being preached, even though they are not present, are essentially conservative. If I changed my program too radically, I would probably hear from them. The modern issues are taken up, at least theoretically, in our debating clubs and discussion group."

The secret of this pastor's success lies, first, in the fact that his church has a very large endowment, which is supplemented with large gifts from wealthy members and, second, in his ability to sense the needs of the population of young people who live in the neighborhood and to adapt his program to these needs. Then also, his personality, temperament, and talents fit the situation. He is conservative enough to be acceptable to his fellow ministers in his denomination and liberal enough not to be offensive to liberals. He has an unusual gift in winning the confidence of young people. His program of religious education, which is directed by a specialist in that field, is modern and well adapted to the kinds of activities in which these young people can participate with purpose and profit.

To the south of this church, but in the same deteriorated area, is another church reminiscent of the "Gold Coast" days. This church also had a fashionable membership which moved to other sections of the city. Until recently it claimed a membership of over 1,500; but at a session of the membership committee, this was reduced to less than half that number.

Attendance at the Sunday-morning services of this church showed an average of fifty in the Sunday school and never over one hundred in the preaching services. From the viewpoint of the regular church program, the church still continues to conduct its conventional activities. The theological

atmosphere of the church has reflected the leader's viewpoint <sup>1</sup>—conservative or near fundamentalist.

Dues from members and money from other sources are insufficient to pay the running expenses of the church or pay off its indebtedness.

In one particular aspect, the minister has made a novel adaptation. This is in the feeding of homeless men. One has only to get off the street car in this district and follow the lines of transient men to find the church. The pastor's own comments on this aspect of his work have already been reported in chapter viii, p. 170.

Something of the philosophy of this minister and of the particular adaptations he has made is to be found in the press notices of his work during the recent economic depression.

(1) "The program of the church has been adapted to different conditions, always keeping abreast of the times and always increasing the service to the public. During the last year the church has paid out more than \$30,000 in relief, mostly in feeding unemployed men, as many as 5,000 being aided in a single day. . . .

"During the unemployment crisis of the winter, more than 500,000 meals were served to homeless men. One man, who as a boy was a Sunday-school pupil at the church, has been contributing \$2,000 a month during the winter to help maintain the bread line. Every day of the thirty-six years that Dr. — has been pastor, there has been a bread line for the homeless and needy, sometimes only fifty needing help, other times the number running into the thousands. It has been estimated that between 6,000,000 and 7,000,000 free meals have been provided in that time. It is a "faith" enterprise, no appeals being made for funds for relief; yet the money has always come in."

(2) "Plans to utilize Chicago parks as centers for supervised recreation for the underprivileged children of the city are being made again this year by the — Church. . . . The plan also calls for the provision of food for the children.

"The children will be invited to come to the building at 8:30 every morning except Saturday and Sunday," explained the Rev. —, pastor emeritus of the church. "They will be given sandwiches and milk. The regular city buses will be waiting at the door to take them to the parks, and with them will go competent caretakers.

"After reaching the park the children will be expected to appear at the headquarters for the party at lunch time and again at 5 P.M., the time of leaving for home. They will be given perfect freedom to run barefooted, swim, fish, play games, and if they are tired, they can take a nap."

(3) "Aside from this larger question of the correction of social abuses, however, Rev. — has arrived at some clear-cut convictions as to the function and future of the downtown city church. He believed that the only salvation for

---

<sup>1</sup> Rev. — is over seventy years of age, having been in his present pastorate for thirty-six years. He has A.B. and B.D. degrees, earning the latter in 1885.

such a church is to lose its life in some form of human helpfulness. Endowment will not save; the end of endowment is an empty shell in which the voice of the preacher wakes eerie echoes. A resonant pulpit will not save; even if an extraordinarily gifted preacher commands a hearing for a time, his passing means the passing of his congregation. Ritualism will not save; it is unreal and uninteresting to most American Protestants. The habit of churchgoing for the sake of churchgoing has been broken. The young people are not interested in the ordinary church program. And the pull away from the churches, fostered by the automobile, the radio, the nomad tendencies of city life, will grow in power. The only thing that will hold people in the downtown city church, Dr. — believes, is a chance to help real people in real need.

“As to the present unemployment situation . . . he has some equally clear ideas. And these, one needs to remember, come from the intimate talks with an endless line of the actually unemployed. The situation, in his view, is not improving. Rather, in its fundamentals it is growing worse. The reserves of thousands of families have now been exhausted. It is no longer merely a question of the breadwinner being out of work, but rent can no longer be paid, furniture has been sold. Unless there comes some immediate and decisive change, which Dr. — does not expect, the next twelve months will witness a disintegrating family life. . . . (The social agencies of Chicago confirm Dr. —’s prediction in this regard).”

The present status of this experiment is indicated in a press notice of April, 1932, showing that the minister is facing serious difficulties in the continuance of his project. It should also be mentioned here that not all people acquainted with Dr. —’s project, particularly some of the social service agencies and even certain members of his own denominational board, thoroughly endorse the experiment, as the foregoing press notices seem to have done. Both point of view and method of the minister have been challenged often.

“Tragedy faces historic — church . . . known internationally as the ‘friend of the poor.’ It is the possibility that it will have to close its doors forever on account of debt incurred in feeding the needy and in overcoming the effects of a disaster a number of years ago when the steeple was blown through the roof.

“For the first time in the thirty-eight years that he has conducted the world’s oldest breadline—it has fed 15,000,000 homeless, hungry men in its time, and is now feeding 3,000 a day—Dr. —, the veteran pastor, today admitted the threat of defeat. Seventy-two years old, recalled to the pulpit after he had once resigned to give way to a younger man, his shoulders have become bent under the burden of trying to care for thousands of destitute men, women and children and at the same time to bear the financial burden. . . .”

Here we see a different type of adaptation. In contrast to the church that has adapted itself to the educational needs of the community, this one has adapted itself to the need for *economic relief*. Both are problems imposed by

environment. The first goes in for religious education, the second for feeding the unemployed. Each chose its particular type of adaptation partly because of the training, temperament, and talents of its pastor. The second pastor has a very deep conviction, amounting almost to an obsession, that the work of helping the underprivileged man is of "supreme importance." He has great skill in making dramatic appeals to wealthy persons for the support of his work. In theology he is very conservative; but in practical work of a charitable nature, he is very liberal and unusually successful.

## ADAPTATIONS IN ZONE III

In this zone (comprising the next two or three miles out of Zone II), as in the areas previous mentioned, no white Protestant church of any consequence has been able to survive without the aid of outside support, either through gifts or endowments. This zone contains a large sector of Negro population, which has largely taken over the churches once attended by the white population. The Negro ministers in this section follow in general the conventional church patterns as typical of the white ministers. The constituencies of the Negro churches are to be found in the rather immediate neighborhood in which the churches are located, and the programs of the churches are directed with the racial composition of the population in mind. The presence of the Negro population, as well as other elements non-assimilable from the viewpoint of white Protestant churches, makes it impossible for the ordinary Protestant minister to proceed with the conventional program.

Two significant experiments in their entire area are often referred to by city church leaders as representing unique forms of adaptation. One is an experiment centered in special types of *work with individuals*; the other is centered in an attempt to *integrate the remnants of different nationality groups* in a program indigenous to the community.

The distinctive adaptation which Rev. A<sup>o</sup> claims to have made is in his work with individuals in his community. He has continued to run his church on lines essentially traditional. The present resident membership is about 400, with an average attendance at Sunday-morning services of 150. During the past two years the attendance has been gradually increasing. Enrollment in the Sunday school is 140, the average attendance being 90 per cent. of the members.

This church is supported by the missionary society, receiving a total of \$8,000 a year from that organization, to supplement \$4,000 raised through its own congregation.

Rev. A's work with individuals has basically taken the form of employ-

---

<sup>o</sup> Rev. A. is between fifty and sixty years of age and has spent more than five years in his present pastorate. He holds degrees of A.B., S.T.M., A.M., Ph.D., having received the last in 1913.

ment, health, personal counselling, and the like. The development of a small altar in his parish house for the people who have been Catholics or accustomed to a highly liturgical form of service is typical of the many devices he uses to adjust his work to the needs of a highly mobile and heterogeneous community. As far as could be determined, the attempt here at adaptation carries with it the conventional pastoral psychology. The following quotation from a church publication illustrates the philosophy underlying his adaptation, as seen by the minister himself:

"We do not have fixed office hours, for they defeat their purpose. It will be a long time before our people are sufficiently educated so that they will come to a minister at a regular time and sit in a waiting room with other folks, some of whom are known to them, as they do in a doctor's office. Neither is it satisfactory to work entirely by appointment, as that does not leave the door open for the timid souls who merely 'happen along.'

"My solution has been to forsake the study and the keeping of consecutive hours for sermon preparation in order to make myself available any time and all the time. Usually I am at the church house from nine until five, and in the evening when there are stated meetings. In order to make possible a twenty-four hour service to the people of the community, we have finally moved into an apartment on the third floor of the church house well-suited for family use. A doorbell labeled 'Minister's Residence,' a push button at the top of the stairs which opens the door, and a speaking tube, render the pastor available for any emergency.

"Many pastors have been deterred from a personal ministry by the fear that private conferences with all sorts of people of both sexes would lead to their being imposed upon by some, and that these relationships might be misinterpreted by others. Our solution of this problem has been to talk with people privately but in public, after the fashion of bank officials. Visitors are met in the large office which occupies much of the first floor of the church house. This room is adjacent to the street, and the presence of other members of the staff is obvious to all passersby. When asked to come to one end of the room, which is out of earshot from the other workers, people will bare the innermost secrets of their lives and enter into the spirit of the confessional. Leading them to one side seems to suggest that they can speak frankly.

"In a corner of this room we have our 'Little Chapel for Everybody'—some short pews seating ten people, a table (or 'altar,' as we choose to call it), with draperies about Leonardo da Vinci's *Unfinished Head of Christ*, a candelabra, cross, flower vases, a brass baptismal bowl, a prayer-book. In what has become a very sacred place, marriages are performed, infants are baptized, and groups meet for prayer and meditation. Here the personal ministry of the pastor finds its climax. After a personal conference, prayer is suggested that the individual may find his way to the sources of spiritual power.

"The word 'technique' is not a part of our customary vocabulary. Our way of doing things is the fruit of our training and experience. Yet we try to forget that we are following a 'method,' seeking rather to have the same spirit of compassion which was in Jesus. We hope that we have consecrated common sense.

We trust that we are a bit more intelligent and wiser than most of the people whom we meet. Yet every person who seeks the minister is a child of God and at the same time a personality in some way limited, twisted, gone astray, unbalanced, maladjusted. We trust the spirit of the omniscient God to guide us in our words and work.

"We refuse to systematize our activities. We leave the word 'case' to agencies which work in a more impersonal way than do we. Never do we forget that we are dealing with a personality. If we classified the people who came to us, thinking of them as neurasthenics or hypochondriacs, rather than as sons and daughters of God burdened with weaknesses and woes, we would be in danger of serving in other than the spirit of our Master. We rebel against the pressure put upon us to work on the intellectual rather than the spiritual plane. We object to keeping records, lest the making of a report become a major objective.

"Although we have an 'invisible staff' of assistants, including a nutritionist, a psychiatrist, a physician, a sociologist, a family case-worker, a child-guidance expert and a lawyer, all of whom we consult freely, we do most of the work ourselves. Our thought is that as minister of Jesus Christ we have access to a source of spiritual energy available to all sorts of people in all sorts of trouble. Our specialty is religion.

"We are not interested in talking about our work, fearing that by so doing we might dissipate some of the energy which is needed for the work itself. In its personal ministry the Protestant Church needs to bear in mind the practice of the Roman confessional and keep sacred the confidences which are entrusted to it. We will make little headway with a Protestant confessional so long as we circulate what transpires there in sermons and magazine articles.

"Out of this work has come a deep conviction of the value of small groups. In the gathering together of a few people there is a genuine opportunity to create a vitalizing atmosphere which puts a smile on sad faces, gives a new hope to discouraged minds, and begets the spiritual power which leads to personal victory."

Here again we have a pastor who is making a success in a difficult situation largely because he has discovered a peculiar need of the people (counselling) which by talents, training, and temperament he is fitted to serve. Like the other successful men thus far studied, he has selected *one special* form of service to the community which he features.

Exemplifying a different type of adaptation is Rev. B——'s church,<sup>9</sup> the only surviving white Protestant church to be found in an entire community

<sup>9</sup> Rev. B is past forty years of age, and has spent a total of seventeen years in his present pastorate, twelve years as pastor. He has had no college training, although he graduated from a four-year course in the seminary. The president of the seminary from which he graduated has this to say:

"With reference to Mr. B's work here, I would say he has been a very good student, coming in when he was fully matured and devoting himself faithfully to the studies. We have a set course here, with very few electives, and his work was along the established line. His 'extra-curricular' activities were of course in his own field, where he had his hands full. He had no time for any outside interests and this is one of the reasons he has succeeded so well. He has concentrated on his present parish, giving his whole strength, by day and by night, to its development."

area which was once dotted with a dozen or more flourishing churches. Pastor B. has been pointed out as an example of one of the most successful ministers serving in this type of disorganized community, for the entire city. His church and community have been carefully studied by the research and survey departments of one of the Chicago seminaries. Mr. B's adaptation is in terms of a church-centered program in which the emphasis is upon the development of a church program sufficiently broad and comprehensive to include the remnants of the different nationality groups within the community.

The following report on a careful study recently made of this church shows the major form which the minister's adaptations have taken:

"By 1919 the church had lost its large Sunday school and despite its 120 members, there was talk of discontinuing the work. No pastor seemed to fit the situation. There had been 16 in 26 years. Mr. B., scoutmaster and religious leader in the church, was called as pastor. Mr. B. had been raised in the community, having come as a boy of nine from Europe. The work has shown a steady advance to the present figure of over 400 church-members. The church is a little to the northeast of the concentration of its membership. Some young people are moving south but continue active.

"The — Missionary and Extension Society stood by the church through all this period, helping the church to help itself. They assisted in the installation of the steam-heating plant, in fitting up the gymnasium, in reroofing the church and in other repairs. In total, something over \$6,000 was contributed to the remaking of the church. In addition the Society has given continuously to the current expenses of the church. But in all of this the church has bravely carried a large share of its own burden."

The membership of this church is now nearly 450, with approximately 150 under thirty years of age. Attendance at Sunday-morning church services averages around 180, while the evening services average forty. Attendance has been steadily increasing during the past five years.

Total contributions of the members amounted to approximately \$5,000 in 1930, of which about \$300 went to benevolent causes. The financial burden of the parish is borne mainly by three-quarters of the members, with the added assistance of home-mission aid amounting to \$600. This amount has recently been doubled to provide added assistants (a boy's director and additional janitor service). The present status of the church is best given in further quotation from the above-mentioned study:

"The Church is now open seven days a week. In addition to Mr. B., there is a Choir Director and a woman who serves as Parish Visitor and Girls' Worker. Mr. B. is at the church all day and every day except when called away by sickness, death or other pastoral duties.

"Outstanding activities of the work include a Vested Choir of 65 young

people, an energetic Ladies' Aid Society, a Sunday school well attended by all ages up to 20 years, a Young People's Society mostly of young men, crowded church services, seven interest and athletic clubs for boys and girls and young people with an attendance of 107, a Vacation Church School enrolling 200 children, and a Confirmation Class enrolling about 50 a year. The pastoral care of needy and troubled people, irrespective of creeds, has played a great part in the growth of the church. The pastor feels that about 40 per cent. of the congregation have Lutheran background, 25 per cent. Catholic, and the balance miscellaneous. These have mostly come from churches which have discontinued work in this area."

In general, other churches in similar community environments, although conducting elaborate programs such as characterize institutional churches, have little success in interesting the people who participate in these activities in the more churchly aspects of their work. The persons who do attend the church and Sunday-school services are usually few in number and not infrequently live at a considerable distance from the church—mere remnants of a membership that has left the community. There are other examples of institutional churches that have attempted to make adaptations through an interest in the various activities of the community as such. The adaptation in Rev. B's case is unusual in such a community, in that all of the elaborate institutional activities are focused on a church-centered program which is operated on such broad principles that remnants of many denominations and sects find it hospitable to their needs. This is a feat seldom accomplished by similarly situated churches, which usually have been successful because of their institutional activities, but very rarely have been able to rise above the suspicion of proselytizing to the extent that they could interest adults of other faiths.

A totally different form of adaptation is found among certain pastors whose denominations have traditional connections with one nationality, as for example the Lutherans. Here is an example of a Lutheran minister, fifty years of age and a graduate of both college and seminary, whose interests are almost exclusively centered in his own church and nationality group, for whose constituents he attempts to be an adviser in religious, social and economic affairs. He is truly a pastor of his "flock" and an accepted leader. Probably his most unique adaptation is in the construction of a modern Lutheran parochial school and parish hall in which are conducted all of the regular educational work for children and a large number of educational and social events. This has served as a common bond of interest for the entire congregation. The present resident membership is 2,900 (baptized). Attendance at the Sunday-morning church services averages 900, while the evening attendance is approximately 500. There are 500 enrolled in the Sunday school, with an average attendance of 85 per cent. In 1930 the total contributions of

the members was approximately \$54,000, of which about \$3,000 went to benevolent causes. Three-quarters of the membership bear the financial burden, this being the proportion of regular subscribers.

The evangelistic approach is a very common type of adaptation found in areas of highly mobile and transient populations. This is especially true of missions supported by denominational funds or from gifts received from outside the parish. Near the stockyards in Chicago there is a mission church with an active and successful program of evangelism. The method of getting members into the church is shown by the following excerpt from the church paper:

“For three weeks before Easter, — Church began a two weeks’ campaign of personal evangelization, during which the members of the church went out in pairs to visit persons whose names were given to them by the pastor, and to try to influence the people to take Christ as their Saviour and Lord. Most of this work was done in the evenings. Then special evangelistic services were held in the church during Passion Week. As a result of this work, and these meetings, 7 persons were received into the church on Easter Sunday by certificate of transfer, and 63 into preparatory membership on profession of faith.”

Tolerance of religious differences is shown in the minister’s attack on the problem of religious education, and in his attempts to ameliorate bad social conditions in the community in which he works:

“Fifty per cent. of the people who frequent this parish house are Roman Catholic. We never try to get them to join the church. We try to get them to build up convictions and respect, convictions of their own and respect for themselves and for others before we would do that. You have to stand up for the best that you know. The result of that is that we have little by little transformed this district.

“Every family is surveyed once a year as to family relations, ages, etc., and there is a great feeling of kindness on the part of the people of this community towards this church. We try to bring about a helpful impact on the community. There is a Catholic principal in the public school and many of the teachers are Catholic. In the public school I am invited to present the diplomas and be at the graduation exercises. The principal is Catholic and contributes to this church right along and to its world service.”

The activities of the church include Sunday school, social hours, Epworth League, family assembly, choir club, Boy Scouts, Ladies’ Aid, Women’s Foreign Missionary Society, dramatic club and various recreational activities. The minister also has the services of a field worker and a social welfare worker in addition to recreation directors.

“We have established something here that I feel proud of, the Education Summer School, with fourteen teachers. I am the superintendent. More than fifty per cent. of the attendance is Roman Catholic. I put on an hour of instruc-

tion, teaching the general social questions, instructions of the people in the Bible, memorizing of the verses of the Bible, continued stories of the Old Testament and the New Testament from day to day. Some Roman Catholic children have been coming steadily for six years. We don't have any opposition from the Roman Catholic Church.

"I take the children out once a week to see things and have a picnic in the different parks. We cut school short for this. We take the street car. Seventy or eighty children attend those picnics and we never have any accidents. . . . We have had this school for six years.

"We have stereopticon pictures and motion pictures in the summer and community singing with orchestral accompaniment. The — Company furnishes us with great timbers to seat the group. We have carried that on for six or seven years and we run it from eight to ten weeks. The average attendance is from 1,800 to 1,900 a night. It is held every night except for the stereopticon. We have never had any occasion to use the policeman. He is there to see that the kids don't get run over on the street when they leave. Attendance is as high as 2,500 a night. I don't know how many have come there and given respectful attention to that kind of entertainment. It is one of the indications of the considerate attitude of the community for the church. Every year we put up a play; and run it for three nights, there are so many attending. Now forty-five or fifty people are preparing a chorus.

"I'd sooner do this work than any kind of work under the sun. Last Easter Sunday I took sixty-eight into the church on profession of faith, except two by transfer. Thirty more have signed pledges. Many of them were Roman Catholics. About 1,000 Roman Catholics come into the parish house."

The personal factors involved in this pastor's success are: his practical insight into human nature due to wide and varied personal experience prior to entrance into ministry—health and energy output above average—industry far above the average—vigorous convictions regarding the significance of his work—above the average in devotion to and enthusiasm for his work—interest above the average in poor and unfortunate—interest in social reform—courage in opposing oppression and injustices heaped upon poor because of bad social conditions—ability to make easy adaptations to new situations—interested in community life in which church is located—ability to capitalize community forces for the promotion of his own project—ability to capitalize secular interests and activities for ecclesiastical ends—ability to adapt church program to needs of the unfortunate in the immediate community, regardless of class, creed or color—tolerant above the average in attitudes toward Catholics, Jews and other religious groups—above average as a speaker—ability to work with and utilize groups—ability to work with children and young people—administrative and executive abilities—ability to publicize his own work and personal merits through public press and other means—moderately conservative in theology and not beyond the comprehension of his congregation.

Included in the sketch of adaptations in Zone III, it would be well to give an example of a minister serving a prominent church which is on the borderline between a community of high economic stability and social status on one side and in which the major element in the population is white Protestant, and a community on the other side of relatively low economic status in which the Negro and Jewish elements in the population are rapidly increasing. This involves the minister in a complicated and puzzling situation which has repeated, and probably will continue to repeat, the history of other like churches in the city which, when at the peak of power, have suddenly been affected by changes in economic status in the neighborhood and increase of non-assimilable elements in the population.

The pastor of this church has held some of the most significant positions in his denomination and tends to be conservative in his theology and outlook.<sup>10</sup> His church has a membership of approximately 400. The minister states that the attendance at Sunday-morning church service averages around 140, and that this attendance has been increasing during the past five years. There are 175 members in the Sunday school.

This church conducts a rather elaborate traditional program—preaching service, young people's work, etc. The minister, as he faces the present crisis and needs, is appealing strongly to the history of the church, to the fact that it has been the mother institution to some of the more important institutions and agencies in the city. He has appealed to the loyalty of the people of the denomination, to support this historic church. Careful card-indexes have been kept of all visitors, and propaganda is sent out to increase attendance at the meetings and to increase the membership. The pastor is attempting to make the church a sort of shrine for his denomination in the city.

Money has been offered at times to convert the Jews in the community; but the pastor has said, concerning this:

"I don't believe in mission work among the Jews. In time they will convert themselves. As a matter of fact, they have an idealistic interpretation of life that is very similar to our own, and why should we raise a feeling of bitterness over some Christological formula. I think the liberal Jews are gradually coming over to a Christian point of view—not that they will ever accept the doctrine of the Trinity—in fact a good many of us who are not Jews find it impossible to accept that formula; but as far as the practical interpretation is concerned, there is not much difference between a liberal Jew and a liberal Christian."

The rapid growth of the church, with an almost unbelievably sudden decline as a result of the encroachments of the Negroes on the territory is revealed in a sermon:

<sup>10</sup> Rev. — is approximately sixty years of age and has been in his present pastorate ten years. He holds an A.B. degree, and also a B.D. for which he completed his work in 1904.

"The unity, coöperation and loyalty of the membership both to the church and its minister are responsible for whatever success has attended our labors during the past decade. The first five years of my ministry were most fruitful years. Our Bible School grew by leaps and bounds until our equipment was totally inadequate to accommodate the young people who streamed across Cottage Grove from the great community west of us. Our Bible School had an enrollment of nearly four hundred, and my records show that the attendance on Sunday frequently mounted to nearly three hundred. The growth of our church school and the large number of young people attracted by our services made it imperative that we should have larger and more adequate quarters for our growing work. The story of the building of our Community House is a story of faith, courage and self-sacrifice; but I have no time to tell that story this morning. On Sunday, —, 1924, the new building which, including furnishings cost about \$100,000, was dedicated to the service of God and humanity. With our new equipment it seemed not unreasonable that within a few years we could build up a Sunday school of five hundred and a church-membership of a thousand.

"But circumstances over which we had no control, the shifting tides of city population, brought disaster to us at a time when we were dreaming of triumph. The dedication service was hardly concluded before our Negro brethren swarmed across 47th Street and took possession of the great community west of Cottage Grove and as far south as Washington Park. Almost overnight we lost nearly one-half of our Sunday school and the community from which we were building up our church was now the happy hunting ground of our African brethren. Those were bitter days of discouragement as we witnessed the steady decline in the attendance of Sunday school and church, and the moving of many of our fine families to distant communities."

This sudden shift in population composition took place in almost two months, according to this pastor, who has now found it necessary to make the whole city the field from which to recruit members of his church.

The adaptation which this minister is attempting to make, then, is an appeal to denominational loyalty—an appeal that is city-wide rather than focused on the community; an intensified effort to secure new members and increase attendance through attendant publicity. There apparently is no new emphasis either in pastoral work or of adaptation to the changing elements in the community.

#### ADAPTATIONS IN ZONES IV AND V

In Zone IV and the west half of Zone V, almost every type of denomination and religious sect found in the city is represented. These are zones of relatively high economic and social status in which are located many influential educational institutions such as the University of Chicago.

Adaptations of the ministers in these zones, particularly of those serving in the vicinity of the University of Chicago, would be difficult to describe without an elaboration of their church programs. The variations in their

adaptations may be found in points of view and in methods of conducting what might be called the conventional church program. This is the area in which, in addition to "modernists" and "fundamentalists," there are to be found representatives or sympathizers with the "new humanists."

Relative economic and social stability in the two zones, with the exception of the steel mill areas, have made possible the erection of expensive Protestant church plants, the cost of some of them reaching upwards into many thousands of dollars. Programs here are church-centered, and budgets are large. Other community agencies are much more in evidence and active than in areas previously discussed; and the "community aspects" of the minister's work are found primarily in recognition and encouragement of these institutions; the minister's major interests and time are given to his own particular program.

In presenting the following brief sketches to illustrate adaptations in these areas, some of the largest, wealthiest and most influential churches in the south sector must be omitted. For example, one of these churches, having a membership of over 2,000, is not mentioned owing to the fact that the minister has only recently been elected to this pastorate. Such a church varies little as ministers come and go, since favorable population shifts and high economic status of the community make possible the continuation of the program.

Stories of "phenomenal" success of churches in such areas must be evaluated in terms of the contributing social factors, rather than the "genius" of the minister. Clearly, ministers of ability are necessary to the life of these churches; but any minister with average ability and theological training should be expected to succeed. In these areas, some churches obviously attract more than "their share" of members because of the keenness and insight of their ministers. For illustration, one minister serving a nationality group well in toward the Loop saw the tides of population were rapidly becoming more and more unfavorable to the continued existence of his church. With rare business acumen he began plans for an exodus to one of the growing and wealthy suburbs. With insight as keen as that exercised by the telephone company in prediction of the number of telephones in a growing suburb, the minister predicted the possibilities of increasing his flock through transplanting his group from the "Inner City" and adding to this from the community through a real-estate scheme. He persuaded his church board to buy valuable land in the suburb and resold this to parishioners for sufficient profit to help build a "magnificent church for the glory of God." Little by little he transplanted the congregation from the area of transition to the new suburb, and in like manner won converts from the new territory. Within five years the transfer was complete and he had a congregation over 2,000 in number, and sufficient money to construct an unusual church plant.

This and other stories of business acumen are interesting, but have less to do with the educational aspects of the church and the minister than do some of the other forms of adaptation discussed here.

The first example of adaptation to situations in Zone IV to be described is one in which the plan of a *multiple ministry* is worked out in smooth coöperation and coördination between the ministers, resulting in an exceptionally well-administered and efficiently organized church.<sup>11</sup> The adaptations in this case are for a liberal church—a church alive to community affairs but primarily devoted to a unity of its own members and program, a church-centered, highly institutionalized organization with a large budget, large overhead expenses and much stress on size of budget and number of activities. The unifying bond is that both ministers have general knowledge and interest in the total church program.

The present resident membership of the church is about 1,200. Of 120 new members taken in last year, ninety-two were by transfer. Attendance at Sunday-morning services averages 300, a distinct increase being shown during the past two years, following a period of decrease during the preceding three years. In 1930 the total contributions of the members amounted to approximately \$62,000, approximately one-third of which went to benevolent causes. The church does not receive home-mission aid.

The two ministers serving this church are the same age (about forty) and receive the same salary, but have somewhat different backgrounds and training. They are members of different denominations—one a highly liturgical organization, and the other a denomination noted for its lack of emphasis on the liturgical element. But the experimental aspects of this work are to be found in the ready and intelligent coöperation between these two men in a joint ministry. They have agreed to work on a democratic and coöperative basis, each cultivating his own aspect of the work, yet the whole program coördinating. As one of them has said:

“My function is primarily preaching and pastoral. I preach three times a month, and the associate pastor once. We both do pastoral work. His primary responsibility is the church school and administrative work. We are both interested in the same things. We are absolutely on a level. One is not the pastor and the other the assistant. All major decisions are made together. It is a beautiful arrangement. There are some things about this church that are worth putting down, and that is one.

“In the first place, a lot of people can't understand it. They keep saying, 'What are you going to do if one fellow wants to do one thing, and the other wants to do another?' We go on the theory that our sermons are as nothing as

<sup>11</sup> The ministers are the same age. One has been in the pastorate three years and holds A.B., A.M., B.D., and S.T.B. degrees, having earned the last-named in 1921. His associate has been in the pastorate eight years, and has A.B., and B.D. degrees, the latter in 1918.

compared to our ability to work together. He is a gentleman, so there are no petty arguments. . . . Who is going to minister to this party, who is going to do that? . . . We don't care, just as long as it is done."

A multiplicity of organizations in adaptation to the social and economic interests of the community is shown in the following list. Women's Society, young married group, couple's club, Business and Professional Women's Club, Parent Education Group, Young People's Church Club, World Wide Guild, Athletic Club, Boy Scouts, Girl Reserves, Explorers (boys), and Busy Bees (girls), etc.

One of the objectives of these two ministers is to furnish means by which people may experience the intimacy and friendships often lacking in urban life. Realizing that nearly half of the membership of their church changes every five years, they decided that provisions must be made for new members to make the personal contacts needed and for members of long standing to constantly add to their acquaintance in the church if they were not to find their circle of friends narrowing. For this purpose, the entire membership of the church was divided into groups of approximately twenty-five persons, all of whom live near one another. Once during each year each group combines with one other for a Neighborhood Group Meeting in some home, a meeting which is part social and part devotional. The centralization of the plan is shown in that each group has a leader, and each group of five leaders is responsible to a supervisor. The supervisors themselves are responsible to a director, who has general charge of the plan. The ministers have stated their belief that these "occasions will be their greatest opportunity for extending their friendships and strengthening the relations which unite them with the people of this church."

A second example of outstanding adaptation in these zones is that of a denominational church that has assumed the task of fulfilling the function of a community church. It is located where a large influx of potential Protestants of different denominations, coupled with a widely advertised real estate "boom," created a situation in which the "time was ripe unto the harvest." Once the plans for organization and coöperation of groups were established, the church grew by leaps and bounds. The goal was that this church was to be the only one in the community; that it was to serve social, educational, religious interests of the varied congregations; and that all activities were to be centered in the church.

As a result of intelligent, far-sighted and enthusiastic planning, under the direction of the pastor,<sup>18</sup> the church has had a phenomenal growth during the ten years of his stay. The membership increased from 280 to 1,350, the

<sup>18</sup> This minister is between forty and fifty years of age, and has been in his present pastorate for over ten years. He holds A.B., B.D., S.T.B., and D.D. degrees, completing his theological training in 1913.

Sunday school from 250 to 958, with an increase in staff workers from an uncoördinated voluntary group to seven full-time workers, three to five part-time workers and approximately one hundred volunteer workers. Attendance at Sunday-morning church services has increased steadily for the past five years until it now averages 380.

The church is supported entirely by voluntary contribution. There is no endowment, and there are very few large gifts. Some income is derived from rental of rooms to outside groups, and some from the groups of the church. In 1930, the total contributions of the members amounted to approximately \$43,000. A sum of \$3,000 was given to benevolent causes, although in times of less economic stress the benevolence is about \$6,000.

The program of the church is exemplary of the type that is calculated to meet the needs of an entire "community" in which a multiplicity of organizations is the rule. It includes the church school, Campfire groups, Girl Scouts, "Bluebirds," "Sea Scouts," Boy Scouts, "Rangers," "Cubs," Church Players, Round Table Club, Women's Auxiliary, Women's Circle, the Churchmen and classes in Christianity and international relations. In addition there are various recreation and pleasure groups which meet more or less regularly.

The minister said of his work:

"When I came here, this was more of a group with a religious flavor than it was of a church. It probably began more out of concern about the children than it did about concern for the spiritual welfare of the adults. It was a community movement. The people just got together. The Sunday-morning service, from my point of view at least, was an inexcusable jumble of almost everything with no worshipful content to give. It was very much on the order of the old primary exercises and hurry to get on to the sermon.

"One of the first things I felt must be done was to create an appreciation of the place of worship and the reality of experience. It has been eminently successful. The biggest satisfaction I have had here has been the growth and appreciation of worship and spiritual experience. . . .

"When I first started to preach here, people would come before the service, and discuss their affairs with one another—it sounded like a tea party. The impression that I get now is that people really know what it means to come into a house of the Lord, and open their hearts to the great powers of life. That was one objective I had; another was in building up a staff that would give adequate religious aid; and the third was improvement in community life. We have done the worship part of things, and the religious education development and a part of the community education.

"We have always taken the stand that as a community church it was the business of the church to assist and foster all agencies that were working for the common welfare. The community men's club meets here, the Women's Club meets here, the — Association, the — League of Women Voters; and as those organizations come to us, we will give them a place to meet, and help them

as we can, through the secretarial work of the office, through publicity if we can give it to them through our church bulletin, fuse with them if they want us to; and the result of it has been that there is very little of a community nature that does not center here in the church. But it is not a program that we have been able to sit down and plan for and direct. It has happened—sort of grown, like 'Topsy,' I guess. So many people have come and given so much to do that we haven't had time to say 'This community has not this thing which it needs, and therefore we must sit down and promote.' We have practically centered life in the church in this community."

The minister has accomplished his aim at the expense of other forms of leadership. He has built a "great congregation" and has a large church plant. A threatened influx of Jews in large numbers with other non-Protestant elements, coupled with the situation caused by the present economic depression, creates a definite problem—that of maintaining the high plane that has been established, and of continuing to operate a community institution. The institution is a splendid monument to the industry, insight and intelligent planning on the part of the minister.

A third example of adaptation in a residential district is a church in which the pastor lays unusual stress upon the fact that he is serving an "experimental church" which "practices Christian union;"<sup>18</sup> has no creed, seeks to make religion as intelligent as science, as appealing as art and as vital as the day's work."

The church has 554 members, with an average Sunday-morning attendance of 216. There are no evening services. The enrollment list of the Sunday school totals sixty members, with an average attendance of 50 per cent. There are no adult classes.

In 1930 the total contributions of the members amounted to approximately \$24,000, of which about \$5,000 went to benevolent causes. The financial burden of the parish is borne by about three-fourths of the members, and the church does not receive home-mission aid.

Typical organizations connected with this church are: the Women's Club, young people's society, church school, forum (adult education), Friday-evening social, high-school club, Boy Scouts, Social Service Council, play-reading, child study, and Business and Professional Women's Club, etc.

The minister's point of view is illustrated in the following excerpts from one of his addresses:

"Religion . . . is the cherishing of values felt to be most vital to man's life and blessedness, by means of ceremonial dramatization, expressive symbols, and doctrinal beliefs. These values and their representations change with the economic and cultural life. In the more primitive levels they were embedded in

<sup>18</sup> This minister is about sixty years of age, and has been in his present pastorate thirty-three years. He has B.D. and Ph.D. degrees from prominent eastern colleges.

routine custom and cult lore. In the metaphysical Middle Ages they were rationalized in impressive systems of thought and elaborate rituals. Today the most advanced societies are absorbed in the values of scientific knowledge, of universal human welfare, and in search for the means of control by which these may be made imaginatively dynamic and inspiring. The attainment of knowledge, development of personality, and the enjoyment of the fullest possible experience are the characteristic religious values. Religion is in a confused state because its conventional forms are still bound up in other-worldliness, and the symbols which these have generated; while the newer interests of scientific knowledge, social welfare, and their appropriate symbolism have not yet sufficiently permeated the popular mind to make them generally religiously significant and commanding. . . .

"Religious values are *inclusive*. Religious experience is always at the same time some other kind of experience. There are no ceremonials of a purely religious character. Their subject matter is from life. They are concerned with daily bread, with birth, death, love, and marriage. Religion is potentially responsive to every possible kind of event in human affairs and has something to say about it if stress centers upon it."

Although keeping nominal contact with his denomination, he has frankly expressed his disapproval of its conventional policies; he has modified most of the ordinances and practices accepted by his denomination to meet conditions as he sees them in his community and to square with his philosophical views of life and religion. He believes religion should be more secular. His adaptation has been principally in emphasis and not in new types of activities; preaching, Sunday school, mid-week prayer meetings, social gatherings, dinners, young people's work, etc., correspond closely to patterns of the conventional church. The names of many of these activities have been changed—even names of officers in church have been changed from the conventional deacons and elders to "chairmen of committees."

Mr. Z has attained international reputation in the field of scholarship. Although having been pastor of the church for over thirty years, he has at the same time held, and is still holding, significant university connections as teacher and administrator. His adaptation is all the more unusual because of this. Many aspects of his church program remain to be developed, owing to limitation on his time and the relatively small budget of his church. He perhaps has a clearer understanding of the function of the church in a large city than any other minister in the city. He has gone far enough, however, to give a demonstration of his philosophy of religion in terms of a significant and working church.

The most significant aspect of this work is the Sunday-morning service, in which he utilizes art, music, architecture, in the interpretation of his religious ideas in terms of what he believes to be needs of contemporary life. This service is followed by a forum and later a dinner. Much emphasis is

also made of group relation in the church and the application of his liberal ideas to the social and recreational life of his people. Mid-week programs of music, social gatherings, clubs, discussions and dancing are also features.

From the institutional point of view, he has built on the loyalties, emotions, interests of a conservative group a superstructure of liberal religion. His is the one church in which the minister is "two-thirds of the institution."

A second example of how a liberal minister is adapting his work to the needs of an intelligent and well-to-do community is found in one who emphasizes religion as a "celebration of life." His goal in adaptation was to have an ideal liberal church, a collegiate institution in which many churches would be included and would make common use of a cathedral-like structure.<sup>14</sup> This ideal of a "collegiate church" has been partially realized in that one other denomination now regularly conducts services in his cathedral. The invitation is open to other churches, and the minister expects further acceptances, particularly from groups having comparatively small memberships.

This church has a present resident membership of about one hundred, with an average attendance at Sunday-morning services of 150. The pastor states that this attendance has been slowly but steadily increasing during the past five years. There are about forty members in the Sunday school.

In 1930 the total contributions of the members amounted to approximately \$6,000, of which \$500 went to benevolent causes. There is not an annual every-member canvass; and the church does not receive home-mission aid.

An outline of the chief activities of the church includes the Laymen's League, the Young People's Club, Sunday school, Women's Alliance, Boy Scouts, and Campfire Girls.

The minister's conception of religion as a "celebration of life" is best expressed in his own words:

"There is a moment familiar to all men, frequently achieved by many men, a moment of unconscious celebration. It is the moment of rest after toil, of review and satisfaction, of well-being and quiet singing happiness. It is very close to the heart of the religious experience. . . . This is the inner praise and celebration of life which is religion. It is the acknowledgment of grace and the assumption of responsibility. To lift this experience into consciousness and universality is the nature and function of public worship. To be in love with life, to have a zest for life, to find it good, to love not merely this or that partial good, but to love life, all of it, to love God, this is religion. To praise and celebrate life, not merely this good fortune or delivery from that distress, but the

<sup>14</sup> This minister is past fifty years of age and has been in his present pastorate six years. He has A.B., and A.M. degrees from college and a B.D. from the seminary, received in 1909.

memory of all things, the hope of all things, life entire and complete, to praise God and to celebrate his goodness, this is worship."

The major factor in this minister's adaptation has been the building of a cathedral-like church which embodies his religious objectives in its symbolism. He is nationally known as an exponent of art, having published several books on the subject and held significant university contacts in this field. The following excerpt from a pamphlet describing the symbolic character of his church plant, which is perhaps the most beautiful in Chicago, is expressive of the aims of its designers:

"The chief symbols of the nave represent the various vocations of life or the daily toil of man. These are cartouches of inlaid marble in various colors set into a string course or band to take the place of a triforium gallery. The list is limited, but there are sufficient to suggest the thoughts intended: the ethics of productivity, public recognition and just reward for every man's toil, the mutual dependence of all human beings, and the service of God through common work. . . .

"The building itself is an intimation of unity: in its integrity as a pure masonry structure with vault ribs of stone: in the mastery of the major design over all the parts; and in its proportions and scale.

"On the façade, the central astrolabe with cross suggests the universal life; and shields of other faiths, Greek, American Indian, Jewish, Moslem, Egyptian, and Buddhist, intimate a unity behind them all.

"In the chancel the altar table is the unifying focal point. About the reredos is a border set with cartouches of nature. On the oblique walls are suggested four types of life which may all lead to the truth: a clenched fist for the Doer, a bleeding heart for the Lover, the owl and book for the Thinker, and the beautiful city for the Seer. The same border continued on either side of the chancel shows representations of the church and the state. Under these are two plaques, of birth and of death. High above in the west wall is a small rose window of deep scarlet and blue with four archangels set in the trefoil tracery.

"Over the library door, at the east end of the nave, is a molded suggestion of hope and aspiration. Over the crypt door at the east end of the north aisle, is a burning pyre and circle of immortality. In the sacristy, north of the chancel, are shown traditional objects of church use and two plaques suggesting the work of hand and brain or body and spirit.

"The church is — and all symbols of unity emphasize the inclusive, comprehending character of religion, however many times ideas and ideals may change."

There remains one more type of adaptation found in South Chicago which should be mentioned. This is a church in the border of the steel mill district where the nature of the population resembles that of Zone II and with similar problems. It is a mission church supported almost entirely by the city missionary board of its denomination. The unusual features of

its adaptation are (1) a strong reaction against the conventional institutional church, (2) its non-denominational effort to supply the needs of all local denominational groups, and (3) coöperation with local agencies. The hypothesis upon which the minister of this church has proceeded is that in such a community there is too great a tendency to institutionalize, a process which defeats its own ends by the operation of independent and often antagonistic programs. This minister has recognized the value of decentralization and cutting down of overhead by a general coöperation of agencies and leaders in terms of a given area of the city, and a program based on "common ground" principles which will enable coöperation of all religious sects, cults, faiths, as well as social service agencies in the community—a non-partisan and non-propaganda approach.

An important factor in the development of this pastorate is the fact that the comity commission of the Chicago Church Federation allocated this area to one denomination and other denominations agreed to withdraw. This accounts in large measure for the non-denominational aspects of the work. The second important factor is that the pastor was employed by the missionary society of his denomination to make a survey of the situation before the work started. This survey resulted in the decentralized plan. The following statement from the denomination supporting this work is illuminating.

"'Common Ground' was the name given to this work. In concept, 'Common Ground' is a social settlement in that the staff lives on the field where the work is being done; but instead of living together in one place the members are scattered in strategic positions among various national and community groups. On the other hand it is not a social settlement in that it has no clubs, classes, etc., of its own. In this respect it is not a community center in that it has nothing for anyone to join or attend of its own. On the other hand, it is a community center in that all kinds of organizations, representing the most extreme points of view, use it as a clearing house and as a 'spring-board' for diving into new enterprises.

"The purpose, as emphasized by the name, was to find and unite the diverse elements in the community in common causes for the common good, utilizing resident forces and facilities. The program which is emerging seeks to find Common Ground for the integration of the many phases of life in the area and to bring to its peoples a fuller use of the services and equipment which they already support through taxation and gifts.

"Common Ground holds itself in readiness to open up activities under its leadership in other institutions or to make its own space available when such facilities cannot be provided elsewhere in the community. Moreover this enterprise also makes a special endeavor to see that all the existing bases of common ground, inherent in the nature of American life, such as free speech, free press and free assemblage, are made available to the most widely differentiated groups in the community. The reading rack, the display window and the impartial

attitude of the staff in dealing with all types of persons at the Common Ground office all tend to give validity to the name which it bears."

#### GENERAL SUMMARY OF FACTORS INVOLVED IN ADAPTATION IN THE FIVE DIFFERENT ZONES

##### EDUCATIONAL STATUS OF THE MINISTERS

The cases presented in this chapter, both on ministers in the areas of social disorganization and those in areas of high economic and social stability, show that predominantly the men are graduates of both college and seminary. They vary in age from thirty-nine to seventy and have been in their present parishes from three to thirty-six years.

##### PERSONALITY FACTORS

The cases presented have shown the importance of personality factors in the success attained by the minister or attributed to him. In the eighteen cases described, certain qualities appear to be dominant in all of the men. Without exception, the ministers were democratic—easily accessible, to both parishioners and any other persons in need. All of them were approachable and tactful, with ability to win and hold confidences. They were personally attractive, characterized on the whole by rather exceptional habits of neatness, cleanliness and good manners.

Most of the ministers were men of rather wide practical experience and showed unusual common-sense understanding of human nature. Without exception they were persons of strong convictions and exceptional enthusiasm for their work. They were far above the average in industry and application. Perhaps one of the most significant characteristics of the group was the superiority in health and energy output.

Although their habits of study and observation were not always what might be expected, taken as a class they were superior to the average minister in this respect. The majority showed executive and administrative ability above the average; and a few were outstanding in this particular. With the possible exception of two or three, the men were superior in public speaking.

Ability to publicize their work and personal merits was a quality reflected in virtually all of these ministers. Sometimes this was a more or less subtle process, frequently unconscious so far as the minister was concerned. An unusual quality possessed by many of the ministers was the ability to dramatize their work.

Some of them showed qualities more outstanding, such as the ability to work successfully with groups of diverse points of view, interest in the welfare of the poor and underprivileged classes, ability to capitalize on commu-

nity resources for the furthering of church work, with insight into the value of contacts with the secular life of the community.

That physique, mental, emotional potentialities, health, energy output, play major rôles in ministerial adaptation is pretty well established; but the exact degree to which any one of these factors plays a rôle is not so well established. Some of the same factors that enter into leadership in any of the fields of educational or social statesmanship enter also with the ministry.

It was noted that most of the men who had attained places of distinction (either in the form of large churches, large salaries, large attendance, etc., or in insight into community needs or more intangible factors of social leadership) appear to be of more than average energy output, and for the most part men of vigorous health. This does not mean they were "athletes"—some were or had been—but they had reservoirs of energy and strength to be called upon in times of stress. They were men who had worked out a more or less trustworthy emotional equilibrium. They had developed a reliable personal integration. Men of average or above in stature were perhaps more frequently found than men of small stature; but this was apparently not an important factor. Many men of relatively small stature were on the list of most successful. The most distinguished were, on the whole, men of pleasing personality, or as the laymen would put it, "handsome," of "strong personalities." From the character point of view, the most distinguished were men who could be "trusted"; who could be "met easily"; who were tremendously "in earnest"; who had strong convictions and expressed them with power and certainty; who were engrossed in their work—more industrious than the average; who were observing and knew how to utilize the daily experiences in sermons and personal interviews; who knew how to manipulate and deal with groups; who knew how to dramatize causes through press, personal contact, and organized groups; who believed that the ministry is "the greatest work in the world."

For the average pastorate "personality" in terms of the above-mentioned factors is far more important than "grades." "Good grades" may often be a compensation for lack of the above qualities. The minister must know life in its varied aspects and be at home with people. Unless he has had a rich interpersonal experience, it is difficult for him to deal with pastoral problems in an understanding way. The average parishioner seeks "understanding," not primarily erudition. This does not minimize the need for intelligence in meeting individual and group needs. It makes, as a pre-requisite, certain qualities which become all the more significant when disciplined through wise training; a combination of theory and practice to the extent the minister retains his imagination; creativity; love for people; belief in the majesty of his work and his ability to meet novel situations and make adaptations.

How these somewhat precocious, or at least overly extrovert people, can

be trained without training out their "humanity," their convictions, their interests in people, their desire to experiment in practical ways, is a question not now altogether satisfactorily met by the seminaries. Not infrequently it is met by putting such people into "practical courses" and labeling them as "good promoters but poor scholars." "Lots of activity but little substance" need not characterize such persons. But unless seminaries can have tests that measure a man's ability to make quick, agreeable and useful adaptations in actual situations—not stilted, formal, improvised situations—to test his ability to get on and wear well with people, to carry through on character traits, then tests for future recruits are likely to fail to measure the more essential qualities.

#### VARIATIONS IN PATTERNS OF ADAPTATION IN AREAS OF DETERIORATION

As has already been indicated, Zones I, II and III are zones of high mobility, changing population, a polyglot of many nationalities and conflicts in mores, being in general the type of areas where non-nationality churches following conventional Protestant programs are unable to exist without outside support. The patterns of adaptation that ministers make in these situations of confusion and change may be summarized as follows: broadcasting and appeal to "the invisible audience"; gospel appeals for the salvation of the soul—the mission type; the institutionalized mission; an intensive form of pastoral work based on relief to the poor, emphasis on health and phases of personal adjustment; employment of social workers; an attempt at salvation through community reform and personal kindness to people of all denominations and groups; an attempt to work out an indigenous church which will preserve the remnants of other denominational groups; adjusting program to include most of the major interests and needs of the people; becoming affiliated with civic and religious groups outside the community; attempt to make the church city-wide in its interest for the denomination; rallying of a fundamentalist group; appealing to the historic backgrounds of the church.

Ministers serving churches in areas of high social and economic stability have problems; but these are not the kinds that try the inventiveness of the minister to the same degree.

#### CONCLUSIONS

The foregoing clinical studies of successful urban ministers at work are sufficient to convince us that there is no single secret of pastoral success. Each man's secret differs from any other's. But in every case it is a secret of fitting the pastor's personality, training, talents, and temperament to the types of problem that face his church and its people. In every case it is a type of adaptation different from any other. It is a mistake to assume that

all city churches are alike, or that all city ministers are alike. The most characteristic feature of the whole urban situation is diversity. Its most significant and perplexing problems arise out of the fact that the city is forever changing. The changing environment demands a flexible and developmental program. But over and against this demand from a changing environment is another demand from the denomination with a tradition that is more or less fixed. As we have already stated, however, denominations vary widely in their endeavor to hold their ministers to a traditional program. The "Common Ground" experiment just described is a good illustration of how one denomination has actually abandoned most of the traditional city mission procedures and set up a program that is determined almost entirely by the needs of the community.

Lest we be misunderstood in the emphasis we have placed on adaptation, we wish to say that adaptation does not mean the surrender of the fundamental principles of the Christian message and the Christian way of life. Neither does it mean a compromise with the ways of the world. It is entirely a matter of strategy. Adaptation means, among other things, that the minister must speak a language that his people can understand; his church must offer a program of activities in which they can participate joyfully, purposefully, and profitably. The aim of the successful pastor is not just to keep another church alive and going; to him the institution is only a means to an end. The end is to lead his people in the Christian way of life as he sees it, to help them with their personal problems, to educate them in Christian ethics, and to unify their total experience in an experience called worship. To this end, he uses whatever means may be at hand. This is adaptation, or at least one part of it.

#### IMPLICATIONS FOR THEOLOGICAL EDUCATION

The statistical studies of chapters xii and xiii show that a fair proportion of the measurable features of ministerial success can be attributed directly to training. The case studies of chapter xiv and of the present chapter show that the secret of success lies in the ability of the minister to adapt his talents and training to the demands which the environment of his church places on it, and to maintain at the same time a program of work that does not deviate too far from the traditions of his denomination nor from the conceptions of his influential constituency.

Since the implications of these findings for theological education will be discussed in part in the chapters that follow and in full in Volume III, it is sufficient here to make two observations: (1) The results of the statistical study indicate that the more formal type of training offered by colleges and seminaries is better preparation for the work that pastors must do than is the informal type offered by conference courses, correspondence courses, or

practical experience alone. (2) The kinds of training which the college and seminary offer should be aimed at aiding the pastor to appraise better his special talents and cultivate them; at giving him a deep insight into human nature and its problems; at developing his administrative and executive ability; and at giving him a conviction and a message and skill at adapting this message to the conditions as he finds them in his pastorate.

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

## CHAPTER XVI

### *Training Associated with Success*

In this chapter and the one that follows we bring our study closer to the doors of the seminaries and closer to the contents of Volume III. The major purposes of this volume will be achieved when we draw together some of the main threads that have run through the preceding chapters.

It will be recalled that we set out at the beginning of Part IV to answer three main questions. First, are pastors who have had more formal and more advanced training more successful than those with less formal training? The answer is, "yes, they are measurably more successful." Second, what is the secret of the success of the trained minister? The answer is, "his ability to adapt his talents and training to the demands of his work." In this chapter we come to the third question. What types of training are most favorable to success in the pastorate?

The sources of data and the general methods of procedure are essentially the same as those used in chapters xii and xiii. We select for comparison two groups of ministers, those who have had one type and those who have had another type of formal training, and determine for each group the degree of success attained. The measures of success are the same as those used in chapters xii and xiii. Five contrasting groups will be compared in respect to measurable degrees of success.

First, pastors who are graduates of a college only will be contrasted with pastors who are graduates of a seminary but not of a college. Second, pastors who are graduates of small denominational colleges will be contrasted with those who are graduates of large independent universities or of state universities. Third, pastors who had during their seminary days a relatively large amount of practical field experience will be contrasted with those who had relatively little. Fourth, contrasts will be made of pastors who majored in different fields of study in the seminary; and also between those who received high grades and those who received low grades.

#### COLLEGE VERSUS SEMINARY TRAINING

Is seminary training better preparation for the ministry than college training? A decisive answer to this question would be of very great value. A decisive answer, however, requires the selection of two contrasted groups

(one of college graduates only and one of seminary graduates only) who are alike in all other respects. The census data provide sufficient cases for the selection of contrasted groups alike as to denomination, the geographical sections, and the rural-urban areas in which they serve, but provide no information as to age, home background, years and variety of experience, or the amount of seminary training which the college graduates and the amount of college training which the seminary graduates may have had. These data are available in the questionnaire materials; but the number of cases suitable for study is strictly limited.

The measures of success provided by the census data and the general findings have been discussed in preceding chapters. The detailed results are collected in Tables 60 to 66 of Appendix B. Here it is necessary only to summarize the comparisons between graduates of college only and of seminary only. In urban areas the principal churches of college graduates average 22.1 per cent. larger, while in rural areas they average 1.2 per cent. smaller, than those of seminary graduates. A straight average of these figures indicates that on the whole college graduates serve churches that are 10.4 per cent. larger than the churches of graduates of seminary only. There are, however, more rural than urban churches, and college graduates are more heavily concentrated in rural areas. When adjustment is made for these factors, the advantage of graduates of college only is 6.7 per cent. In addition to the data on principal churches, estimated data on principal and other churches are available. When only these estimated figures are considered and adjusted as above, the advantage of the college graduates is 4.0 per cent. Even when all adjustments are made to favor the seminary-trained minister, it appears from the census data that graduates of college only are slightly more successful as measured by the size of their churches. Based on over 17,000 cases, this slight difference in favor of college graduates may be regarded as fairly well established.

The explanation of the superior showing of the college graduate, however, is more uncertain. Is it owing to superior college and inferior seminary curricula, or to differences in age, home backgrounds, experience, and type of community served? On account of the small number of cases available in the questionnaire data, this question cannot be answered with any precision.

The questionnaires provide a total of 1,786 cases with complete information as to college and seminary attendance and graduation. The great majority of these are graduates of both college and seminary, or non-graduates, and not suitable for answering the question at issue. There are available only 102 college graduates and 159 seminary graduates. In addition there are fifty-seven cases of men who have had two or more years of college training but who never attended a seminary; and thirty-four cases of those with some

seminary training but who never attended college. Table 104, Appendix B, records the more important facts concerning the combined group of 159 college men and 195 seminary men. The college-trained group is heavily weighted with Methodists and concentrated in the East South Central and South Atlantic states and in small native-born Protestant farming communities. This group tends to be younger, to have had less varied and extended experience in religious work, and to show superior home backgrounds. On the whole, these differences tend to favor the seminary-graduate group. At the least, there is no suggestion of differences that would account for the superior showing of the college graduate on the census data.

As a further test, the 159 college and 195 seminary men were equated, as far as possible, for denomination, section of the country and type of population served, for age, experience, and home background. (See Table 104, Appendix B.) In the equated groups there are available for study 132 college and 152 seminary men. Of the college group, eighty-four are college graduates and forty-eight have had two years of college study. None are seminary graduates, although forty-two of the eighty-four graduates have attended seminary. Of the 152 seminary men, 120 are seminary graduates and thirty-two have had two years of seminary training. None are college graduates, although fifty-five of the 120 seminary graduates have had two years of college study. On the average, the college group has had 16.25 years and the seminary group 15.14 years of academic and professional education.

Table 105 of Appendix B presents the results. On the average, the seminary men have the slender advantage of 2.7 per cent. on nine measures of success. Only one measure, that of salary, shows a clearly reliable difference in favor of the seminary-trained ministers.

In summarizing these data, four sets of facts must be weighed. The census data favor the college graduates by a small but probably reliable difference. The questionnaire data concerning age, home backgrounds, experience and other factors, do not reveal differences that would account for the census findings. Comparisons of equated groups selected from the questionnaire materials favor the seminary group by a very slender margin. By definition of the problem, two or three years of seminary training are evaluated in terms of three or four years of college training. Balancing all of these factors, the data suggest that seminary training has had in the past little or no advantage over college training in the preparation of men for the ministry. It should be added, however, that the data tell us nothing about the kinds or amounts of theological training these college graduates received from their colleges. The conclusion does not imply, therefore, that a straight liberal arts college course without reference to biblical or theological subjects is superior to a seminary course.

TRAINING IN INDEPENDENT AND STATE VERSUS  
DENOMINATIONAL COLLEGES

Table 82 of Appendix B shows that the majority of trained ministers received their academic education in distinctly small and educationally feeble denominational colleges. How do the graduates of such institutions compare with the graduates of independent and state institutions?

For the purpose of answering this question we selected from among the questionnaire materials 347 ministers who were graduated from independent and state institutions, and 497 ministers who were graduated from sectionally accredited and unaccredited denominational colleges. Comparing these groups on seven measures of success gives differences that on the average favor the graduates of independent and state institutions by 4.4 per cent. This difference is largely accounted for by the fact that the graduates of independent and state institutions are distinguished from graduates of denominational colleges by the following characteristics: they contain a larger proportion of Presbyterian, Congregational, and Episcopal ministers; they are concentrated in the New England, Middle Atlantic, and East North Central states; they tend to serve industrial communities; a larger proportion have had postgraduate theological study, are graduates of first-class seminaries, and hold higher academic degrees; they average four years older; and have had more varied and longer experience in religious work. (See Tables 106 and 107 of Appendix B.)

To eliminate the influence of these differences, the two groups were equated for denomination, geographical distribution, the kinds of communities they serve, their seminary training, their age, experience, and home background. This equating necessitated the discarding of 335 cases, leaving for comparison 241 graduates of independent and state institutions and 268 graduates of denominational colleges. When these equated groups are compared on seven measures of success, it is the graduates of denominational colleges who prove to be superior by a slender margin, amounting on the average to 2.8 per cent.

In summation of these data, it appears that when other factors are ignored the graduates of independent and state institutions have the slight advantage; but when all other factors are equal the advantage, if any, belongs to the graduates of denominational colleges. That is, if a seminary has the choice between enrolling one hundred students from independent and state institutions versus one hundred from denominational colleges, it might better choose the former group because they are likely to be superior in other respects. But if the two groups come from equally favorable home backgrounds and are of equal ability, the choice, if any, should favor the graduates of denominational colleges.

These results, however, are not conclusive, owing to the small number of cases and the absence of other data. The evidence, such as it is, indicates that the unaccredited and sectionally accredited denominational colleges provide just as effective preparation for the ministry as do independent and state institutions.

#### PRACTICAL EXPERIENCE IN RELIGIOUS WORK UNDER FACULTY SUPERVISION

In every seminary there is a considerable proportion of students who must have part-time work if they are to finance their professional education. Many act as pastors of small churches, as directors of religious education, or as leaders of young people's and other groups. Too many find employment tending furnaces, washing dishes, and selling books. Recently there has been a great deal of interest in organizing all of this outside work under faculty supervision; in guiding students into work that will be of value for their later careers; in recognizing the educative possibilities of such experiences; and in integrating them into the curriculum of the seminary. Is there any evidence that practical experience in religious work under faculty supervision makes a contribution to ministerial success?

The questionnaires provided a series of three questions which were designed to provide an answer to this problem. Each minister was asked (1) for the number of years over which his theological training extended, (2) for the number of these years in which he was engaged in practical religious work, and (3) to indicate the extent of faculty supervision. The second question was generally misinterpreted, especially by ministers whose seminary career was interrupted by several years of full-time religious service. Accordingly, we selected from among the total of 1,805 cases available, only such seminary graduates as reported that their theological education did not extend over more than four years and who provided complete data in response to the second and third questions. This gave a total of 1,062 cases. Table 108, Appendix B, reports the years of practical experience and the extent of faculty supervision for this group. Two features of these data are worthy of notice. First, only 20.2 per cent. report no practical experience in religious work during their seminary career. Second, 54.2 per cent. report no faculty supervision of any kind, and only 5.6 per cent. report "considerable" supervision, faculty conferences, and faculty visits or inspection of the job. From among these cases we selected for further study, 148 ministers who had had one or more years of practical experience in religious work under faculty supervision and 607 ministers who had had no practical or only one year and little or no faculty supervision. The first group averages 1.33 years and the second only .72 years of practical experience. On a numerical scale ranging from zero to six measuring faculty supervision, the first group

averages 5.22 and the second only .16. The first group averages nearly twice as much practical experience and a great deal more supervision. Which group proves to be the more successful? (See Tables 108 to 110 of Appendix B.)

Comparing these two groups shows that the ministers with little practical experience during their seminary careers serve churches that average 7.2 per cent. larger. Their superior showing, however, is owing, at least in part, to the facts that they are concentrated in the New England, Middle Atlantic, and East North Central states; that they serve relatively larger communities which are predominantly Protestant, industrial, and residential; that they are slightly older, have been in pastoral work for a longer time, have spent fewer years in non-religious work, and have the advantage of more years of college and seminary training. When all of these differences are eliminated as far as possible, a comparison of the relative success of equated groups tends to favor the ministers who had practical experience in religious work under faculty supervision. While the differences are consistent, they are not great enough to be statistically reliable. There is, accordingly, some evidence that practical experience under faculty supervision is a valuable part of ministerial training.

#### SCHOLASTIC ACHIEVEMENT AND MAJOR FIELD OF STUDY

Three questions are at issue in this section. Is there any difference in the scholastic record of seminary graduates who enter the ministry in comparison with those who enter other occupations? Does the major field of study have any relation to success in the ministry? Does scholastic achievement have any relation to success in the ministry?

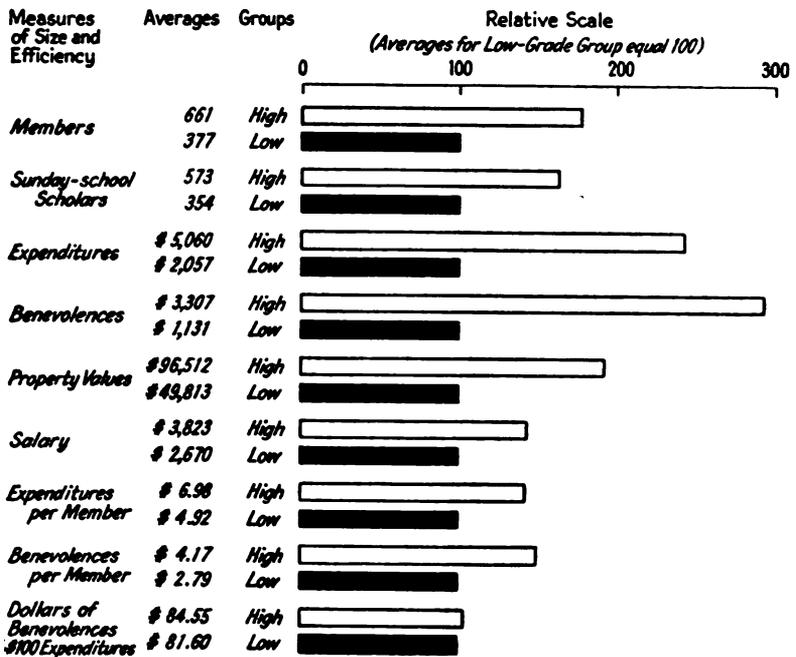
For the purpose of answering these questions we obtained the scholastic records and most recent occupation of 182 men who were graduated from Drew Theological Seminary during the years 1915 to 1923 and similar records for 217 men who were graduated from Boston Theological Seminary during the years 1916 to 1920. From the yearbooks of the Methodist Episcopal Church, data as to membership and finances were obtained for 134 of the graduates of Drew and 112 of the graduates of Boston who were in pastoral service in 1929. The yearbook data permit the construction of nine measures of success. Tables 125 to 128 of Appendix B record the details of these data.

In answer to the first question, the graduates of Drew and Boston have been divided into two groups consisting of 279 who were in pastoral service in 1929, and 120 who were not. In the case of both Drew and Boston, the men in pastoral service averaged slightly lower scholastic records than the men who entered other occupations. This suggests that the pastorate is not attracting the superior seminary graduates.

The data indicate that there is little or no relation between the field of major study and ministerial success. Since the official records do not specify major courses, we determined for each graduate the proportion of his total credit hours earned in Old and New Testament, Greek, Hebrew, theology, philosophy, and church history. These percentages measure the extent to which each graduate had concentrated his study in the more formal and traditional areas of the curriculum. Correlating these percentages with nine measures of success separately for 134 graduates of Drew and 112 graduates of Boston gives coefficients varying from  $-.172$  to  $.123$  and averaging  $-.082$  for Drew,  $.079$  for Boston, and  $-.002$  for both seminaries combined. That is, whether these students concentrated only 40 per cent. or more than 60 per cent. of their study in the fields of Old and New Testament, Greek, Hebrew, theology, philosophy, and church history makes no difference in their later success in the ministry. Similarly, it makes no difference whether they concentrate 60 per cent. or 40 per cent. in the less formal areas of the curriculum, such as practical theology, comparative religion, psychology of religion, social ethics, and religious education.

FIGURE 33

THE SIZE AND EFFICIENCY OF CHURCHES SERVED BY MINISTERS  
RECEIVING HIGH AND LOW GRADES WHILE IN SEMINARY



In testing the influence of scholastic achievement on ministerial success, we have employed two procedures. In the first, we compared the upper third and the lower third of the cases according to their scholastic records. In the second we correlated average grades against the several measures of success. Tables 127 and 128 of Appendix B present the findings in detail. (See Figure 33 for comparison of graduates who received high and low grades.) On the average graduates who received high grades are serving churches of 661 members while graduates who received low grades are serving 377 members. In terms of members, the churches of ministers with good scholastic records are 75 per cent. larger than the churches of ministers with poor scholastic records. On the six measures of size, the data show that men with high grades serve churches that average 102 per cent. larger than the churches of men with low grades. Not much confidence can be placed in the precision of this percentage because of the small number of cases. The differences, however, are consistent for both Boston and Drew and are highly reliable. The three measures of efficiency also favor the ministers with superior scholastic records. Expenditures per member and benevolences per member are approximately 50 per cent. larger than in churches of ministers with inferior scholastic records. Apparently, whether a minister stands in the upper third or lower third of his class makes as much difference as whether he is a graduate of both college and seminary or only a high-school graduate.

## CHAPTER XVII

### *The Minister's Appraisal of His Training*

Those who are responsible for the improvement of theological education have something to learn from the pastors themselves. The pastors' ideas of how their training has helped or hindered them with their work, their notions of its strength and weakness, are valuable data for the revision of the seminary curriculum. Of course, pastors see the problems from one point of view and do not always offer judgments that are entirely trustworthy. Indeed, one of the most difficult of all tasks is to give a fair and complete estimate of how much of one's success is due to training. Even though the opinions of pastors are highly subjective and liable to error, yet they count and count heavily in determining the educational policies of denominational seminaries. The boards of trustees and other governing bodies are composed partly of pastors; and denominational officials who are responsible for seminary control usually take the point of view of the pastor.

The pastors who answered our questionnaire and who were interviewed by our field investigators were asked to appraise their theological education in four ways. First, they were asked four general questions:

- A. To what extent has your ministerial education given you a body of knowledge or information on which you can base a program of religious work?.....
- B. To what extent did your ministerial education give you training in accurate habits of thought and work?.....
- C. To what extent did your ministerial education deepen your spiritual life, increase your faith, and inspire you with a greater zeal for Christian work?.....
- D. To what extent did your ministerial education give you practical knowledge of, and develop practical skills in, church work?.....

Under each of these general questions were six specific questions which will be stated later in the chapter.

Second, those who answered the "Parish Performance" schedule were asked to state for each type of activity (ministerial, homiletical, pastoral, etc.) what help they had received from the seminary in the performance of that activity. They were also asked to state for each problem listed in that

schedule what help they had received from the seminary in dealing with that problem.

Third, they were asked to name the seminary courses that had been most helpful.

Fourth, they were requested to make suggestions as to how theological education could be improved.

1. In regard to the first appraisal where 1,800 pastors answered four general questions, and under each six specific questions, we attempted to secure a numerical measure of each pastor's appraisal by allowing one point for an answer "none"; two for "some"; three for "considerable"; and four for "very much." Adding the scores on each set of six questions gives a numerical scale ranging from six to twenty-four points, a score of six indicating that each question was answered "none" and a score of twenty-four that each was answered "very much."

The statistical results, showing the scores of trained and untrained, successful and unsuccessful pastors, are given in Table III of Appendix B.

Consider first the total score received by each of the four major questions. When the answers of all ministers are averaged, the highest score goes to the questions covering the contribution of the seminary to the spiritual life of the pastors. The average score is 17.88, which means an average answer of "considerable." Contributions of the seminary to habits of thought and to received knowledge tie for second place. (The average scores are 16.97 and 16.82.) In third place, and distinctly lower, is contribution to practical skills (the average score being 15.08) meaning that most answers were "some help."

These ministers are saying that their seminary training or their theological training, whatever it may have been, made its greatest contribution to their spiritual lives, and its least contribution to their practical skills.

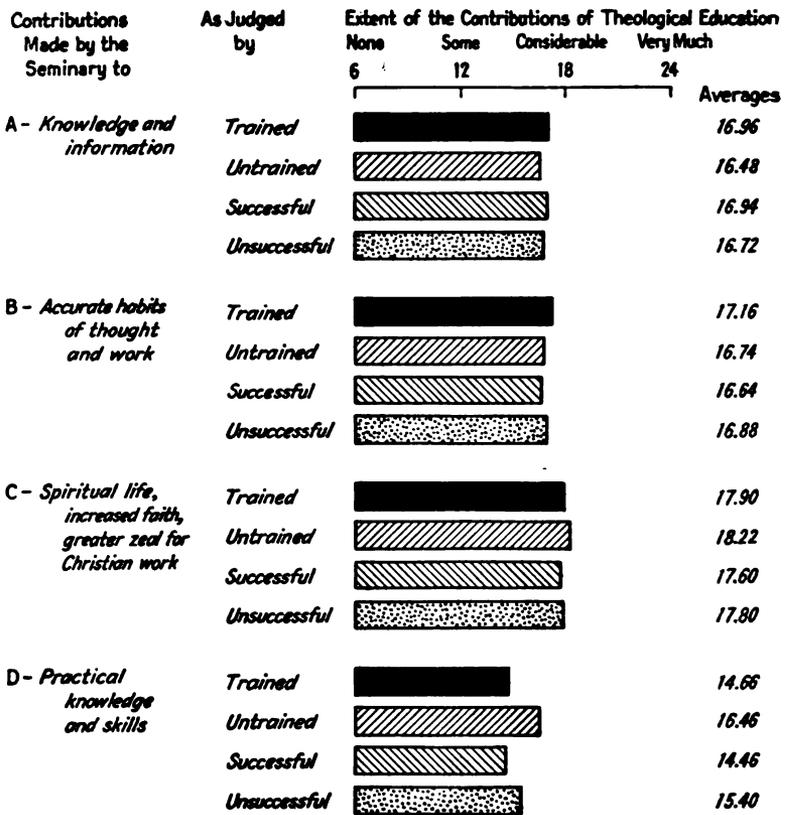
Ministers serving large churches rate the values of their theological education in much the same way as do ministers serving very small churches, with the single exception that ministers in small churches set a higher value on what their training contributed to practical knowledge and skill. (See Figure 34.)

A comparison of well-trained and untrained ministers indicates that untrained ministers place a slightly higher value on their more meager training. They place a considerably higher value on contributions to practical skills, a slightly higher value on contributions to spiritual life, and slightly lower values on contributions to habits of thought and work and to knowledge and information.

Viewing these data in the perspective of Figure 34, serves to clarify four features. No group is enthusiastic about the value of their training. Theological training makes its largest contribution to spiritual life and its smallest

FIGURE 34

## VALUES OF THEOLOGICAL EDUCATION AS JUDGED BY FOUR CONTRASTING GROUPS OF MINISTERS



to practical skills. The four groups of ministers set much the same values on their training with the exception of its value for practical skills; but even here, both trained ministers and successful ministers give a relatively low rating to the contributions of their training to practical skills.

A detailed analysis of the answers to the twenty-four specific questions was made for a sample of 126 city pastors and a sample of forty-three rural pastors. This analysis was not made for all available cases for two reasons. First, the gross analysis just reported shows the same results for all groups of ministers; and second, the 126 city pastors in South Chicago and the forty-three rural pastors in Windham County, Connecticut, and McHenry County, Illinois, were also interviewed and their parish problems analyzed in some detail,

The training of these forty-three rural ministers is as follows: nineteen were graduates of both a college and a seminary, two were graduates of a college only, fifteen were graduates of a seminary and not a college, and seven were non-graduates. Of these seven non-graduates, four had not been beyond elementary school, and three had not been beyond high school; but all had had either a conference course in theology or a correspondence course. The thirty-four who were seminary graduates came mostly from the best seminaries in the United States.

In addition to these forty-three ministers whose training we know, there are seventeen others who answered our schedules by mail, but who did not give their training. We are safe in assuming that they are for the most part relatively untrained.

#### EDUCATIONAL LEVELS AND SEMINARIES REPRESENTED AMONG THE MINISTERS OF THE SOUTH SECTOR OF CHICAGO

Of the 240 white Protestant ministers in the south sector of Chicago, information was secured from 175 regarding the seminary in which they had done most of their theological work. Of the 126 urban ministers on whom schedules were secured, eighty-six had graduated from both college and seminary, twenty-eight from seminary only, seven from college only, and five were non-graduates. Evidence shows that this percentage would not be altered greatly were the 240 ministers considered, a fact verified by case studies of that number.

The seminaries (including a few Bible schools) having the greatest representation in the sampling are the following: The Divinity School of the University of Chicago has twenty-six representatives, the highest of any of the seminaries. The Chicago Theological Seminary has thirteen; Garrett Biblical Institute, fourteen; Presbyterian Theological Seminary, nine; Concordia Theological Seminary, eight; Moody Bible Institute, six; Union Theological Seminary (Chicago), six; Western Theological Seminary (Evans-ton), seven; and Colgate-Rochester Theological Seminary, five; Chicago Lutheran Theological Seminary, five; Augustana Theological Seminary, five; Princeton Theological Seminary, four; Boston, Harvard, and Yale, thirteen each.

These seminaries, on the whole, represent institutions maintaining the highest educational standards as set by the Conference of Theological Seminaries, although some of them are not in the Conference. The sample contains a goodly proportion of men who have had the best training that seminaries offer.

Some of the most distinguished men, however, have a small amount of formal training. Six of the ministers whose salaries are \$10,000 a year or more, and who serve large churches, have been in the city anywhere from

five to thirty-five years. One had only academy training; one college training only; one minor seminary training; one only two years of college; one four years of high school and a summer in the university. The best-trained men of this group had a degree from a small college with three years in an average seminary. From the viewpoint of reputation, these men head the list for Chicago ministers, some of them even being internationally known.

For the purposes of this study, we have an adequate sampling of men who had had three to four years of graduate work in a bona-fide seminary of recognized standing. The sampling cannot be said to have excluded the significant institutions. The opinions of the men represented are those of some of the most distinguished ministers in the city of Chicago.

From this total group of 240 pastors in South Chicago, we selected for this analysis 126. These are representative of the entire group in respect to training, age, and experience. The results which follow are therefore based on the answers of a group of sixty rural and 126 urban ministers. While these ministers may not be typical of the country at large in respect to all points, we have data which show that they are typical in respect to age, experience, and types of seminary attended. There are among the city group about the same proportion of trained ministers as are found in cities generally; but the rural group has a disproportionately large number of seminary graduates.

The replies of these two groups to the twenty-four specific questions concerning benefits derived from theological training appear below tabulated according to the four general questions concerning which we have already reported in summary fashion.

**A. To what extent did your ministerial education give you a working body of knowledge?**

Specifically to what extent did you learn:

	Per cent. Who Answered "considerable" or "very much"	
	Of 60 rural	Of 126 urban
1. The contents of the Bible .....	92%	90%
2. Christian theology .....	87	88
3. The history of the Christian church .....	87	83
4. The languages of the Bible .....	60	67
5. Human nature and its needs .....	60	55
6. Social conditions .....	53	39

Here again is some remarkable agreement among groups, as was found in the gross analysis previously made. Both rural and urban pastors say that their seminary training contributed "considerable" or "very much" to their knowledge of the Bible, church history, and Christian theology. But only a little more than half the rural and less than half the urban pastors in the sample say that they received "considerable" or "very much" help in understanding social conditions.

We already have had occasion to show that most ministers have difficulty in handling their pastoral and individual problems; and that most ministers are not sensitive to the major social and economic problems. The type of training they have had offers some clue to the lack of interest in certain phases of community life and the inability of the ministers to discover emerging ethical and religious needs. They have not had adequate training in the social sciences; nor did our interviews with the ministers offer any evidence that their reading or training since leaving the seminary has enabled them to correct this deficiency.

**B. To what extent did your ministerial education give you training in accurate habits of thought and work?**

Specifically to what extent did you receive training in:

	Per cent. Who Answered "considerable" or "very much"	
	Of 60 rural	Of 126 urban
1. Habits of reading the Bible with understanding	85%	88%
2. Thinking logically .....	71	73
3. Ability to read and think critically .....	66	75
4. Expressing your thoughts accurately .....	61	74
5. Understanding the relation of science to religion and morals .....	65	64
6. Ability to accomplish a difficult intellectual task	66	63

**C. To what extent did your ministerial education deepen your spiritual life, increase your faith, and inspire you with a greater zeal for Christian work?**

Specifically to what extent did you gain:

	Per cent. Who Answered "considerable" or "very much"	
	Of 60 rural	Of 126 urban
1. A deeper loyalty to the Christian church .....	83%	79%
2. A spirit of tolerance and open-mindedness ....	81	77
3. A discovery of new meanings in religion ....	79	71
4. A deepening of religious convictions .....	72	74
5. The missionary spirit .....	68	70
6. A readjustment of religious convictions .....	68	57

**D. To what extent did your ministerial education give you practical knowledge of and develop practical skills in church work?**

Specifically to what extent did you gain:

	Per cent. Who Answered "considerable" or "very much"	
	Of 60 rural	Of 126 urban
1. Skill in the preparation and delivery of sermons	73%	73%
2. Skill in teaching the Bible and religion to others	77	70
3. Ability to conduct public worship and make the ordinances and sacraments of the church effective in the lives of the people .....	67	61
4. Skill in helping people to meet their personal problems .....	50	36
5. Skill in the organization and administration of a parish .....	45	43
6. Skill in adapting the work of the church to the needs of the community .....	43	40

The relatively high ratings given to items under question C (spiritual life) correlate with other data secured and indicate a deepening of appreciation of organized religion, particularly the church, as a result of theological training. Personal interviews showed that a great deal of the significance attached to courses at the time the ministers were taking them in the seminaries, or as they look back on them, comes in the degree to which they contributed to an adequate personality synthesis. A "good course" may have been valueless to the disorganized personality.

The Lutheran ministers apparently had least trouble with theological questions; but our case studies showed that they also faced difficult problems of personal adjustment. Many times these problems, financial or otherwise, so consumed their energy that they were unable fairly to evaluate their theological training at the time. In a like manner, it is difficult for them to look back on their past experiences and to be fair in their judgments.

The case studies and interview materials agree with the above statistics in showing that the ministers in both groups feel that they were helped "very little" by the seminary in the organization and administration of the parish, in the adaptation of the church to the needs of the community, and in the ability to deal with the intimate and personal problems of the people with whom they come in contact. Even the most successful are convinced that one of the reasons for this weakness is the inadequate training in the seminary.

#### NEED FOR CHANGES IN CURRICULUM

The ministers' evaluation of their theological training indicates that in fields such as the contents of the Bible, the history of the Christian church, and Christian theology, they received the most training. But that in courses giving a knowledge of human nature and its needs and of social conditions, they received far less training and information. In discussing the extent to which ministerial education gave training in accurate habits of thought, the ability to read and think logically, and the ability to express thoughts accurately were at the bottom of the list. From the viewpoint of personality synthesis, the factors that aided in the increase of their faith through theological training, the readjustment of religious convictions as a result of seminary training was at the bottom of the list. In the matter of administrative skills, the ministers received the least aid in helping people meet difficult personal problems, in organizing and administering the parish, and in adapting the church to meet the needs of the community.

Thus, from the ministers' own viewpoint and from an analysis of their work, they have not been adequately trained either in point of view or in method, to meet the requirements of their particular fields. Apparently the training, taking three-fourths of the seminaries involved, was determined by the seminary faculty, largely without intimate knowledge of the field. This

supposition is supported by the fact that the testimony in both Windham and McHenry counties is practically the same regarding their training, skills, and problems. One could be safe in risking a generalization that in almost any section of the United States, urban or rural, 75 per cent. of the ministers will have had virtually the same kind of training and will be concerned about the same kind of problems.

A job analysis of what ministers are doing, even the most successful, offers far too inadequate information for those who desire an adaptation of curricula to community needs. An entirely new conception of the ministry is needed. The needs of modern people ought to be bases for changes in curricula.

The foregoing statistical analysis indicates that the education of the ministers in both groups follows somewhat the same pattern. According to their judgments, they received the most information in the fields of Christian theology, church history, and biblical subjects; and the least information in the fields dealing with human nature and its needs and social conditions.

On the whole, the seminaries seem to have increased the ministers' appreciation of the Christian church. They were apparently only moderately successful in aiding in the readjustment of religious convictions—at least in harmonizing them with trends in modern science. The ministers received more help in methods of preparing and conducting public services than in methods of dealing with the more intimate personal problems of the organization and administration of the church.

Most of the ministers left the seminary with a feeling of inadequacy with reference to practical work. Those who had been out of the seminary more than ten years were less critical than those who had been graduated during the last ten years. A detailed analysis of the years in which they had been graduated showed that the graduates of the last ten years had received slightly more help in the fields of human nature and needs and social conditions than those who had been graduated earlier.

From the statistical material it appears that ministers are quite appreciative of the help they received from the seminaries. On a purely percentage basis, the result is more favorable to the seminaries than unfavorable; but the autobiographical and case material shows that although there is a certain appreciation of what the seminaries have done, the ministers believe that not only did the seminaries fail in adequate clinical work but that a great deal of the information they received was of less practical value to them than it should have been. In other words, they would not rate the Christian theology and church history which they received as high as the seminaries apparently rated it. The following excerpts from the autobiographies of two of the best-trained and most prominent ministers in the entire group reflect this critical attitude.

"I have found too, in my preaching that the secret of good delivery is simply *letting one's self go!*

"I endeavor to make my sermons pictorial, graphic, concrete, and a bit dramatic. I try to preach as if I were living in the twentieth century—really *living* in it, and in vital contact with it. And so, I am enjoying the ministry. And I have made one further discovery at least—that I can use all the training that I had in psychology and educational theory—all of it. None of it has been wasted. I have taught in a religious school in a neighboring city, I have taken charge of a Vacation School, I have served as President of the County Council of Religious Education, and as far as possible I have applied some of the principles of education and psychology which I have learned in my own work. I am not interested in theology; and this almost hostile attitude which I have is due primarily to the faulty instruction in theology which I received at the Seminary. There, to my disappointment, I found that the majority of my instructors were men of closed minds as far as theology was concerned. We were not allowed to do any real thinking in the theological class, or to express any so-called heretical opinions or convictions. But I find I do not need very much theology. . . . I find that a minister if he is to be a power doesn't preach theology; he gives utterance to an *experience*. I am glad to say that my religious conceptions are constantly changing, every year means a revision—a new viewpoint. As long as I can study and think and fearlessly express what I have thought out and experienced, as long as I really feel that I am doing something for my fellow-men, and as long as I feel that the ministry is calling out the *best* that is within me, and as long as it is a challenge, I shall remain in the ministry of Christ."

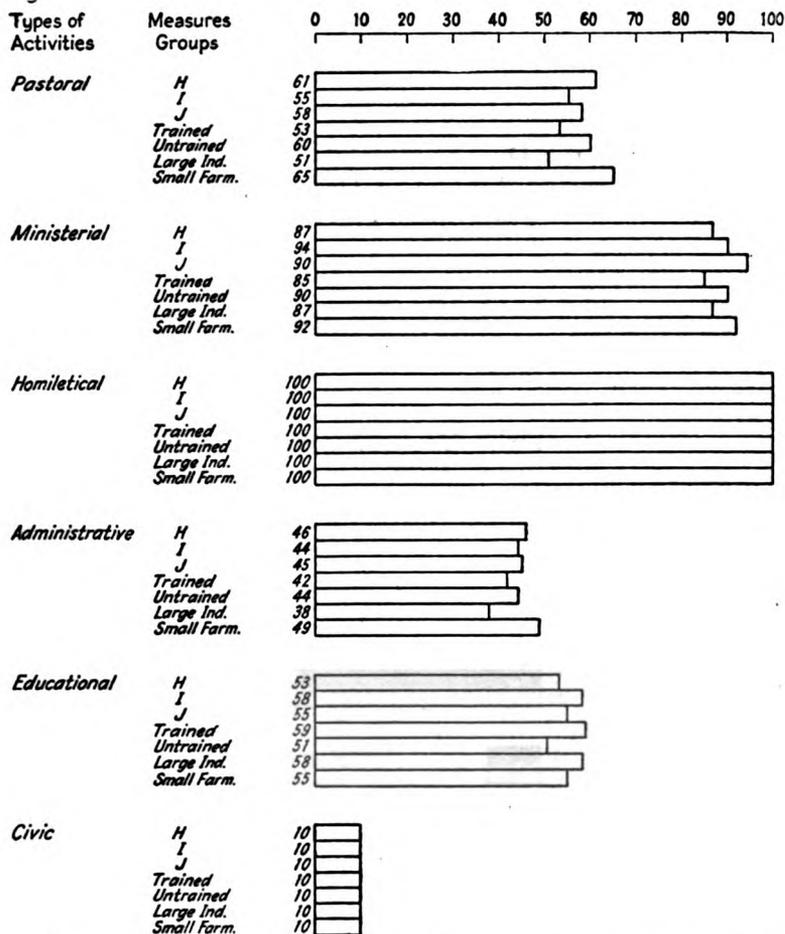
And we find the opinions of another man expressed in the following:

"We had giants in my day! Some of them were not the same giants that are on that faculty now. . . . These men and others gave us more than intellectual equipment. They taught us reality; but they also made us feel it. . . . But I know now that it is not mainly a matter of fine-fashioned phrases on Sunday morning, and of understanding all about J. E. D. and P., and the different Isaiahs, or of explaining the relation of science to religion, and of discussing what and who and where ultimate reality is. I know now that it is more a matter of loving God and loving man and getting the two together."

2. The second general way by which pastors appraised their theological training was by stating the extent to which they had received help from their seminaries in dealing with the duties, activities, and problems of their parishes. This appraisal differs from the first in that there we asked the pastor to think of his work in general terms and of his seminary training in specific terms. Here we reverse the procedure and ask him to think of his work in specific items and his seminary training in a general way. In connection with each group of duties and activities listed on the "Parish Performance" schedule, the minister was asked to state whether the help received from his theological education in the performance of these duties had been (1) *none*,

FIGURE 35

DEGREE OF HELP RECEIVED FROM THEOLOGICAL EDUCATION IN THE PERFORMANCE OF SIX TYPES OF ACTIVITIES



Measure H represents ratings on a scale of values; I represents rankings; J is a composite of H and I. The three measures and four groups of ministers agree that theological education was most helpful in homiletical duties.

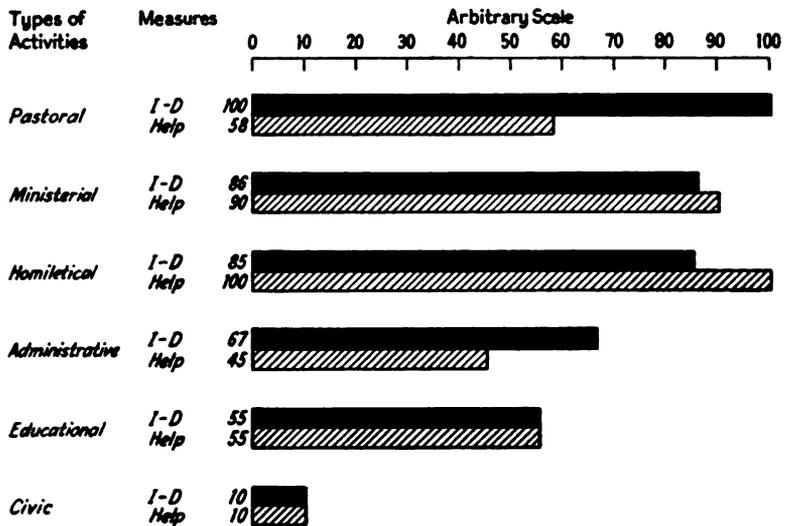
(2) slight, (3) moderate, (4) considerable, (5) very great. Each of the six groups of duties and activities were thus rated: one point for an answer of "none," two for "slight," et cetera.

The results are shown in Section H of Table 130 of Appendix B. (See Figure 35.) Considering first the average ratings given by 687 pastors who answered the "Parish Performance" schedule, the following averages were

found: help received from the seminary on homiletical activities was *considerable* (average score 4.13); on ministerial activities also *considerable* (score 4.04); next came educational duties with an average score of 3.50 (between *considerable* and *moderate*); then pastoral work with a score of 3.45, followed by administrative duties with an average of 3.28; and finally civic duties with an average score of 2.76.

FIGURE 36

THE IMPORTANCE AND DIFFICULTY OF SIX TYPES OF ACTIVITIES, AND THE RELATIVE AMOUNT OF HELP RECEIVED FROM THEOLOGICAL EDUCATION



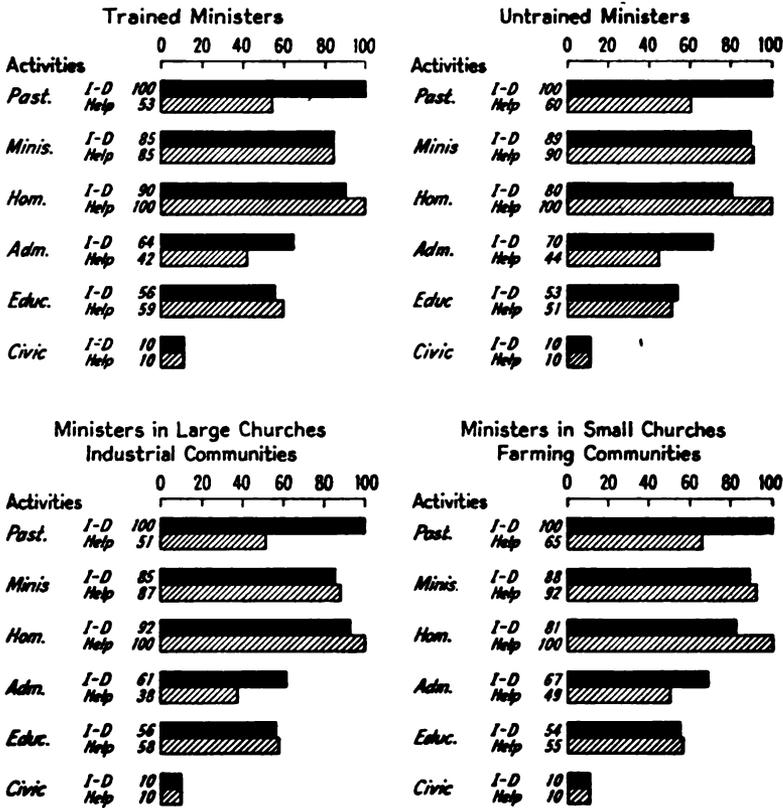
Ministers say that pastoral duties represent their most important and difficult (I-D) activities, followed in order by ministerial, homiletical, administrative, educational, and civic activities (see solid black bars). On the other hand, ministers say that they received the largest amount of help from their theological training in the performance of homiletical activities, followed in order by ministerial, pastoral, educational, administrative, and civic activities (see shaded bars). Differences in the length of the solid black and the shaded bars indicate areas to which, in the judgment of these ministers, the theological curriculum gives too much or too little attention.

Comparing trained and untrained Methodist ministers on the way they rated the help received from their varying types of theological education, we find that the untrained men rate their education on the average slightly higher than trained men. The ministers serving small churches also rated their training as more helpful than the men in larger churches and presumably more successful. Thus it appears that the pastors with relatively less formal training who are relatively less successful are more appreciative of their professional education whatever it may have been.

As a check on these ratings, we asked the pastors who answered the "Parish Performance" schedule to rank the major types of activities according to the degree of help received from the seminary on each. Section I of Table 130 (see also Figure 35) shows these results. It is to be noted that the two results check very closely. A similar composite score for trained and untrained

FIGURE 37

THE IMPORTANCE AND DIFFICULTY OF SIX TYPES OF ACTIVITIES IN RELATION TO AMOUNT OF HELP RECEIVED—FOUR GROUPS OF MINISTERS



ministers and for ministers serving large industrial and small farming communities shows that all four groups express very nearly the same evaluation of their training. From all points of view, their theological training was most helpful in preparation for homiletical duties and activities, and least helpful in preparation for civic duties and activities.

These data, together with the judgments of importance and difficulty reported in chapter viii enable us to determine whether training

is most helpful in the areas that ministers consider most important and difficult.

Pastoral work in the eyes of these ministers (see Figure 36) constitutes their most important and most difficult activity, consuming next to the largest share of their time and involving a wide variety of specific skills. Yet the contributions of theological education to the successful performance of these activities stands a poor third. In effect these ministers say: "Our theological education gave us about half of the help in pastoral activities which we really need in view of the importance and difficulty of these activities." In effect they make a similar though less emphatic statement about their administrative, organizational, and supervisory activities. On the other hand, they say that their theological education gave more attention to homiletical activities than is really warranted.

All four groups rate their pastoral activities first in importance; all rate the help they received in these activities a poor third or even a fourth. (See Figure 37.) Similarly, all feel the need of more help in administrative activities. All say that the most help from their theological education was received in their homiletical duties and all rate these activities second or third in importance and difficulty. While we regard these data as highly suggestive for theological education, the agreements among the four groups of ministers are so close as to create the suspicion that the opinions of these ministers are too largely stereotyped, reflecting tradition rather than individual insight.

3. The foregoing analysis has been in terms of six major groups of activities and problems shown on the "Parish Performance" schedule. These are ministerial, homiletical, pastoral, administrative, educational, and civic. Under each appears a list of ten to twelve specific activities and a number of specific problems. A special detailed analysis was made of the replies from twenty-four ministers from McHenry County, Illinois, and 120 from South Chicago. We shall give only the descriptive high-lights of this analysis.

#### HOW RURAL MINISTERS RATED HELP RECEIVED FROM THEIR THEOLOGICAL TRAINING ON SPECIFIC PROBLEMS

##### HELP RECEIVED IN THE PROPAGATION OF THE MESSAGE

The greatest help from the seminary in ministerial duties was received in making the service of worship more effective and enabling people to understand the meaning and significance of the sacraments of the church. Approximately half of the rural ministers indicated that they had received very great or at least some help in these two activities. The remaining number received no help or were undecided. How to make seasonal devotions more effective, and knowing what to say at funerals were second in the degree of help received from the seminary.

In increasing attendance at the church services, getting the people to pray more, and developing special needs, very little help was received from the seminary; and many received no help.

Approximately half of the rural ministers received considerable help from the seminary in problems connected with finding useful sermon material and preparing and writing a sermon. More than one-third of the ministers received some help from the seminary in problems connected with discovering and utilizing everyday community problems for sermon material, planning a preaching program to cover a wide range of needs, and preparing and delivering sermons to children.

The least help from the seminary was in conducting forums and special services and in delivering effective evangelistic sermons.

Help from the seminary was indicated by one-third in knowing how to teach the Bible and in finding satisfactory Sunday-school lessons.

The rural ministers acknowledged the least help from the seminary in getting trained Sunday-school teachers, providing activities for young people that are interesting and educative, and in planning and administering an effective adult educational program.

#### HELP RECEIVED IN WORK WITH INDIVIDUALS

One-third of the rural ministers considered that they had received the greatest help from the seminary in making pastoral calls count for something. One-third considered that they had received at least some help in knowing what to say when asked for advice, and in getting business and professional men to practice Christian ethics.

The least help from the seminary was acknowledged by ministers in knowing what to say when making a call; knowing how to reach young married people; and getting educated people interested.

#### TRAINING IN ORGANIZATION, ADMINISTRATION, AND SUPERVISION OF THE CHURCH

Less than one-fourth acknowledged help from the seminary in developing efficient volunteer workers, and fitting programs from outside sources into their own (e.g., Home Missions program).

The least help was received from the seminary in keeping men interested and working; getting new and helpful activities substituted for dead and useless ones; and getting more people to give. *In the entire list of administrative problems, a general tendency to give the seminary training little credit for any assistance is manifested.* This checks with testimony of ministers secured in a number of group meetings with rural and urban men, where they were given opportunity to state the activities in which seminaries could be most helpful to the man in the field.

**TRAINING IN CONDUCTING COMMUNITY AND CIVIC ENTERPRISES**

One-third of the rural ministers indicated that they had received help from the seminary in dealing with problems of social welfare, and in knowing the resources of the community.

The least help from the seminary was in organizing and promoting community projects, and in reorganization of the work of the church to adapt it to the needs of the community. Only four indicated that the seminary had helped them in knowing something about modern social work; and one-third considered that they had received no help from the seminary in knowing how to make a parish survey.

The testimony of the Windham County ministers is almost identical with the foregoing statement regarding help received from theological training.

**HOW A SAMPLE OF URBAN MINISTERS RATED HELP RECEIVED FROM THEOLOGICAL TRAINING ON SPECIFIC PROBLEMS****TRAINING IN PROPAGATION OF THE MESSAGE**

The theological training of the urban ministers was most helpful to them in knowing how to make people understand the significance and meaning of the sacraments and in making the worship service more effective, according to half of the number studied.

The least help was received in developing special services for special needs; in increasing attendance; and in getting the people to pray more. Less than one-fourth of the men acknowledged help in these activities.

The greatest help from the seminary was received in finding useful sermon material and in preparing and delivering sermons, by approximately two-thirds of the urban ministers.

The least help from the seminary was received in preparing and delivering sermons to children. This statement is made on the assumption that the problems of conducting forums and special services, delivering effective evangelistic sermons and effective radio talks and sermons are considered as incidental, not integral parts of the minister's program.

In teaching the students how to teach the Bible, the seminaries were helpful, according to half of the ministers.

The least help from theological training was declared to be in increasing Sunday-school enrollment, planning and administering an effective adult educational program, and supervising week-day religious programs.

**TRAINING IN WORK WITH INDIVIDUALS—PASTORAL WORK**

Help from the seminary training was received by less than half the ministers in making pastoral calls count for something, and in knowing what to say when asked for advice; while less than a third stated that they had

received help from theological education in knowing what to do with members who had violated some moral code.

The least help was received in knowing how to reach young married people and in getting business and professional men to practice Christian ethics.

**TRAINING IN ORGANIZATION, ADMINISTRATION, AND SUPERVISION OF THE CHURCH**

Of the 118 urban ministers, one-third declared that they had received the greatest amount of help in working tactfully with officers of the church, and in keeping all the groups working harmoniously.

The least help from seminary training was in getting adequate buildings and equipment, and in substituting new and helpful activities for dead and useless ones, in addition to keeping the men interested and working.

**TRAINING IN CIVIC AND COMMUNITY ENTERPRISES**

Seminaries were given credit for assistance to the ministers in teaching something about modern social work, in knowing how to make a parish survey, and in coöperating with other Protestant churches in the community, by approximately one-fourth of the urban ministers.

The least help from the seminary was acknowledged in coöperating with secular agencies, organizing and promoting community projects, and reorganization of the work of the church to adapt it better to the needs of the community.

The ministers have tested their education in the laboratory of parish performance and frequently have found it inadequate. They have not formulated definite opinions concerning needed changes, but feel that they need a background of training not now offered in the seminary. The two major proposals are: *clinical work*, including practical help in administration, organization, and the technical skills of the ministry; and a *background in social sciences* to meet this need; sociology, psychology, psychiatry, economics, and history. The men who make these criticisms represent most of the larger denominations and different types of seminaries. They are men holding key positions in rural and urban communities, and are the more successful men from the viewpoint of numbers and popular criteria of success and community insight.

The third method by which pastors were asked to appraise their training consisted in the listing of the seminary courses that had been of most help. This was done by about 300 urban and 150 rural ministers. A preliminary tabulation of the data was disappointing. It failed to show any consistent trends except a slight tendency to list the more practical courses. This would be expected. Apparently the factors that determine the course a pastor would put down as most helpful are so complex that we learn very little by this type

of appraisal. We continued the analysis only far enough to convince us that to publish the findings might be entirely misleading. With this brief confession, we pass on to the fourth type of appraisal which proved to be exceedingly interesting.

As a fourth and final general estimate we asked the pastors to suggest ways in which theological education could be made more effective. These appraisals were received both by questionnaire and by interview. The answers to this question as it appeared in the "Pastor Portrait" schedule were, for the most part, short and incomplete. The answers secured from the interviews were much fuller. The following analysis is based entirely on the interview data.

#### CHANGES IN THEOLOGICAL EDUCATION PROPOSED BY RURAL MINISTERS

The following case materials were secured from interviews after the ministers had provided the statistical material by filling out the "Parish Performance" schedules. Three-fourths of the forty rural ministers who were interviewed believe that the most necessary improvement in seminary education should come in making the work "more practical." They mean that more emphasis should be placed upon routine skills such as are needed in officiating at weddings, funerals, and baptisms; in preaching; pastoral calling; or in conducting worship services. It is the sort of activity generally described by the seminary as field work or pastoral theology.

A small group, however, clearly have in mind more basic criticisms; they emphasize the need for a combination of theory and practice; the consideration of student field work as a laboratory similar to a medical internship.

Changes in curriculum, from either of the above points of view, would involve changes in "practical" or "pastoral theology." Among the men serving the largest parishes and having reputations for exceptional keenness of social insight concerning individual and community problems, a few believed that more thorough training in social sciences and less emphasis on traditional subjects would greatly help in meeting modern problems. Psychology, psychiatry, religious education and sociology are among the suggested courses. In general, it was believed that they must know more about human nature and social conditions to diagnose problems and to plan effective solutions.

The following two cases represent the two points of view with reference to theological training which are most prevalent in rural groups. One man would have the seminaries put much greater emphasis on vocational skills—trade skills; the other would have them give basic training in social sciences. The minister who desired more practical emphasis said:

"Practical experience in factories with all sorts of people before entering the ministry; I should fifty-fifty between theological training and working as a plain

workman. The seminaries do not give enough practical work. Their field work is most usually directed—this is also true of pastoral theology—by lame ducks who could not hold a regular church. What we need is men in such positions who have had preaching experience and can show us how to carry on the everyday affairs of parish work. Theory and practice are not brought together. The courses are too stilted.”

The minister who would put more emphasis on the social sciences said:

“After leaving the seminary in 1921, I found myself in a village church and pastorate, competing with two other Protestant denominations. The church and parsonage were in disrepair, the grounds undeveloped and ill-kept, the Sunday school ungraded, the parsonage cold, drafty, without modern conveniences, and quite neglected. The church had no community consciousness and program. In the village and surrounding farms, there were considerable numbers of people unreached and ignored. No young people had been away to college nor to any summer school of religious education. There had been one daily vacation Bible school, but no community schools of religious education or teacher training. In leading the people to solve these problems, that part of my education which directly contributed to their solution was not the more formal theological part, but instead the history of how things came to be thus, the sociology of how things were, the psychology of mental outlooks and prejudices, the religious education that would be necessary to change folks, and the great truths and principles of the Bible with their eternally recreating power—all of these were the part of my education that has been most useful.

“The story of how these problems were met and partially solved does not belong to this question. After seven and one-half years, I moved to my second and present pastorate, and the same problems exist. If anything, I need to be a closer student of history, of social organization, of factors that make for personal and group welfare, of fundamental educational principles and procedures, of principles of leadership and training of the young people and lay workers in the church.”

A more contented view is as follows:

“I feel that the training which the seminary gave me was excellent. The intellectual content of it was good. Discerning minds had outlined the courses, suggesting what subjects must be taken by those preparing like me for pastoral service, and indicating what subjects might be chosen as electives. It may be all right to allow green theologians more freedom in selecting what they shall study; but I never felt, under the system prevailing at — Seminary in my years there, that I was being coerced into courses either distasteful to me or without much objective value. I felt that I was being guided by men who knew more about the ministerial calling than I did. I feel the same today.

“There is a great deal connected with the ministry, of course, which cannot be taught in any formal way. You have to get out and learn it. You have to shape your church programs according to two factors: conditions and needs in the local parish, and your own aptitudes and abilities.”

## CHANGES IN THEOLOGICAL EDUCATION PROPOSED BY URBAN MINISTERS

Much more extensive data were secured from the interviews with urban ministers in South Chicago. The general educational status of these ministers has already been described. Among them are graduates of leading seminaries and men of ability and distinction. Their opinions count in their denominations. We have attempted to classify their proposals under eight main heads according to the major theme or emphasis contained in each.

THE NEED FOR A BROADER CULTURAL BACKGROUND AND A MORE  
COMPREHENSIVE TRAINING

There are those who deprecate the idea of specialists in religion. One eminent pastor said: "I never say anything so dull as our specialists in the ministry. The more I see of the modern trends toward special courses for field work, the less I think of them. I believe in the English system of a classical training for all clergymen regardless of special work or denomination." Another minister stated that he had always been under the impression that the aim of theological education was to train men how to do things with the idea that every situation faced in practical work would be a new one.

The feeling was expressed by some that it is impossible for the seminary to offer a broad and comprehensive training from which men from varying backgrounds can profit without letting up somewhat on strict course requirements and introducing the idea of "honor work" for men who know what they want. Here is the opinion of a brilliant young pastor who claims that he was "fed up" on seminary courses.

"I wish our seminaries would take men who are more or less capable and competent to study, without supervision, to come in and take courses without regular requirements. If I could do that I could just bring in a syllabus of my work to the office and they could place requirements on me so that they could know what a man is doing. If an institution would say to a fellow, 'Here are the directions, you go and work and then you come back, say in three months from now, and we'll see what you have done.' I just wonder if that would not put a fellow on his upper. I don't know that I care very much for academic recognition. If a fellow has done a certain amount of work, they could give him a degree. I just could not attend a regular class every morning; but I could do just the work as a regular study. I have a suspicion that this new method in the University of Chicago is going to be something like that. It would help me a lot. The thing I think would recommend it to a school is that it would develop a creative element in a man.

"The seminary has just sort of standardized us. A fellow gets in a habit of looking in a book and seeing what the other fellow says and just taking it as his own opinion. Now I suppose the seminary would have to be mighty careful about what men they select for that type of work. I imagine that one man in a

thousand could. Most men need discipline. In glancing through the catalogue, I see that there are things that I would like to follow through with that freedom, just to keep in close touch with school, but be allowed to work it out alone.

"My seminary training got me some experience in church administration. I think I was fortunate that while I was in seminary I got a few chances to try out what I was thinking about. My work has almost entirely been city work."

Others commented on the tendency for seminaries to use undergraduate methods for graduate institutions. One said that the average seminary is like a high school, and students are treated as though they were infants not knowing anything about what is good for them.

There are others who expressed the view that it probably makes little or no difference what courses are offered, but that the important factors are the inspiring personalities of the seminary teachers. From great men with great minds, the student catches the spirit of research, the idea of going after the things that count, of discounting the non-essentials.

Another argument for a general basic training without too much emphasis on specific skills is that owing to the rapid changes now taking place both in the local environment and in denominational policies, especially in the direction of church comity, specific skill taught now would probably be obsolete ten years hence. The seminary should strive to prepare its men to cope with a changing environment and a changing religion.

#### THE NEED FOR A MORE PRACTICAL TRAINING AND MORE EMPHASIS ON SKILLS

Forty per cent. of the 120 urban ministers who were interviewed believe that more "practical" or "clinical" training in the seminaries is the most needed modification in curriculum. They consider that they often fail to solve problems because they did not receive this practical help or training in skills. They speak often of "an interneship." "The young physicians who come to our neighborhood," said one minister, "have had two years interneship with the best available physicians. They know where to hook in, and what to do. We send out our preachers utterly helpless. Just yesterday I had to help a young 'B.D.' with arrangements for a formal wedding. He was completely ignorant."

A prominent Methodist remarked that the seminaries fail to teach men to perform gracefully and skillfully one of the most important functions of the pastors; namely, how to take an offering.

Another Methodist pastor who is an A.B. and a B.D. offered this:

"When I got out on the field, I had to do everything differently from what I had been told in the seminary. I found that, usually, the right thing to do was to do exactly opposite what I had been taught to do. At that time, the seminary was like a monastery. The students could have no relationships with girls while enrolled in the seminary. When I got out I found that nine out of ten of the

people with whom I had to deal were women. I didn't know how to act around them."

A very prominent and successful Baptist minister believes that the greatest value of the seminary is the reputation and standing it furnishes.

"I am going to tell you frankly that the only advantage I find in my later years is the reputation of having been in the seminary; and I think the reputation of having been in the seminary I attended is a very valuable asset in the naïve mind of the average churchgoer. I think a minister today is very heavily handicapped who cannot point to a theological seminary of which he was either a student or a graduate. The world has come to the place where it demands training of professional people; and lacking that training, a man has to be a genius of the first order to get along. That is a hard thing to say, and I don't know that it is true of the seminary today—you see, I am out of the seminary 33 years, and I don't want my criticisms that applied 33 years ago to be applied now.

"My training for the pastoral office was almost utterly lacking. For instance, there was no training in the administration of the ordinances. The work in homiletics was academic—it was mechanical. It had to do with the structure, rather than the power of the sermon. You might just as well have an automobile engine with no gas as to have all that training for structure, and put no power into it."

These pastors who are calling for a more practical emphasis do not as a rule decry the theoretical. They believe in a certain foundation of general theory; but they want the theory made useful. They are not willing to risk a transfer from the broad classical training to the practical problems of the pastorate. Yet on the other hand, they would not limit theological education to mere instruction in the tricks of the trade. They want the training aimed at preparing the men for the problems of the pastorate, however this may be done.

#### THE NEED FOR MORE EMPHASIS OF THE UNDERSTANDING OF HUMAN NATURE AND ITS NEEDS

From many of the younger city pastors representing several denominations comes the suggestion that ministerial training should center in an understanding of human nature and its needs, rather than in the traditional doctrines of the church. Some recommend the addition to the curriculum of more courses in psychology, psychiatry, and Christian ethics; others feel that the emphasis should be placed on clinical work.

The following remarks are typical:

"It is my opinion," said an Episcopal clergyman, "that in the next twenty years the pastor will have to have a medical and psychological training."

"Mental hygiene with a Christian flavor ought to take the place of what was once called pastoral theology. An elementary idea of psychiatry is necessary in

order that the pastor may recognize cases which need professional medical service."

Another minister said:

"I think that the theological training of tomorrow has got to be completely different from the theological training of yesterday. It has got to be less in the realm of doctrine and creeds—people aren't interested in creeds any more—and it has got to be more in the line of humanism. And the preacher of tomorrow has got to be a different type. He is not going to be an anemic, pious, bookish brother—he has got to be a man among men.

"There was a fellow on the train that I was on, some time ago. He joined me, I don't know why. He was an agnostic and an atheist, but he knew me, and sat down beside me. We chatted for an hour or two on the train going east. After he was done, he said 'My name is So-and-so.' I said, 'Pardon me, I have heard that name before. Aren't you related to So-and-so?' He said, 'Yes. I came and sat down beside you expecting to get some pious mush. You're a *human*.' That is what I mean.

"Another thing—when I was in school there were a good many things labeled sin that aren't labeled sin any more, or put into that category."

Several concrete suggestions concerning clinical experience were made. Some recommend that the seminary students spend their summers working in mental hospitals, in shops, factories, stores, frontier camps—anywhere that human nature can be studied first-hand.

There is also quite an insistent demand from some pastors for more supervised field work (especially pastoral work) for seminary students. The students should go in small groups to churches that are successful and those that are unsuccessful; and under the guidance of a teacher they should diagnose these situations and discuss the proper sort of treatment.

#### THE NEED FOR MORE EMPHASIS ON THE SOCIAL SCIENCES

The pastors who are preaching the social gospel are impressed with the need for more seminary work in sociology, economics, and practical ethics. These courses should also be supplemented with supervised clinical work. The minister must above all things, they say, understand the social environment in which his parish is located. He must be able to read the social signs, especially signs of changing population and changing economic status, which may foreshadow the ultimate demise of his parish. Thus the pastor should be trained to conduct social surveys and know what the facts mean. He should be trained to build his program around the needs of his community that are revealed by scientific surveys.

"The seminaries should teach more economics and sociology. It would be better if preachers had that background before they went to the seminary. But the seminary should show them the connection between that and religious history.

They should not just give them courses, but show them relations. Because of economic conditions, the church moved in this or that direction; it was economic pressure that moved the church; or social ideals changing. The seminary has cut a corner off and said "This is church history—over there is life." We need to see history in the stream of life."

A Scotch Presbyterian pastor said, "I would stress economics. There is something wrong with our present economic order. Religion should have a message and a program that would help to solve the economic wrongs which people are suffering."

#### THE NEED FOR MORE EMPHASIS ON THE PHYSICAL AND BIOLOGICAL SCIENCES

A few pastors seem to feel that religion is losing and science is gaining in popular prestige. There was a time when the soul-sick would always go to the pastor; now they go to the psychiatrist or psychologist. Religion is losing prestige, those men think, because it undertook to fight science. Religion and science should become allies in the fight against those forces that result in human misery. Thus the seminaries should encourage the study of science. One pastor even went so far as to say that all theology should be derived from science. One or two quotations are enough to reveal the flavor of this point of view.

"My chief criticism of theological seminaries of today is, whether they are fundamentalist or modernist, they have not an appreciation of the contribution of science today. We have a completely changed world today. The old materialism has pretty well been smashed by a new idea of the atom, of energy; and we need today men in our seminaries who will interpret these new facts to us, and as far as I know, there is nobody doing it. In the seminaries, they are still discussing things that are important but not essential."

"Not enough attention is being paid to the sciences today. The seminaries are not taking advantage of the value of the sciences. The common man of today does not look to theology or to the minister—he looks to the scientist. For proof of that, you have only to read the newspapers, and see the space that is given to any statement from the scientists. The young men—let them have a little science—let them have some subjects on scientific lines, dealing with problems of religion. I think the old materialism has had some pretty hard thumps, and the men that are attacking Christianity, like Mencken and Darrow, are attacking the old materialism of Christianity."

#### THE NEED FOR MORE EMPHASIS ON EDUCATIONAL PHILOSOPHY AND METHODS

Some pastors think of religious education narrowly in terms of Sunday-school work. Others think of it more widely in terms of a philosophy or general method of running a parish. The minister must *educate* his people to his ideal before he can put on an ideal program of work. The successful

pastor is the man who understands the subtleties of *adult* education. The seminary should, therefore, extend its work in religious education beyond mere instruction in how to run a Sunday school. The pastor needs a sound educational philosophy supported by enough psychology to enable him to work his philosophy into a practical program.

NEED FOR BETTER TRAINING IN BUSINESS ADMINISTRATION AND  
ORGANIZATION OF A PARISH

The minister of a larger parish must be a business executive. He spends considerable time in administrative detail. The budget of the church is an important factor in its usefulness. How many pastors are trained in the fine arts of budget making and budget raising? The expenditure of the funds of the church is a grave responsibility, especially if the minister endeavors to spend them where they will do the most good. Then there is the church property to look after. How many pastors understand bonds, mortgages, trust funds, and the like? Pastors who have had some business and administrative experience are much more sensitive to this need.

Then there is the problem of the staff, both paid and voluntary. There are always jealousies and difficulties. Can the pastor organize his workers into an efficient program? Pastors who are up against this problem look back to the seminary with regrets that they received little or no training in how to perform the administrative functions of the church.

THE NEED FOR MORE RELIGION AND MORE THEOLOGY IN THE SEMINARY

Some of the older and more conservative pastors, among whom are distinguished leaders, feel that the seminaries are too modern. They have followed false light and have left the solid grounds of traditional dogma and spiritual necessities. For example, a Baptist pastor who is an A.B. and a B.D., and who believes in the "fundamentals," had this to say:

"The seminary today is more philosophical and scientific rather than spiritual. I am quite fearful that the spiritual life, the intense spiritual life and consciousness of God, is being clouded up by mere intellectuality. Last week when one man asked me what seminary he should go to, I said, 'If you put a new-born babe out into the cold in zero weather, in blowing wind in mid-winter, without clothes on, and expect the babe to live, you have the same chance to hope to come forth with any degree of spiritual help and usefulness from the seminary.'"

The following quotation is also from a fundamentalist.

"There is one thing in seminaries that to me is lacking. That is the possession and hope of the Holy Spirit. I believe there is an individual need there to clarify the mind of the student; but I have found that I have had to make practical all the theoretical knowledge that I had when I came into the work. I do

believe one of the reasons why we have had a breaking-down in churches today is because there has not been a sufficient emphasis upon the possession and work of the Holy Spirit. There could very profitably be—possibly an elective, although I think it ought to be required—a course that would deal fundamentally with the Third Person of the Trinity.

“It is sadly true that a great deal of the ministry today is intellectual, rather than spiritual. I believe we have gone too far in emphasis on the social side without the Christ. One day a beggar accosted me. I took him to a restaurant, and offered to feed him in the name of Jesus. The man wrenched himself away, and refused to eat at all, if it had to be in the name of Christ.

“I don’t know how much value social service is unless it has that spiritual element in it. Social service does not bring out the element that we want for the salvation of souls.”

But this is from a modernist:

“The seminary made me afraid of the emotional. They gave me a sense that it wasn’t good form. You had to try to be intellectual. It is all nonsense. I think life divided by the intellect leaves the remainder. Those men cold and intellectual and factual, they know their field. But if I didn’t have that, I wouldn’t be able to appreciate this now.”

The interest in a greater emphasis on evangelistic training is revealed by this quotation from a Bible Institute graduate:

“I have travelled through eight states, and I find that the evangelistic style is the very way that folk desire the preaching of God’s word. It touches the emotions, it arouses them to a keener appreciation of God. In one case in Wyoming, I opened a church of God that had been closed for three years. We brought a simple message of John 3:16; and we found that the entire congregation responded to the call that was given, more than any other place that I visited. We find the need so much, not only of evangelistic preaching, but of the teaching of the Bible. They were very desirous of God’s word.”

#### THE NEED FOR MORE EMPHASIS ON PREACHING

A single quotation from a prominent Methodist bishop with a wide influence is sufficient to illustrate this point of view.

“One complaint I hear is that the men are being trained more for administration work and for different kinds of social activity rather than for preaching. I heard a man say, ‘The old theological school trained preachers—you are not training them for preaching. You are not growing preachers. The men you are sending out are not preachers. They haven’t the preaching spirit, the genius, nor the vision.’ Take Dr. Joseph Parker, one of the three greatest preachers in the world. Parker had neither college nor seminary training. Robinson says preachers are born—seminaries cannot make them. I am a seminary man and I believe in seminaries. A man said yesterday to the head of this seminary that I was speaking of, ‘That Bible School is turning out better preachers than you are.’ He didn’t

like it. They turn out men academically well trained and well equipped, but they have not the preaching passion.

"I sat the other day between business men, one of whom for some time had a preacher who was not a college nor a seminary man. I guess they had him from twelve to sixteen years, and they gave a great account of him. 'Now,' they said, 'we have a man who is loaded down with degrees and our congregation is gone.' There is a big difference between being academically trained and having everything college and seminaries can give, and being a great preacher. If he can retain that fire and passion and genius for getting things over, he is all the better for seminary training.

"I don't think a minister is going to be a success unless he can preach. Unless you think you can produce preachers in your seminary, your day is gone. A church committee came to the seminary for a man. They recommended a certain man. He went there and preached four Sundays. The committee said, 'He won't do for us!' The seminary said, 'Why, that man can preach in Hebrew!' The committee said, 'That may be true, but he won't have to preach to us in Hebrew.'

"I have a relative who has honors in Hebrew and Greek, and he has never had a pastorate for more than two years. His brother has had neither seminary nor college training and in thirty-eight years he has had just two pastorates. It is that indefinable *something*. When I send a man out to a church they don't care what he knows about Hebrew and Greek, they want him to put the thing over. He must have passion, power, and fire. Every church wants that, and I am dealing with every type of church—the small church, the large church, every kind—and you can not make one of them go without the preacher. The committees that come to see me about preachers all want preaching ability. A wise man can tie up his preaching with schoolroom experience. I have a young fellow that comes here regularly. He wanted to go into the ministry. He is an honor man; but I said to him, 'You haven't the passion—you have the intellectuality, the training, the degree, but not the *human enthusiasm*.'"

#### CONCLUSIONS

The diversity of opinions among urban ministers in regard to needed changes in theological education is really not as great as it here appears to be. The quotations were selected to show the range of opinion rather than its concentration. A study of the interviews shows that this opinion is clustered around three or four main foci: (1) The emphasis on a broad and basic training in languages, philosophy, history, and theology on the assumption that if a student can be taught to think and work, he can learn the tricks of his trade very quickly and very effectively when he is on the field. (2) There is the opposite view, based on the philosophy of education, that we learn what we learn and not something else. This view doubts the transfer effect from the classics to practical life. Hence the emphasis on more practical courses and more clinical field experience. (3) Still another point of view holds that the real issue is not between the practical and the theoretical, but

between centering the curriculum in the traditional theological disciplines and modern disciplines of social and natural sources, including especially the sciences that deal with human nature. The advocates of this position wish to give a prominent place to such studies as psychology, psychiatry, practical ethics, sociology, economics, social history, and the like. These subjects need not be taught under these names; but their basic subject-matter should be made available to the students in one form or another. This view also advocates practical field work along lines of community surveys, analyses of special social and individual problems, clinical experiences in hospitals, jails, and other social institutions. (4) Opposed to this is the more traditional view that the seminary should saw wood on its own wood pile, which is composed of courses in church history, Christian theology, pastoral theology, and the biblical experiences in the original languages of the Bible. The curriculum should be Bible-centered and should aim to make great preachers and effective pastors who are trained in the great doctrines and messages of the church and who are fired with a zeal for the salvation of the world through preaching the gospel.

A final word about the validity of these opinions. A special study of a few sample cases reveals the fact that the opinions which these pastors have concerning needed improvements in seminaries are based partly on their own seminary experiences as they recall them, but mainly on the problems they face in their pastorates. The men who emphasize the need for more training in administrative work are the very ones who rated their seminary training as of little help with such problems. The same thing is more or less true all along the line. The pastor becomes conscious of his own difficulties and wishes he had been trained to handle them in a better way. This is one reason why we get such a vast conglomeration of suggestions when we ask pastors for criticisms of theological education. Their criticisms then may, in some instances, reflect more their own shortcomings than those of the seminary. But, in spite of all this, these opinions are valuable if for no other reason than that in many denominations, the educational policies of the seminaries are determined to no small extent by men who are or who have been pastors.

## CHAPTER XVIII

### *Summary and Conclusions*

One major aim of this study is to discover and define the problems involved in American theological education and to collect and analyze such facts as have a bearing on these problems. It is not the purpose to solve problems. Our conclusions, therefore, are in the nature of a summary of the facts. In Volume I, the interpretation of the facts is presented and recommendations are made looking toward the solution of certain problems. But, since this volume (as well as Volume III) is strictly factual, we conclude it by drawing together some of our more significant findings.

The most significant single fact in this entire study is the small proportion of white Protestant ministers who have a standard theological education. By a standard education we mean graduation from a college and a seminary of reputable standing. Data taken from the United States Census of Religious Bodies and from other sources show that certainly not more than a third, and probably as few as a fourth, of the white Protestant ministers were, in 1926, graduates of both a college and a theological seminary. And at least two-fifths, and probably as many as a half, were not graduates of either a college or a seminary. These pastors who have had little or no formal theological training were, in 1926, serving approximately 50 per cent. of the white Protestant churches, and 25 to 30 per cent. of the white Protestant church-members.

Such was the situation in 1926. We made a brief study of trends to find if possible whether the situation is improving or getting worse. From such data as we were able to secure, it appears that the general educational level of the Protestant ministry has been declining during the past hundred years. This conclusion is based on such facts as: (1) the per cent. of college graduates among Congregational ministers in New England has been decreasing steadily since the year 1700; (2) the per cent. of college graduates in the United States who choose the ministry as a profession has decreased steadily since 1640 and sharply since 1840; (3) while the gross number of seminary graduates entering the pastorate since 1870 has increased steadily, this increase has not been as great as the increase in population, number of churches, and

the needs of the church for replacements and expansion. Perhaps the most significant fact is that these trends have taken place during a period in which there occurred a phenomenal increase in the educational level of the general population.

The problem is to account for this situation. In so doing, we may uncover the significant factors that condition theological education. We have made a systematic exploration of three major sets of factors that will almost fully account for the situation. These are (1) the background and environment from which ministers come; (2) the denominations they serve; and (3) the nature of the work they do. These will be summarized in the form of a brief outline which shows how each influences the educational status of the ministry as a whole.

#### BACKGROUND AND ENVIRONMENTAL FACTORS

1. A large proportion of ministers are recruited from the educationally unfavored racial groups and social classes. The proportion of Negroes and sons of foreign-born parents among ministers is greater than in any other profession. It is a well-known fact that during the past fifty years the Negro and foreign-born population of the United States has not had the same opportunities and incentives for higher education as have been accorded to the native white population. If the census figures are taken at their face value, only about 8 per cent. of the colored and 35 per cent. of white Protestant ministers are graduates of both a college and a seminary.

2. The majority of ministers are of rural birth and rearing. A sample of 1,800 pastors showed that 44 per cent. of the trained and 54 per cent. of the untrained spent their formative years in communities of 1,000 or less. In Volume III, we present figures which show that a majority of theological students were born either in small villages or in the open country. It is a fact that the opportunities for higher education open to country boys during the past fifty years have not been equal to those open to city boys.

3. Closely allied to the urban and rural factors is the factor of home backgrounds. There are ample psychological and sociological studies which show that children from homes of culture and educational stimulation do better school work than those from the less privileged homes. Data gathered from questionnaires answered by 1,800 pastors show a positive correlation between training and home background. The data show that the better-trained ministers, ministers serving larger churches, ministers who have attained higher levels of measurable success, come from homes that offer much more in the way of culture and educational incentive than ministers who are relatively untrained and relatively unsuccessful.

A further study of the home backgrounds of trained and untrained min-

isters reveals the fact that many untrained ministers come from homes where the religious zeal and enthusiasm for immediate activity outruns interest in the slow processes of education.

4. The difference in background of vocational experiences between trained and untrained ministers also contributes to an understanding of the low educational status of the ministry. Trained men as a rule decide to enter the ministry relatively early in life—(the average age is about twenty)—while the untrained men decide later in life—(average age twenty-five). A special study of a sample of 749 trained and 346 untrained ministers showed that 2 per cent. of the trained and 26 per cent. of the untrained decided for the ministry after the age of thirty. The typical trained pastor decides to enter the ministry toward the end of his high-school years or early in his college years, and spends from six to ten years in formal preparation for his work and in finishing his college and seminary training. The typical untrained man quits school at the end of high school or before and enters business, farming, a factory, or some other secular vocation. Our data show that the typical untrained man usually tries out two or more secular vocations before finally deciding for the ministry. This decision was made usually somewhere near the age of twenty-five. It is then rather too late to begin a college and seminary training, even if the man were intellectually capable of it. So he becomes either a full-fledged minister or a minister on trial, depending on the denomination; he takes a conference or correspondence course in theology, and settles down in a small pastorate. The significant factor is that the years that are spent by the trained man in getting his college and seminary education are spent by the untrained man in secular vocations or in practical religious work. We have tested the value of these two types of experience in terms of measurable factors in success, and find the former vastly superior to the latter.

In addition to these measurable factors of background, there are no doubt other factors more subtle in nature which are equally important but which are not accessible for study by our methods. While these four measurable factors do not tell the whole story, they throw considerable light on the low educational status of the Protestant ministry and suggest that improvements may be made by a better process of recruiting and by increasing educational incentive and opportunity.

#### DENOMINATIONAL FACTORS

The basic fact from which our analysis proceeds is that the denominations differ widely in the education of their pastors. There are three denominations in which 80 per cent. or more of the ministers are graduates of a college and a seminary; and there are four denominations in which less than

ro per cent. are college and seminary graduates. The problem is to account for these wide differences. In doing so we account in part for the educational status of the ministry as a whole.

The denominational factors involved in these differences are many and complex. For the convenience of discussion, we have grouped them under four main headings; historical, educational, organizational, and economic.

#### THE HISTORICAL FACTORS

The roots of the differences among denominations in the education of their pastors lie deep in the history of the church. The ramification of these roots cannot be traced here; but one or two samples of how Protestant ministerial education is determined by its antecedents may be noted. First, denominations brought from the Old World have different educational standards and ideals. This accounts in part for the wide differences among them in the number of seminaries and colleges which they support. Secondly, they brought different conceptions of the functions of the ministers. This accounts in part for differences in standards.

There is one historical fact which touches directly the present situation. After the Civil War, there was a period of rapid church expansion through the home-missions enterprise. Religion was carried to the frontier; and churches multiplied very rapidly. In fact, they multiplied so rapidly that it was impossible for the colleges and seminaries to supply them with ministers. So pastors were recruited from the farm, the store, and the shop. They were sent on the field with little or no formal training. Some of them did excellent work of a pioneering sort, the kind that was needed at that time. But having found that these men with no formal training could do an acceptable job, the authorities in certain denominations continued to ordain them even after the need for pioneer missionary work had ceased. They are still ordaining them today.

#### EDUCATIONAL FACILITIES PROVIDED BY DENOMINATIONS

There is an interesting high positive correlation between the percentage of trained ministers in each of the leading white Protestant denominations and provisions made by these denominations for the education of ministers. As would be expected, the denominations that have the greatest number of seminaries per 1,000 pastors in service also have the highest percentage of men with a formal training. But the denominations with relatively few seminaries per 1,000 pastors make other provisions for the education of their ministers. We have made an exhaustive analysis of these informal types of training. They consist of conference reading courses, correspondence courses, seminary and college extension courses, summer schools and conferences, pastor's institutes, and short-term courses provided by colleges and seminaries.

The important point is that most denominations make some provision for the education of their ministers. Some emphasize the formal training in colleges and seminaries; others emphasize informal training secured while the pastor is on the job. The tendency of some denominations to substitute informal for formal training accounts in no small way for the high percentage of their pastors who are not graduates of a college or a seminary. When, however, the relative merits of the formal versus the informal types of training are tested by measurable criteria of success, the results favor the more formal training.

#### EDUCATIONAL STANDARDS FOR ORDINATION

As a rule, the denominations that have high educational traditions and provide a relatively large number of colleges and seminaries, also have educational standards for ordination. The standard is, therefore, usually cut to fit the educational theory of the denomination. A survey of the educational standards for ordination officially set by most denominations shows that they are usually stated in terms of formal training and are on the whole rather high. The difficulty lies in their enforcement. This depends to no small degree on the way the denomination is organized. The denominations that have the congregational form of government have, as a rule, no official machinery for enforcing their educational standards for ordination. The denominations that have the episcopal form of government also have difficulties, owing to the fact that the official statement of standards usually provides a loophole in the form of an "exceptional clause" which permits the ordination of men who do not measure up to the standards. Another important difficulty is that many denominations place doctrinal standards of ordination ahead of educational standards.

The most conspicuous loophole through which untrained men get into denominations that have high educational standards is by first getting ordained in a denomination with low standards and then transferring to the denomination of higher standards. Between many Protestant denominations of similar doctrines and church politics, but dissimilar educational standards, there is reciprocity in the matter of transforming ordained ministers without enforcement of educational standards. This situation accounts in no small way for the high percentage of untrained ministers in those denominations that have high standards.

#### FACTOR OF DENOMINATIONAL ORGANIZATION

The way in which a denomination is organized affects the education of its ministers in at least two ways. First, in the enforcement of standards that have just been described; and second, in the care it takes of pastors in service. We refer to such factors as placement, oversight and advancement in

service, pension aid, and retirements. In matters of placement and advancement in service, bodies with the presbyterial and episcopal forms of government are better organized to provide larger opportunities for trained men than are the bodies governed congregationally where the responsibility lies with the local church. The point is that if a denomination favors its trained men in matters of advancement, this should operate as an educational incentive to men who are entering the ministry.

Our analysis of the pension and retirement plans of most denominations shows that while they are intended to be democratic and to apply without favor to all ministers of the denomination, yet they actually favor the untrained man, especially the one who *transfers relatively late* in his career. In fact, denominations with the most satisfactory pension and retirement plans actually attract to their ranks more untrained men who come in by way of transfer from other denominations.

#### ECONOMIC FACTORS

While it is notably true that most pastors are not seeking material rewards, yet every pastor has a right to expect a decent living. This is especially true of those who have invested twenty years of their lives in formal preparation, often at the expense of health and comfort in their struggle to get an education. Such men cannot be expected to do good work under economic circumstances that border on starvation. There is a minimum economic standard below which a pastorate cannot go if it expects the services of a trained man. This standard varies from time to time, and from place to place, and with the age and experience of the pastors. The data show that the average salary of all ministers in 1928 was about equal to the wages of semi-skilled workers and considerably below the earnings of school teachers. It results that the ministry attracts men from the factory, shop, and farm and loses men to education, the professions and business. Salaries in turn are dependent on the size and strength of the church. The data indicate that a church must have about 350 members in order adequately to support a well-trained minister. Only 10 to 13 per cent. of Protestant white churches meet this standard. Seven denominations with the largest proportion of trained men (from 66 to 85 per cent.) average 256 members per church and \$5,396 expenditure per year, while ten denominations with the smallest proportion of trained men (from 1.8 to 18.5 per cent.) average 120 members per church and \$1,798 expenditure per year. The correlation between the capacity to support a trained ministry and the percentage of trained ministers in each of these denominations is high. In fact, the correlation is high enough to account for fully 50 per cent. (and perhaps as much as 70 per cent.) of the differences that exist among denominations in the percentage of trained ministers.

Another important fact is that there are now in the pastorates of the leading white denominations as many trained ministers as there are pastorates that can support them. Furthermore, the seminaries are each year sending into the pastorate enough trained men to fill the vacancies and take care of expansion in those parishes that can support trained men. If the seminaries should suddenly increase their output, they would have great difficulty in placing their men in sustaining pastorates.

This situation is further complicated by a tremendous oversupply of untrained men. The statistics show that after generous allowances have been made for the number of ordained ministers who are engaged in non-pastoral religious work such as teaching, administration, et cetera, there was an oversupply of ordained clergymen in 1930 of between 40,000 and 50,000. No one knows how many of these men are seeking pastorates; but from such facts as are available we know that a large fraction of them are. The presence of this army of pastors who are unemployed, at least by the church, makes the problem more difficult for the trained man, since he must compete with men who are glad to take a pastorate even at a starvation salary.

In closing this analysis of the denominational factors that limit and condition theological education, we estimate that at least 50 per cent. of the variation among denominations in the educational status of their ministry is due to variations in capacity to support a trained ministry; about 20 per cent. is due to variations in denominational provision for education which are largely determined by the variations in capacity; about 20 per cent. to variation in standards and ability to enforce them; and about 10 per cent. to such factors as proportion of urban and rural churches, educational level of the section of the country in which the denomination is strongest, factors of overchurching and the like. These estimates are based mainly on the 1926 religious census. We suspect that the situation today is somewhat different, in that the rôle played by educational standards and their enforcement is becoming increasingly more important.

#### SERVICE FACTORS

An exceedingly important factor in ministerial education is the nature of the work the minister does or should do. It is important for three reasons. First, an analysis of it affords one basis for the construction of a theological curriculum. Second, it is a determining factor in the demand for educated ministers. If untrained ministers can do the work effectively, then why bother with formal education? Third, it is a major factor in determining the type of men who enter the ministry. Does it present a challenge to the more intelligent young men? Is it the kind of work that college men want to do?

We have analyzed the work of the pastor from four points of view. First, that of denominational authorities; second, that of local church officials;

third, that of the pastor himself; and, fourth, from the point of view of the community or environment in which the parish is located. Our survey shows that there is a central core of duties, activities, and problems that are common to all points of view. The disagreement comes mainly as a matter of emphasis or order of importance.

After making a detailed analysis of many thousands of items of work which the minister performs, we finally classified them under seven main headings as follows:

1. *Ministerial duties, activities and problems*—This class includes all those things done by *ordained* clergymen which cannot be done by laymen. This includes the administration of the sacraments of communion, baptism, marriage, funerals, etc. It also includes conducting services of worship and devotion. It is the priestly functions of the minister.

2. *Homiletical and speaking duties, activities, and problems*—This group includes the preparation, composition, and delivery of all sermons, lectures, addresses, speeches, talks, and public discourses. It is the forensic function of the minister.

3. *Pastoral and fraternal duties, activities, and problems*—This group includes all kinds of work with individuals or groups in which the central element is personal contacts made for the purpose of influencing lives, promoting spiritual welfare, aiding in personal problems, et cetera. It includes calling, counselling, personal evangelism, pastoral attendance at church activities, family adjustments, finding employment for the unemployed, individual charity, and the like.

4. *Organization, administration, and supervision of the work of the parish*—This includes the business and personal organization: raising the budget, preparing reports, planning the work, supervising the activities, correspondence, work conferences with staff and volunteer workers, publicity of all sorts, indeed, all the kinds of work that are involved in the organization and administration of a program of work.

5. *Educational activities, duties, and problems*—This group includes the organization and supervision of the Sunday school, adult classes, and groups of people's societies. It usually includes teaching confirmation class and adult Bible classes. It includes also scout work, daily vacation Bible school, week-day religious education classes; in short, all work of a school nature.

6. *Civic and community activities, duties, and problems*—This includes all those activities of the minister that relate more specifically to the community. It includes such items as taking part in community-chest drives, work in hospital committees, work with parent-teacher associations, young people's community club work, community surveys, political campaigns, settlement work, work with local groups such as the Rotary Clubs and Free

Masons, et cetera. It involves an understanding of community problems and an ability to cooperate with local social agencies.

7. *Mechanical and routine work*—This includes such activities as janitorial work, attending furnace, mowing the lawn, routine office work, filing, typing, bookkeeping, et cetera.

These duties, activities, and problems were analyzed in detail for each of the four points of view mentioned above. The order of emphasis or of importance from each point of view is shown here in tabular form.

MINISTERIAL DUTIES AND ACTIVITIES RANKED IN ORDER OF IMPORTANCE BY:

A. *Denominational Authorities*

In the more liturgical denominations	In the less liturgical denominations
1. ministerial	1. administrative
2. pastoral	2. pastoral
3. administrative	3. homiletical
4. homiletical	4. ministerial
5. educational	5. educational
6. civic	6. civic

B. *Local Church Officials*

In the more liturgical denominations	In the less liturgical denominations
1. ministerial	1. homiletical
2. administrative	2. administrative
3. pastoral	3. pastoral
4. homiletical	4. ministerial
5. educational	5. educational
6. civic	6. civic

C. *The Pastors Themselves*

Urban	Rural
1. ministerial	1. pastoral
2. pastoral	2. ministerial
3. homiletical	3. homiletical
4. administrative	4. administrative
5. educational	5. educational
6. civic	6. civic

D. *From the point of view of the Problems of the Community*

Urban	Rural
1. pastoral	1. pastoral
2. civic	2. educational
3. educational	3. civic
4. ministerial	4. administrative
5. administrative	5. ministerial
6. homiletical	6. homiletical

The two most important facts about this analysis of the work of the minister is that pastoral duties rank high from all points of view. Educational and civic activities rank at the bottom of the list, except from the point of view of the community, where they rank near the top.

THE MINISTER'S WORK AND HIS TRAINING

Out of the foregoing analysis of factors that account for the low educational status of the ministry and condition theological education in general, arise three crucial questions. First, what is the relation between training and success? Can the work of the pastor be done as effectively by untrained as by trained men? Second, how do successful pastors work? What is the secret of their success? Third, what types of training did successful pastors receive and how do they value it?

The answer to the first question is that when success is measured by a series of conventional but concrete symptoms, pastors who have had a standard theological education—that is, graduates of a college and a seminary—are far more successful than pastors who have had little or no formal educa-

Generated at Library of Congress on 2023-06-10 22:36 GMT / https://hdl.handle.net/2027/mdp.39015069260704  
 Public Domain, Google-digitized / http://www.hathitrust.org/access\_use#pd-google

tion. After holding constant all the factors which might disturb the results, we estimate that trained ministers are from 30 to 70 per cent. more successful as measured by the size of their churches. Trained ministers serve more efficient churches, they are more active in denominational and community affairs, and show a higher level of social insight and effectiveness.

The answer to the second question is equally clear cut. The secret of success among ministers whose work rates high on our scale of conventional measures is due, in large part, to their ability to adapt their talents and training to the demands of their job. This is a very complex task, which requires, first, that the minister make a rather accurate appraisal of his talents and temperament; and, secondly, that he carefully analyze his job. The successful minister seems to have a keen sense of what his people need and will appreciate; of what his denomination expects and will reward; and of what his environment demands. He is able to see deeply into the religious problems of individuals; to understand the development of childhood and youth; to comprehend the fundamental needs of the community; to read the signs of the times, especially the basic social and economic trends of his community.

The successful minister is genuinely interested in his work. He goes at it with a vigor and an optimism that mark the work of a man with a purpose and a conviction. He knows what he is after, and has a systematic plan for getting it. He usually selects some phase of work and features it over a period of years. This gives the work distinction and makes it stand out conspicuously in the denomination and community. This is especially true of successful city ministers.

The successful minister is usually endowed with many attractive personal gifts and graces. He knows how to get along with all classes of people and win their confidence and respect. Many of the successful ministers have a wholesome sense of humor and a fund of mother-wit that help them across difficult streams. Most of them have also a faculty of getting their work before the public. Many are dramatic; others are devotees of arts; others take to the practical offices of life. And so it goes for a long list of personal traits that are useful in the kinds of work that pastors must do. In short, the successful pastor usually has a wide assortment of talents and skills of which he is aware; and he knows when and how to use them. His chief asset is his flexibility and capacity for further self-education for doing more effectively the task he believes to be the most important and most challenging job in the world.

The answer to the third question is not so easy. We find successful ministers with all varieties of training. The majority of them have a standard education. It is clear that the more formal type of training offered by colleges and seminaries combined is more closely associated with success than

the conference-course or the correspondence-course type of training. It is also probable that a certain amount of practical experience taken along with seminary work contributes to success in the pastorates. The data from two seminaries show that students who do the highest quality of seminary work are on the average more successful than those who do a poor quality of work. But there is no measurable relation between types of courses taken in the seminary and later success. Apparently it makes little difference what subjects the student takes so long as he does good work. This is a point in favor of the elective system; but it should not be taken too seriously, because it is not backed by sufficient data.

Our study of the pastor's appraisal of his education shows that he feels that it gave him a working knowledge of the Bible, of Christian theology, and church history; but failed to give him much light on human nature and its needs, or on social problems. It also gave him, so he says, discipline in Bible reading, in accurate thinking, in experience of thoughts; it deepened his religious convictions and made him more loyal to the church; gave him skill in teaching the Bible and in the preparation and delivery of sermons; but failed to give him skills in organizing a parish or in dealing with personal problems of individuals. It, therefore, appears to him to have helped him most in dealing with homiletical and priestly duties and problems; and least in dealing with pastoral, administrative, educational, and civic problems.

It is not surprising then to find that some of these pastors think that the seminaries should place more emphasis on the development of practical skills by introducing more practical courses and by increasing the amount of clinical experience of students. Yet a more complete analysis of the suggestions made by pastors for improvements in seminary training found them tending toward the extremes of two sets of antitheses. The first antithesis is between the broad comprehensive training in the classics of theology on the one hand, and more specialized functional training on the other. The second antithesis is between the emphasis on the traditional theological disciplines such as exegesis, systematic theology, church history, pastoral theology, et cetera, on the one hand, and the more modern subjects including psychology, ethics, sociology, economics, and even certain of the biological sciences on the other. In every case, it is mainly a matter of emphasis.

#### THE VALUE OF THE DATA

We come now to the final question which is the crucial test of our study. What facts have we revealed that will be of use to those who are concerned with the improvement of theological education? The facts we have presented in this volume should be useful to three groups who are, or should be, concerned with the education of Protestant ministers. They are, first, the

denominational authorities; second, the local church officials; and, third, the colleges and seminaries.

The official boards and bodies of certain denominations have already taken active steps to raise the educational standards for ordination, to improve the machinery for enforcing them, to close up the back doors to the pastorate, and to increase the number of pastorates that can sustain a trained minister. Further steps in this direction are now being taken by church comity commissions, the actions of which have been studied by Douglass.<sup>1</sup>

The facts of this study point unerringly to the conclusion that the present situation is rooted in denominational competition which results in the over-churching of some communities and the underchurching of others. Many more pastorates could be formed which would have sufficient strength to support a trained ministry if there were more effort to combine groups of weak churches in a community into one or two strong non-denominational or interdenominational parishes. The most encouragement thus far has come from the growing sentiment for more united churches. We have been informed that the United Church of Canada has now fewer pastorates than the total number before the union, but more parishes that can support a trained pastor.

Church comity will help; but it will not solve the problem completely. Our analysis of the background factors and the factors revealed in the work of the pastor, especially from the point of view of the church, strongly suggest that underlying the whole situation is a *concept* of the minister and his function that does not appeal to intelligent young men who are choosing a life's work. Why is it that so many ministers are recruited from the educationally and socially underprivileged classes? Why do so many come from an environment weak in educational facilities and incentives? Can it be that the nature of the work the minister must do, and the rôle that he must play in the community, do not appeal to many young men who grow up in the more educationally favored environments? Can it be that organized religion has lost its challenge? Are its rewards, in terms of satisfaction derived from the work, such as have no appeal to young men who go to college? Are its demands such that young men entering it do not feel it worth while to spend the time and money in getting a formal education? While the data of our study do not supply a categorical answer to all of these questions, they strongly suggest that most of them should be answered in the affirmative.

The restlessness in the ministry, especially among trained men, the increasing tendency for seminary graduates to enter non-pastoral types of work, the enormous oversupply of men whose formal education did not

<sup>1</sup> Douglass, H. Paul, *Church Comity* (New York: Institute of Social and Religious Research, 1929).

extend beyond high school, the low educational standards for ordination in many denominations, the conflict between what the denominations and the local officials expect of the pastor, and the problems presented by the environment, all conspire to make the ministry a profession unattractive in relation to other professions.

Our analysis of what denominational authorities and local church officials expect of their ministers reveals a *conception* of the functions of the pastor and the rôle he must play in the community that is quite traditional. The minister must be loyal to his denomination, its doctrines, and organizations. In some churches it is difficult for a minister to be advanced who is not a graduate of a seminary either belonging to that denomination or officially approved by it. This denominational conception of the minister as a holy man who holds fast to the doctrines of the church is often in conflict with the demands made by the local congregation which is dominated by the psychology of the modern business world. This is especially true in city pastorates where the pastor is supposed to be an organizer, a money raiser, a publicity getter. He must go in for bigger and better budgets, larger audiences, higher church towers, louder chimes, and winning athletic teams; in short he must be known in the Rotary, Lions, and Kiwanis as a "go-getter" and a "live-wire." The man who likes and can do this sort of thing will in many communities win a reputation as a successful pastor. But young men who have talents such as these can enter the business and industrial world and make an even more glorious success.

The changes that have taken place in the lives of the American people during the past fifty years demand a new conception of the minister and the functions that he should perform. Until this new conception is clearly defined and widely accepted, there can be little hope for substantial improvement in the educational status of the Protestant ministry. There was a time when the pastor was a priest, a bishop, a social worker, an educator, a psychiatrist, a psychologist, a lawyer, a judge—these and more—all in one. The increasing complexity of social life, especially in cities, has led to the development of special professions and organizations which have taken these functions away from the church and the pastor. In the colonial days, virtually all education was controlled by the church. Now most of the Protestant churches are left only with their Sunday schools and occasionally a bit of week-day religious education. The church was once the community's chief agency for charity and welfare work that now is done by highly organized non-ecclesiastical agencies. And so, one by one, the functions which the pastor once performed are being performed by special agencies.

Illustrations of how older functions are waning without the development of newer ones, especially in rural pastorates, are numerous. Ministers do not hold prayer meetings with anything like the regularity and enthusiasm they

did a few years ago. Over half the number studied hold no formal prayer meetings, once an important function of the rural minister; and not more than seven hold regular evangelistic services. This was also once a major function of the rural ministers. Vestiges of it are still to be found in summer camps, which were at one time rallying places for people of the entire area, offering opportunity for extensive evangelistic preaching. These camps have largely gone out of existence, or have become summer resorts. Evidence is incomplete, but it appears that justices of the peace or judges are officiating at most of the weddings. Half of the McHenry County ministers perform only four or fewer weddings a year. Traditional evening services are on the decline; less than three-fourths of the McHenry County ministers, and only a few of Windham County ministers still maintain such services. Young people's societies are not as largely attended as they once were. Many of them continue in a formal and ineffective manner. The morning preaching services still exist, but are often low in attendance. Social gatherings at the church are probably fewer in number, and the attendance is less, than in the past. The time of the young people is demanded by their work in the public schools; parents are busy with clubs, parent-teacher meetings, county farm meetings, and so on. These instances could be duplicated many times over in city churches. We have reported the case of a Chicago mission, called "Common Ground," in which the entire traditional machinery of the church has been abandoned.

The study revealed a few new organizations in the church to replace these outgrown ones. For example, dramatics appear to be increasing, and to afford one means of enlisting the interest of old and young.

Most pastors are not very successful in reconstructing old forms in terms of new needs. A survey of problems which the ministers consider most difficult shows that the ministers are primarily concerned about functions which, in their older form, cannot now be restored; efforts and activities to restore them in the forms in which they once existed are utterly futile and cannot but lead to pessimism and the conviction that "religion is failing." For example, the majority of the ministers indicated that "getting people to pray more" was one of their most difficult problems. "Attendance at church services" and "how to make worship more effective" were also serious problems. Under speaking and preaching duties, the most difficult problems for the McHenry County ministers included that of "delivering effective evangelistic sermons." Of the pastoral problems, the most difficult was that of "overcoming indifference to religion"; and following closely were "getting business men to practice Christian ethics" and "making pastoral calls count for something." Under administration and organization, "getting more people to give" and "increasing the budget for benevolences" were the two most difficult problems. In religious education, "getting trained Sunday-school

teachers" was the most difficult. Of the community problems, the whole range of community activities, that is, the organizing and promoting of community projects, seemed to be difficult for practically all of the ministers.

It is obvious from an analysis of these problems that the ministers are trying to bolster, both in point of view and in activities, an approach that is inadequate in the light of contemporary needs.

If then, the educational functions of the church have been taken over by the state, the charity functions by local agencies, so that pastors now regard the educational and civic among the least important of their activities; and if the number of mid-week prayer services, evangelistic meetings, and Sunday-evening meetings are declining; if more marriages are being performed by justices of the peace and civil authorities; if attendance at the Sunday-morning church service is declining owing to golf, radio, good roads, etc.: then what is left for the pastor to do? What is the function of the minister in the modern community? The answer is that it is undefined. There is no agreement among denominational authorities, local officials, seminaries, professors, prominent laymen, ministers, or educators as to what it is or should be. The one point on which there seems to be more agreement is that pastoral activities and work with individuals might constitute the focal point for the minister's work. This lack of agreement, even along the most general lines, is a characteristic feature of the situation today and accounts in a large measure for the low educational status of the ministry. The work of the lawyer, the physician, the teacher, the artist, the writer, and the engineer, is clear cut and rather sharply defined (at least in the mind of the average man), so that when a young man chooses one of these professions he has some idea of what he is getting into. But not so with the ministry. Entering the ministry is more like entering the army, where one never knows where he will land or live or what specific work he will be called upon to perform.

This lack of a clear definition of the functions of the pastor that can be widely accepted, influences theological education not only by the type of man who is attracted to the ministry but also by the type of education offered by the seminaries. It means that these seminaries cannot arrive at any social basis for curricular construction. How can the seminaries train men for a work that is so tenuous, and concerning the nature of which such a diversity of opinion exists? Suppose a seminary wished to construct its curriculum on the basis of a job analysis of the work of the minister. The resulting curriculum would depend in no small way on the point of view from which the analysis is made. The work of the minister is very different when viewed through the eyes of the denominational officials or by prominent laymen, and when viewed from the vantage ground of the local environment. Some would say that curricular construction on the basis of a func-

tional job analysis is at present out of the question. The best that the seminaries can do is to provide a broad classical training.

Rather than let the last notes of this volume be sounded in a minor key, we venture to draw from our study the facts that show the brighter side. We believe that a redefinition of the functions of the minister is necessary. Many denominational boards, and interdenominational groups, such as the Federal Council of Churches, as well as some of the more progressive seminaries, are at work on the problem. The church is not dead yet; neither is the ministry a defunct profession, even though it is at a low educational ebb. This condition may be only another kind of a depression which has struck the ministry and out of which a way will be found. But the way will involve a reconstruction of theological education. In this reconstruction will be involved all the factors that were analyzed in detail in the preceding chapters and summarized at the beginning of this chapter.

Here and there during the course of this study, we have picked up hints that indicate the general direction in which this process of reconstruction is moving. Various efforts are being made to redefine the work of the minister more in terms of personal and community needs and less in terms of the promulgation of a body of doctrine. With the accumulation of comparable data, social scientists have in recent years been able to make valuable generalizations regarding both the economic and social aspects of urban life. With the discovery of characteristics that are more or less true of all larger cities, with the formulation of working hypotheses and extensive use of statistical information, the prediction of trends has become much more accurate. Business and industrial enterprises making use of these scientific methods of urban study have been able to make intelligent choices in the location of business and industrial plants, and to predict increases in distribution and sales of products in varying types of urban areas. Alert concerns no longer waste vast sums in advertising certain products in sections of the city in which such a policy is ineffective. Knowledge and prediction are making possible more profits.

But business institutions are not alone in the attempt to understand urban life. Institutions for social and religious control are becoming aware of the necessity for facts; for a scientific approach to their tasks, and for the need of prediction on the basis of reliable data.

Seminaries and denominations are beginning to consider whether a minister is to think in terms of the entire city, of a given neighborhood, or of a particular denominational group. But the matter is frequently determined by the prejudices, tradition or special interests of the ministers, and not by scientific investigation. Until this wider point of view is taken, there will be continued uncertainty regarding theological educational programs until a clearer definition of the ministerial profession is brought about. This redefi-

nition is important, particularly with reference to the relation of the minister to secular agencies and institutions. It is also important in establishing the morale of the ministers, many of whom are seriously in doubt of the rôle their work should play and lack confidence in the significance of their work. They are aware of an intrusion of other professions into what they consider their own territory.

The redefinition of the ministry as a profession entails a much greater emphasis upon research and experimentation as a means of defining the function of the urban minister. The last decade has been a period of surveys directed toward an understanding of the urban church. Studies by H. Paul Douglass, Arthur E. Holt, S. C. Kincheloe and others have resulted in valuable insight into the nature and development of urban churches. These investigators have borrowed from various social sciences and adapted these techniques to the particular problems of the churches. Their studies are thorough and authentic; and the facts uncovered in this research are just beginning to make inroads upon the conventionalized policy of seminary administrators. For one thing, these studies have all shown the great importance of community and social factors in the development of the urban church. As far as generalizations go, it would appear that frequently the minister himself has little to do with the growth or decline of church-membership. He is an actual or potentially significant element in the church program; but his rôle is a comparatively small factor when compared with the effects of favorable population trends, wealth in congregation, physical equipment, publicity, leadership, and the like.

The surveys and other investigations of the church in the changing city have left the situation with its negative aspects foremost. Many administrators have, as a result of such investigations, seen little more than "the things that are wrong with the church." It is clear that churches in large cities are poorly adapted; that they often die—and in certain urban areas almost all Protestant churches have died; that churches move or federate or assume the characteristics of a social settlement. Exactly what newer forms of adaptations are required of the urban church is not yet clear. It would appear that the next step ahead lies in a more exacting study of the leadership, and in a redefinition of the function of the minister in terms of facts gained from experimentation with different forms of religious programs.

The few studies made thus far indicate that a new definition of the functions of the minister will retain many of its older forms. The fourfold division of the work of the minister used elsewhere in this report will serve to indicate the present trend.

1. *Preaching, worship and formal educational enterprises*—It is the unusual minister who can persistently attract and hold attention through preaching. That preaching continues to be a significant function cannot be

doubted; but like the urban musician, the minister who preaches must be an artist of more than average quality. For the man who has the artistry, the conviction and the knowledge, there appears to be still a large demand. But preaching is a much more complex and difficult task than it has ever been before. The minister's sermons must be in terms of experiences relevant to the crucial needs of the individual. This requires that he know the environment; that he know something about the sociology and psychology of the community in which people live; that he know human nature; and that he be able to draw his illustrations and point his "lessons" in terms of the experience of his people. It requires an almost incredible versatility and adaptability. Several questions are being raised as to the ethics of a man attempting, as the minister does, to be "up on so many fields." But so long as he is able to utilize findings in different fields in an artistic appeal to emotions, intelligence, and social action, there seems to be no real danger of superficiality.

Training in the art of public address is more necessary than ever before; but this should be in a broad setting—cultural background, understanding of personality, of group behavior, and of objects and ends sought. Without this, preaching becomes another form of good entertainment and "prima donnas of the pulpit" is a just caricature. It is also probably true that "great preaching" will be conceived as a part of a coöperative educational enterprise in which various aspects of the church are considered and the significance of social and educational agencies in the community is an integral part.

This leads into the field of religious education. The minister must be educationally minded if he is to be the director of an educational enterprise or a wise coöperator with specialists in the field.

The function of conducting services of worship will also continue to play an important rôle in the work of the minister. There is now an increased demand on the part of the less liturgical churches for more worshipful services. The important factor in worship appears to be its unifying and integrative effect on persons whose lives are disintegrated by the conflicts and confusions of modern life.

2. *Work with individuals*—According to the ministers' view of their work and to the study of social backgrounds, the work with individuals is to become one of the permanent and one of the most important aspects of the future ministry. The conflicts arising out of the new types of adjustment required by urban life have caused more people to have problems than in any other time. Psychiatrists and physicians cannot meet this demand. It is an educational process requiring intelligent diagnosis and treatment and institutional follow-ups. Yet coöperation with clinics and with specialists in the field is important. The tendency in secular agencies is toward a coöperative clinical approach to problems of individuals or families in which teachers,

physicians, social workers and others share in furnishing data for diagnosis and planning for readjustment.

3. *Administration*—The minister will continue to be an executive. This function, however, should be educationally conceived. It was constantly evident, in contacts with ministers, that they are, in no small degree, individualists and autocrats in dealing with their fellow workers. They have been so spoiled by praise, and so accustomed to doing things as they desire, that coöperation is rare. Now and then there are exceptions.

Most ministers are inefficient executives. They lack elementary business insight and experience. Many of them in their approach to educational and religious problems imitate the business executive. Training in educational use of administration is prerequisite to a multiple ministry. It does not follow that a minister should spend a great deal of his time purely as an administrator. It may be important that others assume this obligation; but his attitude must be educationally sound and Christian if he is to command the respect of his paid or volunteer colleagues—business men on his boards and committees. The average business man's psychology of "running a church on business principles" is at variance with educational attitudes where personal factors are involved; where dictatorship gives way to persuasion and free action. It is a different psychology and much trouble arises. On the other hand, the visionary pipe-dreams of undisciplined ministers often make them ridiculous.

4. *Community enterprises and civic relations*—The indications are that the greatest changes in the work of the minister will be in the field of community enterprises and civic relations. Just how far he can go in matters political, economic, and social, remains to be determined. He can at least coöperate with community agencies that share with him common problems. The current idea is that the minister shall not compete with the community specialists and agencies, but that he shall know their programs and their methods, that he shall appraise their skills, and coöperate with them in every possible manner.

This progressive redefinition of the minister's work will help seminaries to determine the type of training that will best fit them to meet individual and community needs satisfactorily. If the ministry, particularly from the viewpoint of skills and arts, can be defined with anything approaching the distinctness with which the function of the general practitioner in medicine is delineated, a definite decision can be made as to which skills are indispensable. If the general nature of the type and range of the minister's activities, as determined by modern urban life, can be known, then the kinds of courses to be offered will be easier to decide. If there are to be multiple pastorates—several ministers serving one large church—then specialization may be the rule. If the tendency is toward decentralization, a group of smaller churches with one minister playing the dominant rôle in each church—then

this minister must be "a good amateur in many fields." If churches are to follow the patterns of the modern social settlement, or at least attack problems with the same method of approach, then "the community engineer" may be most in demand. If preaching to large audiences continues to be a foremost function of the minister, then another form of experience and training will be necessary. If the future is largely in the field of "applied psychiatry," then the minister will probably require the type of training approximating that of a psychiatrist. If the minister is to be primarily the leader of a denominational group and the interpreter (in a liberal and generous sense) of group tradition and ideals, then still other emphases are necessary. Perhaps there is some common ground—some basic formulation of duties and activities that will hold good for all ministers. At any rate, some conception of the task that is clearer and more compelling than now appears in contemporary religious life seems to be a prerequisite to a determination of what should be included to form an adequate curricular and social background for men training for the ministry.

#### FUTURE TRAINING OF MINISTERS MUST BE A COÖPERATIVE ENTERPRISE

The need for closer coöperation between seminaries, local churches, and denominational boards is one of the basic conclusions of this entire study. All the facts point toward it. It appears that training for future ministers involves a coöperative and educational attack on the problems which include the local church and its needs, the church boards and committees, missionary extension societies, seminaries, and the student actually at work on the field. It might be argued that this is an impossible task; but from present evidence it is apparent that without some rather definite steps with reference to such a plan, adequate recruiting, intelligent planning, control of the profession, and adequately trained men are idle dreams. Lacking the state control imposed upon other professions, voluntary control in the ministry must assume an educational and compelling form.

Volume I of this study offers certain concrete suggestions concerning a way out. Let it be said here in closing this volume that the task of the future is threefold. First, the functions of the church as an institution of organized religion must be redefined. Second, the profession of the ministry must be redefined in terms of the type of religious leadership which present local, national, and international conditions demand. Third, institutions that train ministers must organize their work in ways best adapted to secure the type of religious leadership which life in the present age demands.

## INDEX

- Ability of the church to support a trained ministry  
historical backgrounds, 115-117, 378  
influence of salaries, 103-109  
measures of, churches in general, 112-115  
measures of, in relation to educational levels, 109-112  
measures of, twenty-two denominations, 109-112  
number of churches able to support full-time ministers, 113-115  
prospects for the future, 117-121  
summary, 380-381
- Accomplishment (*see also* Ministers, trained versus untrained), 247-248, 260-266
- Activities of ministers (*see also* Ministers and their work), 143-176
- Aims and objectives of ministers, 214-216
- Baptist bodies, 17, 79-81
- Church, environment of the (*see also* Ministers and their work, community factors), 217-242
- Churches,  
expansion in numbers of, 115-117  
number of weak and feeble, 113-115  
number of, which the future population can support, 115  
size and efficiency of, 247-275  
what churches expect of ministers, 129-137
- College graduates,  
number of, entering ministry, 25, 30-31
- College graduates—*cont'd*  
proportions entering ministry, trends, 23-26  
proportions of, among seminary students, 32
- College training, value of, 340-343
- Community factors (*see also* Ministers and their work), 217-242
- Concept of the ministry, the, 386-390
- Congregational churches, 17, 73-77, 99
- Congregational ministers, education of, trends, 20-23
- Denominational factors (*see also* specific denominations as Baptist, etc.)  
candidating 65  
control over and facilities for theological education, 56, 57, 59, 61, 68, 73, 79, 82, 83-84, 93, 378  
doctrines, 57, 59, 61, 68, 73, 79, 82, 84, 96  
education of ministers, 16-17  
exceptions to standards, 60, 63, 94-96, 98, 379  
influence of, on the minister's work, 126-129, 296  
pathways to the ministry, 58, 60, 62-63, 69-71, 75-77, 79-81, 83, 88-90, 94  
placement, promotion, pensions, retirement, 59-60, 64-68, 71-72, 77-78, 82-83, 90-91, 97-101, 379-380  
practices, policies, standards, 3-4, 56-101, 379  
summary of, 92-101, 376-380
- Disciples of Christ, 17, 82-83
- Duties of ministers (*see also* Ministers and their work, activities and duties), 143-176

- Economic conditions (*see also* Ministers and their work, community factors), 217-242
- Educational levels,  
 of general population, trends, 33, 34  
 of ministers, 11-19, 375  
 of school teachers, 104
- Education of Protestant ministers (*see also* Ministers, trained and untrained, Ministers, their backgrounds and experiences)  
 contrasts between trained and untrained, 45-51  
 estimates of, based on seminary graduates, 16  
 levels of, and proportions in each level, 11-19, 375  
 revision of census data concerning, 13-15
- Education of Protestant ministers, influences on,  
 of ability of church to support, 103-117  
 of backgrounds and experiences, 35-51  
 of denominational factors, 92-101  
 of facilities for theological education, 55, 93
- Education of Protestant ministers, trends,  
 as shown by college graduates entering ministry, 23-26  
 as shown by Congregational ministers, 20-23  
 as shown by output of seminary graduates, 26-30  
 summary of, 33-34, 375-376  
 supplementary considerations, 30-33
- Efficiency of churches, 247-248, 267-275
- Environment of the church (*see also* Ministers and their work, community factors), 217-242
- Evangelical bodies, 17, 94
- Field work, value of, 344-345
- Laymen, attitudes of, toward the minister's work, 138-141, 285-286
- Lutheran bodies, 17, 57-59
- Methodist bodies, 17, 83-91, 93, 95-96
- Ministerial education (*see also* Theological education)  
 conference courses, 84-86  
 correspondence courses, 87-88  
 other facilities for, 61-62, 67-68, 71-72, 77-78, 81-82  
 summer schools, 86
- Ministers (*see also* Education of Protestant ministers; *see also* headings below)  
 ability of the church to support, 103-121  
 activities and duties of, 143-176  
 aims and objectives of, 214-216  
 backgrounds and experiences of, 35-51  
 compared with other professions, 36-39, 44-45, 103-106  
 demand and supply of, 26-30, 118-119, 381  
 problems of, 177-216  
 restlessness of, 32-33  
 salaries of, 103-109, 260, 265  
 success of, in the ministry, 266, 275, 280-282, 383-384  
 types of, 289-296
- Ministers and their work, activities and duties,  
 administrative activities, 132, 153, 156, 160-162, 172-175, 178-179, 204-207, 356-360, 361-363, 371, 393  
 as seen by ministers, 143-175  
 as seen by ministers, summary, 212-216  
 as seen from different points of view, 383  
 cases studies of, 145-148, 157-158, 161-170, 180-184, 188-216  
 civic and community activities, 153-162, 172-175, 179-184, 207-208,

- 356-360, 362, 363-364, 365, 393-394
- educational activities, 128, 152, 160-162, 172-175, 178, 356-360, 370-371
- expectations of denominational authorities, 126-129
- expectations of laymen, 138-141
- expectations of local church, 129-137
- homiletical and preaching activities, 127, 132, 152, 155-156, 160-162, 172-175, 177-178, 356-361, 362, 391-392
- importance of, 125-126
- in rural areas, 151-155, 161-162, 177-185
- in urban areas, 155-160, 162-169, 185-216
- leadership activities, 130-131
- mechanical and routine activities, 160-162, 172-175
- ministerial activities, 127, 151, 155, 160-162, 172-175, 177, 356-360, 391-392
- most difficult activities, 170-172
- most frequently performed activities, 148-157
- most help received on activities, 356-364
- most important activities, 160-169
- most satisfying activities, 172
- pastoral activities, 128, 152-153, 156, 160-162, 172-175, 178, 201-204, 356-360, 361, 362, 368-369, 392
- relative emphases on, 166-170, 356-364, 383
- statistical summary of, 172-175, 356-364
- success in conducting activities, 286-288
- Ministers and their work, community factors**
- case studies, 237-242
- child labor, 235
- composition and mobility of population, 226-228, 230, 236, 237-239
- Ministers and their work, community factors—*cont'd***
- cultural patterns, 240-242, 296-299
- illiteracy, 232
- implications for theological education, 338-339
- importance of environmental factors, 217-218, 232-236, 297-298, 308-335, 338
- indices of church finances and members, 219, 224-228
- indices of organizational religious strength, 219, 224-228
- marital status and divorce, 230-231, 234
- religious forces, in relation to environmental factors, 224-232
- religious forces, interrelations of, 220-224
- religious forces, measures of, 218-219
- statistical studies, 226-236
- suicide rates, 234
- Ministers and their work, problems,**
- administrative, 204-207
- charity, 202-204
- contributions of training to, 348-360
- economic and social, 207-208
- family relations, 188-190
- methods of dealing with, 194-200
- parent-child relations, 190-192
- pastoral, 201-204
- range and variety of, 208-211
- religious adjustment, 204
- summary of, 211
- violations of moral code, 192-194
- Ministers and their work, successful adaptations,**
- criteria of successful adaptation, 284
- in rural areas, 283-301
- in urban areas, 301-339
- laymen's attitudes, 285-286
- limiting factors, 296-299
- personality, 299-301, 335-336
- summary, 384
- types of adaptations, 289-296, 308-335, 337

- Ministers, their backgrounds and experiences,  
 age of decision to enter ministry, 47  
 ages of, in comparison with other groups, 44-45  
 amount and variety of experience in religious work, 48  
 educational and vocational experiences, 45-51  
 home backgrounds, 42-43  
 importance of, 4-5  
 life histories of, 48-51  
 per cent. males among, 36  
 racial backgrounds, 35-38  
 religious backgrounds, 42-43  
 summary of, 50-51, 376-377  
 urban versus rural backgrounds, 38-39
- Ministers, trained versus untrained,  
 appraisals of their training, 348-350, 359-360  
 college versus seminary, 340-342  
 contrasts in backgrounds, education, experiences, 18-19, 38-51  
 denominational training, 343-344  
 former more dissatisfied with life work, 280  
 proportion of, 11-19  
 scholastic achievement, 345-347  
 success of, disturbing factors, 250-253, 258  
 success of, measures of accomplishment, 247-248, 260-266  
 success of, measures of efficiency, 247-248, 267-275  
 success of, measures of size, 247-248, 253-260  
 success of, salaries, 247-248, 260, 265  
 success of, social criteria, 247-248, 276-278  
 success of, summary, 266, 275, 280-282, 383-384
- Ministry, basic conception of, 386-390
- Negro churches, 11
- Non-religious work,  
 per cent. of ministers in, 105-106  
 trend of seminary graduates toward, 27-28, 31-32  
 years spent in, by trained and untrained ministers, 45-51
- Over-churching, 113-121, 297, 386
- Personality, 299-300, 335-336
- Population factors (*see also* Ministers and their work, community factors), 114-115
- Presbyterian bodies, 17, 61-68, 94, 98, 99, 100
- Problems of ministers (*see also* Ministers and their work, problems), 177-216
- Protestant Episcopal church, 17, 68-73, 93, 97-98
- Pulpit committee procedures, 136-138
- Reformed bodies, 17, 59-61, 94
- Religious forces (*see also* Ministers and their work, community factors), 218-232
- Roman Catholic church, 11-12, 17
- Salaries of ministers, 103-109, 260, 265
- Scholastic achievement and success, 345-347
- Seminary graduates,  
 actual and effective output of, 119-121  
 first and last positions of, 31-32  
 number of, in pastoral service, 16  
 output of, in relation to needs, 26-30, 33  
 per cent. in educational work, 105-106  
 trends in number of, 26-30  
 trends in per cent. entering ministry, 27-28, 32
- Seminary students,  
 trends in per cent. holding degrees, 32.

- Seminary versus college training, 340-342
- Size of churches,  
 of trained and untrained ministers, 247-248, 253-260, 340-347  
 required to support trained ministry, 109-121
- Social criteria of success, 247-248, 276-278, 284
- Social factors (*see also* Ministers and their work, community factors), 217-242
- Successful ministers,  
 adaptations of, 308-335  
 appraisals of their training, 348-350, 356-360  
 types of, 289-296
- Success in the ministry (*see also* Ministers, trained versus untrained), 245-282
- Theological education,  
 contributions of, 348-354  
 facilities for, in relation to educational levels, 55  
 implications for, of studies of the minister's work, 338-339  
 implications for, of the expansion in number of churches, 116-117  
 relation of, to success, 245-282  
 value of, objective tests, 266, 275, 280-282, 383-384  
 value of, subjective appraisals, 348-378  
 years given to, by trained and untrained ministers, 45-51
- Theological education, needed emphases  
 on administrative problems, 371  
 on biological sciences, 370  
 on broader cultural training, 366-367, 369-370  
 on community and environmental factors, 232-236, 308-335, 338  
 on educational philosophy, 370-371  
 on pastoral activities, 356-360, 368-369  
 on practical skills, 364, 367-368  
 on social sciences, 365  
 summary, 373-374
- Training, the value of,  
 as appraised by ministers, 348-374  
 as tested by objective measures, 266, 275, 280-282, 340-342, 342-344, 345-347, 383, 384
- United Brethren, 17, 94
- United Church of Canada, 91-92
- Urban-rural contrasts,  
 in per cent. of trained ministers, 18  
 in backgrounds of ministers, 38-39
- Urban versus rural ministers, comparisons of, as to,  
 activities and duties, 150-169  
 appraisals of their training, 348-350, 356-364  
 backgrounds, education, experiences, 46-51  
 problems, 186

