

THE EDUCATION AND THE EDUCATIONAL
NEEDS OF TOWN AND COUNTRY
MINISTERS IN OREGON

by

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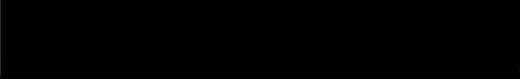
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THE EDUCATION AND THE EDUCATIONAL
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CHAPTER I

INTRODUCTION

STATEMENT OF THE PROBLEM

This project in educational research is concerned with the education and the educational needs of town and country ministers in Oregon. The problem is to examine and describe the education of the ministers who are currently active as rural or town and country pastors; to learn from the pastors themselves what they understand their educational needs to be; to ascertain which of these educational needs they believe were met in the seminary; and to determine whether they have educational needs that the seminary did not meet.

About three-fourths of the churches in the United States are in rural or town and country areas. (13, p.24.) In the state of Oregon about two-thirds are town and country churches. Many of these churches are without ministers, and others have the part-time service of a non-resident minister. Other churches have as pastors men who are regarded by official churchmen as inadequately prepared educationally for their professional duties and

their role in society. (21, p.162.)

The church is largely and commonly the means through which religion is expressed and propagated. Religion has always been vital to the new world, and it is a constituent element of the American ideal. Religion is part of the social heritage of man.

Investigators have found no stable society, present or past, without religion. In some form or other it is the cultural property of all social groups. And, whatever their supernatural ingredients, the forms of religious beliefs and the rituals of religious observances are in large measure the product of the group and are passed down the generations as part of the social heritage. (19, p.337.)

If a study of the education and the educational needs of Oregon ministers of religion would help in the attainment of an adequate number of ministers and an adequate quality of ministerial service in the churches, it would by this attainment enrich the common life of the people.

SELECTION OF THE PROBLEM

The problem arose out of the writer's life history and his immediate professional situation. First, teaching ministerial students, many of whom are prospective town and country ministers, is the writer's regular responsibility.

Second, as a member of the National Town and Country Committee of his church, the writer shares responsibility for a nationwide promotion of a program for the development of town and country churches. Securing and maintaining effective pastoral leadership for these churches is a major problem, and a part of the writer's responsibility.

Third, the writer is Director of Field Work at Pacific Bible College. This responsibility includes the supervision of student pastors; the placement of supply ministers; the direction of deputation teams, song leaders, and music groups. Much of this field work is in town and country churches.

Fourth, in the close association of the writer for many years with the Town and Country Department of the National Council of Churches and its Annual Convocations, he has faced the recurring discussions on ministerial supply. It is a recognized fact over the United States, that the supply of town and country ministers is inadequate, and that the educational level of many of these ministers is far from what it ought to be. (16, p.5.)

Also in serving as chairman of the Town and Country Committee of the Oregon Council of Churches, the writer has been in close contact with the perplexed state denominational executives. These churchmen carry serious responsibility for enlistment, training, placement, and

guidance of a constant supply of leaders for the churches in small communities.

Much encouragement to undertake research in this field has come from churchmen who are connected with the missions boards, the educational program of the churches, the religious press, and from other persons who have a deep interest in country life. The statement of Dr. Mark A. Talney is typical.

I would like to commend you upon the practical piece of research which you are planning. I feel that the information which you will gather as you contact the rural ministers in regard to their training for their work and the training they deem essential, would be most helpful to denominational executives in Oregon, to the Councils of Churches, and to the seminaries.¹

JUSTIFICATION OF THE SELECTION

The following facts are given as evidence to justify this research concerning the education of town and country ministers. Past research in this field is limited. The supply of ministers is not sufficient in numbers adequately to serve the present population. The current increase in population will necessitate a larger supply of ministers in

¹Mark A. Talney, Secretary, Oregon Council of Churches, in a personal letter to the writer.

the future. New churches are being formed, and these will need to be supplied with ministers. The percentage of the population reached by the church is much lower in the town and country areas. This situation demands a larger proportion of town and country ministers if these areas are to be reached. The importance of rural life to the nation suggests the importance of the rural church and ministerial leaders.

In the past the research studies in regard to the education of clergymen have been directed toward urban centers of population and the work of ministers in large city churches. The research studies of town and country ministers are quite limited in number, and they are inadequate in scope. There is apparently no study of this type on record as having been done in Oregon, or even in the Northwest.

The selection of the problem is amply justified by the fact that most Protestant denominations are not now educating enough town and country ministers to care for the existing churches. (28, pp.57-60.)

The need for an increasing supply of ministers with professional training appears more imperative when one views ministerial supply in relation to the rate of population increase. The population of the state of Oregon is increasing at a more rapid rate than most of the other

sections of the nation. "Between 1940 and 1950 the United States grew by some nineteen million in population, the largest numerical growth in its history and a relative increase of 14.5 per cent. Oregon, with an increase of 39.6 per cent ranked as the fifth state in the union in percentage growth." (4, p.8.) A great responsibility which faces the churches of the state of Oregon is the task of providing adequate personnel for pastoral leadership of the people.

The need for more ministers and for better educated ministers seems more impressive when one understands that the growth of population discussed in the preceding paragraph necessitates the establishment of a number of new churches. The major problem in setting up new churches is the problem of providing for adequate leadership for them.

"Realistic planning for Oregon should take into account the need for churches in the smaller communities and in the new scattered settlements," asserts John W. Berry in his Oregon survey. Professor Berry, a sociologist at Pacific University, points out the urgency of the situation in Oregon, when he further declares: "outside of the 'metropolitan' areas --- around 520,000 or more have no church affiliation. Removing children under 13 years of age would leave some 400,000 unchurched rural adults."

(4. p.17.)

The demand for town and country ministers in Oregon is greater than the demand for urban ministers. The reason for this is that the percentage of church membership in Oregon cities is estimated to be four times as large in proportion to the population as it is in the rural areas of Oregon. The situation emphasizes the need for factual information which will be useful in improving the quality and quantity of the leadership for small Oregon communities.

Finally, the importance of town and country communities in the social structure of our nation is justification for research which has as its objective the improvement of town and country life and leadership.

The nation's raw materials for its three most necessary commodities, food, clothing, and shelter, are products of town and country areas. Cities depend for a large proportion of their population on rural-urban migration.

(26, p.3.) Rural communities are essential to the welfare of the American people. Town and country communities are vital to the existence of this nation. The importance of "town and country" areas for the common welfare of the nation justifies research regarding the adequacy and efficiency of the moral and religious leadership of these areas.

The selection of the proposed educational research is justified by this accumulation of evidence of need,

the scarcity of research, the shortage of ministers, the new demand for ministers caused by a rapid increase in population, the demand for ministers to staff the new churches that are being organized, the large proportion of unreached or unchurched people in town and country areas, and the importance of town and country communities to the welfare of the nation. Any educational research that contributes information toward a solution of this vital problem should be initiated and encouraged.

DELIMITATION OF THE FIELD

Geographical Delimitation

The field of research is to be limited in geographical area to the state of Oregon. This selection of such a political division of territory coincides in a practical way with the division of territory followed by most of the Protestant denominations. Also interdenominational organizations such as the Council of Churches usually follow state lines in their functional operations. (15, p.60.)

Educational and Community Delimitation

The planned study within the state of Oregon includes the ministers who have been educated in graduate institutions which are designated as theological seminaries and who

are now functioning as pastors of town and country churches. Hence the study involves "town and country" or rural communities with a population of 2,500 or less.

There are ministers who have pastoral leadership of town and country churches in Oregon who have not attended a theological seminary. These ministers are not included in the study because the major part of the study deals with seminary education. Ministers who have had no seminary experience are not as able to contribute information on and evaluations of seminary education as the ministers who are graduates of seminaries.

Organizational Delimitation

The present study is confined to the ministry of Protestant churches. While a number of members of the priesthood of the Roman Catholic Church are active in the service of town and country parishes in Oregon, these are not included in the study for three reasons. First, the divergent point of view of the two groups implies a different approach to the problem of education. Second, the type of education is not the same in the two groups. And third, there is no great direct educational influence exerted by either one of these groups upon the other.

The study, therefore, is a study of Protestant town and country ministers of Oregon who have been educated in

theological seminaries and who now serve as pastors of churches in places of 2,500 or less. These persons constitute a distinct population group, a fairly discrete universe of study. (43, p.286.)

DEFINITION OF TERMS

Education

Education is herein considered to be progress in professional growth. "The accepted measure of student progress should not be primarily academic, i.e. in terms of mastery of subject matter under a formula of hours and credits, but professional, i.e. in terms of personal development, vocational aptitude, and demonstrated capacity for satisfying independent work, under normal conditions, in the service for which he is being trained." (22, p.3.)

Real education is a unitary process of growth in which there is an integration of background and cultural studies, factual or 'tool' courses, practical or 'skill' courses, field research, observation and practice, social experience, and a maturing of the personality of the one who is experiencing the educative process. (22, p.3.)

Education when applied to the ministry means the personal and professional development of the student so that he becomes increasingly efficient in ministering to

religious needs, and in helping people to live a more satisfying and abundant life.

Seminary

A seminary, generally designated as a "theological" seminary, is an educational institution on the graduate level for the professional education of ministers of religion.

Educational institutions that function as educators of religious ministers on an undergraduate level are not generally accepted as seminaries. This latter type of institution is variously designated as Bible institute, Bible college, or training school.

The standard of measurement for seminaries in the United States is the American Association of Theological Schools. (1, pp.1-3.)

Town and Country

The words "rural" and "town and country" are used interchangeably in the literature of the churches. "Town and country" in this study refers to a place with a population of 2,500 or less. Town and country churches include churches in the open country, churches located in villages, and churches in towns of a population not exceeding 2,500. This arbitrary designation is used because it conforms to

the designation of the United States Bureau of Census. 41.

Field Work

Field work is the performing of religious ministerial functions in a parish. It implies supervision--the novitiate functioning under the direction of a recognized leader. It may be regular or occasional, with pay or without pay. Field work takes place in a normal situation in church and community rather than in an artificial situation constructed mainly to give experience to students.

Summer Field Service

"Summer field service" in recent years has come to have a special meaning. It is a summer activity of seminary students where, in addition to ministerial functions, the student may engage in social service and manual labor. Social work may include making surveys and leading recreation. The manual labor may be work on the extension or improvement of church properties, or it may be helping farmers in seasonal rushes.

Internship

An internship is serving as pastor, or as assistant pastor, under the supervision of the seminary. The

internship period is usually one year between the middle and senior years of seminary experience. It may be experienced during seminary training or after graduation, and the time may be more than one year.

Student Pastorate

In a student pastorate the student serves as pastor with the same implications and responsibilities as ordinarily accrue to the pastoral office. There may or may not be supervision. The student pastorate is longer in period of tenure than an internship. The student pastorate differs from field work in that field work may not include preaching while preaching is a major function of the student pastorate.

PROCEDURE OF SOLUTION

The plan of attack on the problem consists of:

- (1) a review of the literature in the field, (2) a survey of the educational offerings of theological seminaries, and (3) an original study of the educational situation of town and country ministers in Oregon.

The research literature in the field of ministerial education consists mainly of the following studies: "The Education of American Ministers," Vol. I, by William Adams Brown; "The Education of American Ministers," Vol. II, by

Mark Arthur May; "Theological Education in the Northern Baptist Convention," by Hugh Hartshorne and Milton C. Froyd; "The Status of Field Work in the Protestant Theological Seminaries of the United States," by Carl Hamilton Morgan; "The Education of Ministers of the Disciples of Christ," by Riley Benjamin Montgomery; "The Control of Lutheran Theological Education in America," by Oscar Ahlenius Winfield; and "The Training of Town and Country Ministers in the United States," by Richard O. Comfort.

These studies and other literature listed in the bibliography have been studied by the writer over a period of several years. These have been examined for the purpose of noting the findings as reported in the study summaries. Various methods of research have been studied in order to acquire background or suggestions for the projected original research.

The writer has interviewed persons in several states over a period of five years to gain a broad view of the town and country situation in all parts of the country. This interviewing has included persons in charge of rural missions, leaders who direct rural centers, bishops, area supervisors, professors, seminarians, and social workers.

This plan includes carefully structured interviews of all Oregon town and country pastors who were educated in theological seminaries. The responses of these pastors

to the questions of the interviewer should give a fair description of the nature of the education they have had. Their responses to other questions by the interviewer should give us what they regard as their met and unmet educational needs, and their evaluation of specific educational procedures. An analysis of their descriptions, their expressed needs, and their evaluations of procedures will be made and the findings will be summarized. This research should give us some directions as to which way seminary education should move if it is to meet the needs of the ministry in Oregon.

CHAPTER II

REVIEW OF LITERATURE AND RELATED RESEARCH

One of the main factors which led to the selection of the education of town and country ministers as a project for educational research was the dearth of material on this subject. In approaching the education of town and country ministers from the religious leader's viewpoint one finds that there has been a lack of understanding of the importance of the problem on the part of churchmen in positions of authority. In an approach to the problem from the educator's point of view the education of town and country ministers is largely an unexplored field.

Considerable research involving the education of the ministry in general has been undertaken under the auspices of the church, but the investigations of the education of ministers in the specialized field of town and country work have been rather limited.

Research concerning rural education of a public and general nature has had considerable attention, but there seems to be no outstanding and direct investigation by educators dealing with the problem of the education of the clergy to serve town and country parishes.

However, the studies that have been made are useful in pointing out the problem areas of theological education

in the past. Through the examination of several of the most significant of these studies a number of problems emerge.

Comfort studies the problem of insufficient training for leadership in community activities and clubs, the lack of practical laboratory training, and the need for more education in the social sciences. Brown, recognizing the problem of social change, maintains that the education of the minister must be specialized to suit the social situation in the community. May studies related problems and suggests the redefining of the function of the church and the work of the ministry. Hartshorne and Froyd stress the problem of the scarcity of professionally trained ministers. Winfield works on the problem of the control of theological education of ministers. Montgomery struggles with the problems of "rural inferiority" and the rural-urban migration of ministers. Becker studies the problem of the adjustment of curriculum, while Hamlin and Morgan give attention to the problem of education through experience in a laboratory of field work.

An examination of these studies constitutes the material of the remainder of this chapter.

The Need for Training in the Social Sciences

One of the most significant and recent investigations of education in this field of endeavor is the study

made by Richard O. Comfort in 1945. This work was a doctoral dissertation and was entitled, "The Training of Town and Country Ministers in the United States." It was sponsored by the Research Committee of the Division of Home Missions of the National Council of Churches and by the Board of National Missions of the Presbyterian Church, United States of America.

Four methods of treatment were used in the study: statistical, historical, descriptive, and analytical. (9, vol.1,p.6.) The statistical method was used in the treatment of the 294 questionnaires which were returned. The historical method was used in giving a background of the problem as seen in the rural community, the rural church, and the rising of the Country Life Movement. The descriptive method was used in discussing pre-service training, in-service training, and recent proposals and programs for training. Analysis was used in the treatment of statistical and other data.

The investigator visited church leaders and ministers while on extended field trips, searched several libraries for printed material relevant to the study, and carried on considerable correspondence.

In his endeavor to get a picture of the nature of the minister's task, Comfort sent questionnaires to 500 ministers who had been selected by their nine respective

denominations. Of the questionnaires that were sent out 294 were returned, and 229 were used in the analysis. This analysis proved to be a very good 'job analysis' of the task of the town and country minister.

The responses showed that the ministers sensed a lack in certain areas: 95 ministers had no training for cooperating with county agents to promote better rural life, 83 ministers had no training for leadership of youth in such activities as Scouts and 4-H, and 69 ministers had no training for helping in public school functions. (9, vol. 2, p.32.)

There was no opportunity for the respondents to list activities for which they desired training. There were 114 out of 229 who desired training in work with such clubs as Scouts and 4-H, and 108 who desired training for cooperation with the county agent to promote better rural life. (9, vol. 2, p.32.)

In an analysis of responses regarding suggested topics for classroom courses the three courses at the top of the list were: Rural Sociology 208, Philosophy of Rural Life 200, and Rural Economics 188. (9, vol. 2, p.43.) The findings further indicate a demand for more training in social sciences and less attention to traditional subjects, a stronger emphasis on practical training, and more community relatedness in educational content and method.

Comfort makes the following summary of suggestions for the training of town and country ministers:

Recent proposals for training for the rural ministry may be classified under the following headings: (1) the rural minister's need to know about farming; (2) the rural minister's need for a rural point of view and philosophy; (3) the special qualifications necessary for a rural minister; (4) the rural minister's interest in people and in other agencies at work in the community; (5) choosing men for the rural ministry; (6) suggestions for the curricula for training for the rural ministry; (7) the rural minister's need for practice on an internship basis; (8) coordination of training for the rural minister; and (9) keeping men in rural church work. (9, vol. 5, p.4.)

The Need for Specialized Training to Fit the Community

The study of The Education of American Ministers sponsored by the Institute of Social and Religious Research and the Conference of Theological Seminaries is the most elaborate study yet undertaken in this field. It began in 1929 with Dr. Mark Arthur May, Professor of Educational Psychology at Yale University, as Director, and with Dr. William Adams Brown, of Union Theological Seminary, as Theological Consultant. (6, p.vii.)

Outstanding educators from American universities were selected as educational advisers. Theological advisers selected from the seminaries of the United States and Canada assisted with the plans. Volume I of the published report of this study was released in 1934, and was written

by William Adams Brown. This volume introduces the reader to social change, to a new economic environment, to a changed psychological outlook, and to the reactions of church educators to the contemporary situation.

The status of the minister in American Protestantism is then analyzed, and the relation of the minister's education to his work is discussed.

Under the topic, "Where the Protestant Minister Receives His Professional Education," there is a consideration of the college as a factor in ministerial education, and a story of the place and development of the seminary as an instrument of ministerial education in an era of expansion.

The objectives of theological education together with the problem of the expanding curriculum were studied by means of a questionnaire sent to the theological seminaries. The mission of the church as an institution for education in Christian character and religion was emphasized by 98 per cent of deans and presidents of 54 institutions. This conception of the work of the minister helps to set the task of the seminaries. The major aim then is to prepare men for an effective ministry in the parish. (6, p.97.)

There is a consideration of the faculty and the student, but more attention is given to the content of

education--the curriculum. These areas of change were noted:

(1) in the expansion of subject matter to be taught, (2) in the increasing provision for election by students, (3) in the provision in certain institutions for parallel courses designed to prepare men for a differentiated ministry, (4) in the extension of the seminary's responsibility beyond that which is taught in the classroom to include such extracurricular activities as can be given educational significance. (6, p.121.)

There was a realization that, in the study of the Bible, knowledge of the original languages is natural and helpful, but the committee explains also:

The majority of the committee, however, believe it is unwise to require all students to study these subjects as a condition of receiving a degree, especially if they have had no previous preparation in these languages. (6, p.123.)

In regard to the question of the integration of the total experience of the students the committee explains that:

It is the conviction of this committee that in theological education theory and practice should be directly related, in supervised operations involving actual contact with human groups. In this respect the theological seminary would do well to take advantage of such other types of professional curricula as medicine with its supervised clinical experience, and law with its actual conduct of cases. (6, p.130.)

Brown's discussion of "The Education Needed for Tomorrow" is mainly suggestions and directions for the

guidance of the continued research which is to be reported in the succeeding volumes of the series on the "Education of American Ministers."

The Need to Redefine the Function of the Church and the Ministry

The second volume reporting the elaborate study of The Education of American Ministers which was sponsored jointly by the Institute of Social and Religious Research and the Conference of Theological Seminaries was edited by Mark Arthur May. The purpose of the whole study was to lay a foundation for the improvement of theological education in the United States and Canada. A feature of Volume II is an effort to show denominational officials and seminary faculties and those who are responsible for theological education, what bearing the facts of the study have on the improvement of the entire situation. (29, p.1.)

The approach of Volume II is from the viewpoint of the ministry as a whole. It gives consideration to the facts associated with the recent trends in the education of Protestant ministers and facts regarding the status of theological education. There is an analysis of the factors that account for the present situation and determine the problems involved in improvement. These major factors are: (1) the background and training, (2) the denominational

setting, and (3) the task of the minister. (29, p.2.)

The materials for Volume II were drawn from a variety of sources. Statistical data were gleaned from the United States census, from reports of the Office of Education, from denominational yearbooks, and from denominational boards. Questionnaires were circulated to over 5,000 ministers. They were so constructed as to collect information on pastors, on parishes, and on performances.

There was also a method of securing data from case studies.

These sources of information show that the situation was a bit disturbing at the time of the survey. There had been a decline in the number of college graduates in the ministry. The colleges and seminaries were supplying about one-fourth of the demand for new ministers. There had been a tendency for seminary graduates to abandon the ministry for non-religious work. And while these trends toward deterioration were in process there had been a large increase in the educational level of the general population. (29, pp.33-34.)

A majority of the 1,800 pastors studied had a rural birth and rearing. The majority of students in theological seminaries were born and reared in town and country areas. Fifty-nine per cent of urban ministers and 41 per cent of town and country ministers came from communities of 1,000

or more population. (29, p.38.)

A significant fact revealed by inquiry was that most ministers trained in college and seminary decided to enter the ministry either before entering college or early in their college career.

Many of the ministers who were poorly educated lacked either incentive, ability, or the opportunity to secure a college and seminary education. This appears to indicate that the denominations and their educational institutions should select men with ability, carefully enlist them, provide them with incentive, and create opportunity for their proper education. (29, p.51.)

The analysis, as presented by May, assumes that the level of ministerial functioning and the flow of ministerial supply could be raised by the provision of better salaries, more provision for support to students, more efficient placement of students, a more considerate plan of enlistment, and better provisions for pensions and retirement.

May's work deals in turn with the minister's education, his denomination, his work, and his success. In all of these situations the point of view is the education of the ministry as a whole. While there is much of value here for a consideration of the education of any minister, it is not a study of the town and country minister's education. May suggests that the facts of his analysis should prove

useful to (1) denominational authorities, (2) local church officials, and (3) colleges and seminaries. (29, p.386.) He assumes that part of the difficulty may be laid to denominational competition and to a lack of an attractive appeal to enter the ministry.

The restlessness in the ministry, especially among trained men, the increasing tendency for seminary graduates to enter non-pastoral types of work, the enormous over-supply of men whose formal education did not 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. (29, p.387.)

After assuming that the work of educating ministers is a cooperative matter involving the seminaries, the local churches, and the denominational boards, May emphasizes the need for still greater cooperation in the future.

It appears that training for future ministers involves a cooperative and an 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. (29, p.394.)

The findings point the way out by indicating that (1) the function of the church must be redefined, (2) the profession of the ministry must be redefined in terms of the type of religious leadership which present local,

national, and international conditions demand, and (3) institutions that educate ministers must organize their work in ways best adapted to secure the type of religious leadership which life in the present age demands.

The Problem of the Scarcity of Professionally Trained Ministers

A Survey of Theological Education was made by an official Commission of seventeen men appointed by the Northern Baptist Convention. The work was carried on under the direction of Werrett Wallace Charters, Hugh Hartshorne, and Milton C. Froyd. The report of the survey was published in 1945.

This survey is a study of educational objectives, curriculum content, and methods of instruction. It is made from the standpoint of the need for basic information concerning the needs of one denomination.

It provides a direct functional approach to theological training by describing the needs, problems, and activities of the minister at work in his church and advocating a program of education in the seminaries which will focus their activities upon assisting the pastor to perform more efficiently those duties which he in any case must perform because he is a pastor. (21, p.6.)

The questions on which the effort was focused were four: (1) What is the job of the minister? (2) What sort of candidates are needed and how can they be recruited and

selected? (3) What sort of education do these men require? (4) What are the implications of the study for theological education? (21, p.18.)

In order to answer the questions, data were gathered concerning the churches, the pastors, the seminaries, and the students. Information on the churches and the ministry was obtained by contacting every sixth church listed in the denominational yearbook. Twelve hundred schedules were sent out and responses came from 487 ministers. Out of these 415 were used. (21, p.19.)

The director obtained information about the seminaries by a direct personal visit to each one of them, by two questionnaires sent to faculty members, and by reference to catalogs and other published materials from the seminaries.

Data concerning the students were obtained through the administration of a battery of four tests to seniors of each seminary.

The summary of the study revealed that 38 per cent of Baptist pastors were trained in Baptist seminaries, 36 per cent had seven years of training, 22 per cent were trained in Bible institutes, and 21 per cent were trained in non-Baptist seminaries. (21, p.18.)

The recruits for the Baptist ministry do not have to travel far from home to reach the seminary: 75 per cent of the students traveled less than 600 miles; 50 per cent

traveled less than 140 miles; and 25 per cent traveled less than 20 miles, to get from the home town to the seat of learning. (21, p.125.)

The analysis of the 'age of decision' shows that the seniors who were studied decided on the ministry as a life work relatively early in life. The median age of decision for the entire group studied was 19.4 years of age. (21, p.130.)

Hartshorne and Froyd summarize the educational needs of the Baptists in four areas:

(1) The denomination is seriously short of men who have standard professional training. (2) Our seminaries supply less than 50 per cent of the present ministerial requirements. (3) The ministry is not getting the share of competent young men it should have. (4) The responsibility for providing candidates is not shared equally among the churches. (21, p.162.)

The main constituency of the Baptist denomination is to be found in small communities and rural areas. There are 31.4 per cent of the churches in places with a population under 500. There are 22 per cent of the churches in places of 500 to 2,500. Thus 53.4 per cent of the churches of this denomination are properly designated as town and country churches. (21, p.107.)

A concluding recommendation of the report is that the research be continued and a progressive, responsible, and experimental attitude prevail as they press on for

higher standards and achievements.

In order to expedite this research a number of committees were proposed.

Committee A, Program of Study.

Committee B, Recruitment.

Committee C, Standards for Ordinations.

Committee D, Field Work of Students.

Committee E, Seminary Curriculum.

Committee F, Religious Education in the Seminary.

Committee G, Relation Between Colleges and
Seminaries in the Training of
Ministers.

Committee H, In-service Training of Ministers.

Committee I, Rural Ministry.

Committee J, Research in the Professional
Activities of Ministers.

Committee K, Relationship of the Churches to
the Seminaries. 21, pp.236-238.

The final recommendation is that at a meeting in the summer of the following year the research project be continued with the attendance and cooperation of faculties, church committees, boards, trustees, able alumni, and able students.

The Problem of Control and Change of Theological Education

A study for a doctor's dissertation was made at Yale University by Oscar Ahlenius Winfield. Like the Baptist

study it involves only one segment of Protestantism--the Lutheran church. Unlike the Baptist study it was made by one individual rather than a large group. The report of the study was published in 1933.

The first part of the report is historical and sets forth the confessional position of the Lutheran church in America regarding the church, the ministry, and education.

The pattern of control among Lutherans may be said to begin in the elementary grade of the parochial school. Data from four seminaries showed that the students were also under dominant church influence as they moved through high school (Lutheran academy) and through the church owned and controlled liberal arts college, and that the control was still more binding in the seminary.

The evidence as summarized shows that control of the seminary is exerted through a variety of means. First, there is the granting of a charter by the Synod. Second, the Board of Directors of educational institutions are elected by the church. Third, the teachers make a pledge of loyalty before they enter their academic responsibilities. Fourth, the church has power of control over the seminary by the budget. About 80 per cent of the yearly income is raised by the church. Fifth, the church controls the seminary through the curriculum.

The control of the student is as evident as the control of the seminary. The whole life of the student has been under direction.

- (1) Lutheran ministers in America are reared in homes and churches the environment of which is distinctly Lutheran.
- (2) One large Lutheran body--- controls the elementary education of eighty per cent of its children.
- (3) On the secondary level this same Lutheran body controls ninety-nine per cent of the education of its ministers.
- (4) About eighty per cent of the Lutheran ministers received their college training in a Lutheran college.
- (5) All Lutheran ministers are trained in Lutheran Seminaries.
- (6) Lutheran Seminaries are under the absolute control of the church. (45, pp.155-156.)

The control of the student is further exercised through entrance examinations, through a student pledge, through economic benefits, through examinations for ordinations, and through placement practices. (45, pp. 125-129.)

Control of theological education by the church and its leaders gives them an opportunity to improve education. The acceptance of such control seems to imply that needed change is the responsibility of educational leaders.

The Problem of Rural Inferiority and Rural-Urban Migration

A study of The Education of Ministers of Disciples of Christ was made by Riley Benjamin Montgomery and published in 1931. The author makes this explanation of his general approach:

This effort led to the collection of data from four original sources, viz.: (1) from a large number of active preachers; (2) from all state secretaries; (3) from men and women in promotional positions in the Brotherhood; (4) from ministerial students of Disciples of Christ in colleges and seminaries. (31, p. ix.)

In the treatment of data Montgomery was both objective and subjective. This is made clear at the beginning of his report:

It has been recognized throughout that use was being made of both objective and subjective materials, and conclusions have been cited, therefore, in the light of agreement between these two kinds of data. The problem and the method of dealing with these data has involved the use of considerable subjective and semi-subjective material, yet care has been taken to discount the use of any subjective material which did not show positive agreement with objective fact. (31, p. ix.)

Montgomery's work was a study of ministerial education in general. The work was not directed particularly toward the problems in the education of town and country ministers. But the problem of town and country ministerial supply was so serious that it came up for consideration. In his summary of conclusions Montgomery made this

statement regarding town and country churches:

The rural churches as a group are small and suffer from inadequate pastoral attention and untrained leadership. The preachers with the highest degrees of training are located mostly in communities with a population of over 2,500 inhabitants. (31, p.102.)

The use of intangible character traits such as "laziness," "alertness," and "consecration" lessens any present usefulness this study may have.

In Montgomery's summary of most helpful undergraduate courses 73.2 per cent specified Bible, 55.8 per cent specified English, and 44.4 per cent specified history.

Of the responses of 175 preachers in giving most helpful graduate courses 52.9 per cent specified Bible, 52.9 per cent specified history, and 37 per cent specified sociology. (31, p.172.)

The courses mentioned as of least use in the ministry were ancient languages and mathematics.

The Need for Specialized Content in the Curriculum

A brief unpublished study was made by Edwin L. Becker in 1949 from catalogs of graduate schools of religion. (2, pp.1-29.) The purpose was to summarize the courses on Town and Country Church that were being offered in institutions attended by students of the Disciples of Christ Church.

The ten institutions studied offered 25 courses on Town and Country. In four institutions these courses were taught by specialists, eight institutions had 'good' field work programs, and three institutions had a cooperative arrangement with a university or a college of agriculture.

The Need for A Laboratory for Practical Experience

Rhena Brakow Hamlin made a study in 1936 of field work in 50 theological seminaries. (20.) Of these 50 institutions 33 reported a "definite plan of practical work" and five reported a "fairly definite plan." The findings showed also that 38 of the seminaries had a plan of supervision of field work. One seminary reported that about one-third of its students served student pastorates and that in 36 seminaries from 3 per cent to 33.4 per cent of the students held student pastorates.

The conclusions showed also that the trend is to recognize field work values and to correlate field work with classroom work.

Supervision is usually performed by a faculty member, faculty committee, or an executive officer of the seminary.

The most common types of field work are preaching, church school teaching, youth work, and music.

The Status of Field Work in the Protestant Theological
Seminaries of the United States

Carl Hamilton Morgan made a study in 1942 at the University of Pennsylvania. (30.) The conclusions of Morgan parallel those of Hamlin, but they show a wider use of field work and a more careful consideration of the educational worth of field work experience.

CHAPTER III

THE PRESENT STUDY

SECTION I: Introduction and Enlistment

The Interview Guide

As a means of examining the present theological education of Oregon town and country ministers and analyzing their educational needs a survey was undertaken. In this survey the personal interview was used as a technique for collecting data.

In order that the interviews be conducted with dispatch and system, and in order that all interviews contain the same essential information, an interview guide was constructed.

This interview guide was designed to secure information on the formal and informal education of the ministers directly from the ministers themselves. This educational information related to: (1) the enlistment of candidates for seminary training, (2) the pre-theological education of prospective town and country ministers, (3) the theological education of prospective town and country ministers, and (4) general items related to this type of ministerial education.

All of the questions contained in the interview

guide are presented as Appendix I which is included in this report. These questions will be considered in order as the analysis of the data is presented in the present chapter.

The construction of the interview guide was a gradual development in close cooperation with the major professor. Several forms were made and discussed with persons skilled in educational and sociological research. Two of these forms were tried out in interviews. As a result of this experimental use of the interview guide some weaknesses were eliminated, some questions were discarded, and other improvements were made. The interview guide as reconstructed was then submitted to all the members of the writer's graduate committee for their suggestions and criticisms. These suggestions of the members of the committee were applied in making a final revision. With the approval of the major professor this revised interview guide was ready for use throughout the state.

The Subjects to be Interviewed

In order to locate each individual minister for an interview a list of the Protestant denominations of Oregon was obtained through the offices of the Oregon Council of Churches. With this list of the denominations there was also obtained a list of town and country churches in the state, and the names and addresses of the bishops or

executive directors of the various denominations.

The next step in the procedure was the contacting of the executive director, or the leading ecclesiastical officer, of each denomination. Through these executive officers a roll of town and country pastors for each of the denominations was acquired.

This list included all of the 113 active, ordained clergymen, of Oregon town and country areas, who had been educated in official, recognized theological seminaries.

There was a problem in a few cases as to whether a minister should be included or not included in the study. One minister was a seminary graduate and pastor of a town and country church, but he lived in a city and devoted the major part of his time to college teaching. Another minister lived in a city, and was pastor of a city church, but temporarily he was serving also a town and country church. Still another minister was in the process of moving into Oregon from another state. This minister was not acquainted with the particular Oregon situation with which many of the questions of the interview dealt. These ministers were not included in the study.

The elimination of these three reduced the number of subjects from 113 to 110. These 110 persons constituted the subjects to be interviewed for the gathering of information on the research problem.

Table 1 shows the denominational representation of the whole group of 110 ministers.

Table 1
The Denominational Affiliation of
110 Oregon Ministers
Interviewed in the Study

<u>Denomination</u>	<u>Number of Ministers</u>
1. Presbyterian, U.S.A.	33
2. Methodist	28
3. Baptist	9
4. Lutheran	9
5. Evangelical-United Brethren	8
6. Episcopal	6
7. Christian (Disciples of Christ)	5
8. Congregational	5
9. Evangelical and Reformed	2
10. United Presbyterian	2
11. Community	1
12. Friends	1
13. Nazarene	1
	<u>110</u>

The Enlistment of Students

Educational institutions, like all similar institutions, must have recruits in order to continue to exist. Either clearly stated, or pursued more subtly, the seminaries have methods of enlisting students. Likewise churches have ways by which they encourage promising young men to accept the ministry as their profession. Often the seminary is the agent of the church in this enlistment of clerical leadership.

All denominations have special agencies whose function it is to impress upon the young men in the churches the claims of the ministry as a profession. They operate in various ways; through literature, through student conferences, through visitation of students in colleges and academies, in some cases through the appointment of special recruiting officers, whose function is to counsel students as to their life work. (6, p.111.)

Rural Background

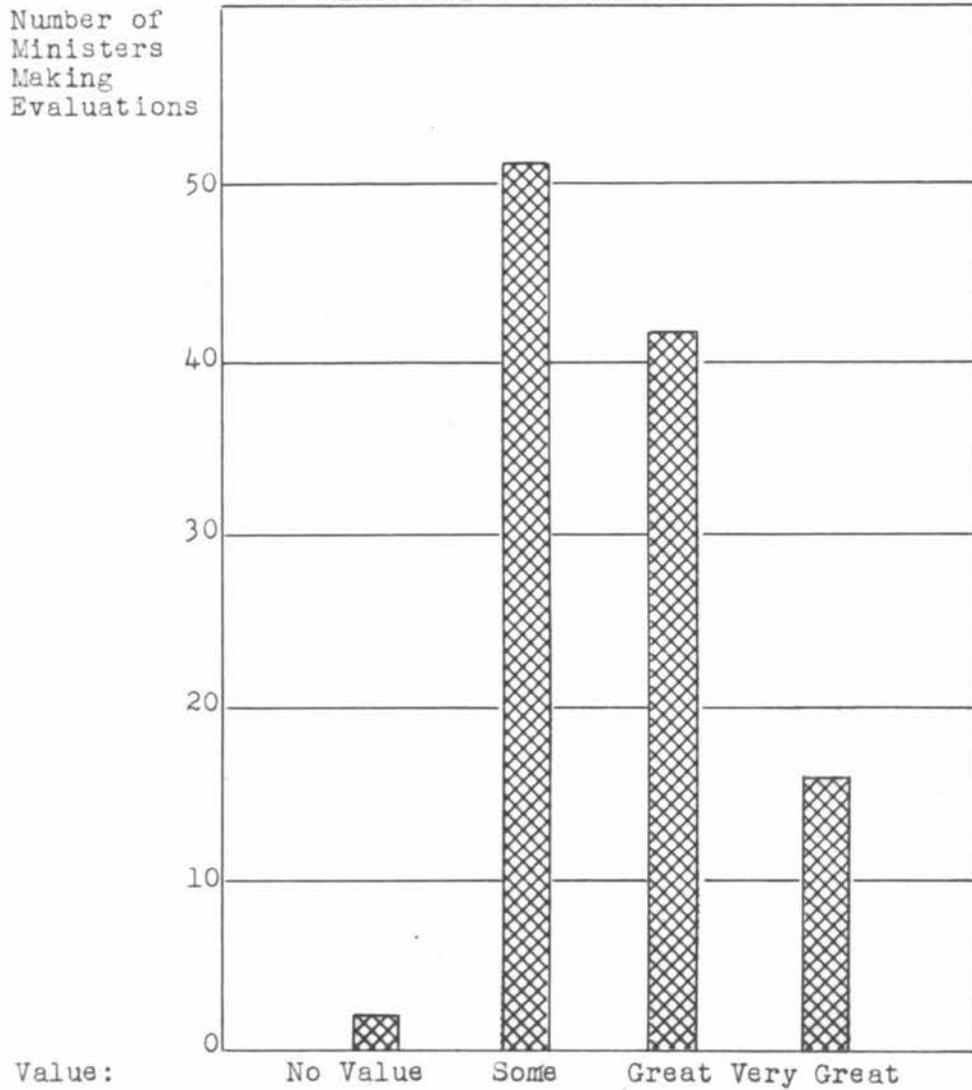
In order to obtain information on the kind of person to enlist for town and country ministerial training, the question of the value of a rural background was raised. On the basis of his experience in college, in the theological seminary, and in pastoral work in town and country parishes, each respondent was asked to:

"Indicate the value of a rural background (birth and rearing) for persons enlisted by the seminaries for training as prospective town and country ministers."

A four point scale of value was suggested by the interviewer. The minister indicated his answer by choosing one of the following: No value (1) _____, Some value (2) _____, Great value (3) _____, Very Great value (4) _____. When all of the 110 answers were tabulated the results were as follows: No value 2, some value 51, great value 41, and very great value 16. All but two of the 110 ministers regard a rural background as having some value. These results indicate a rather high preference for persons with

a rural background. The responses of the ministers indicate that in their judgment a rural background makes one more suitable for work in rural situations. The total evaluations are shown graphically in Figure I.

FIGURE I

Oregon Ministers' Evaluations of a Rural Background
for Ministerial Recruits

The 110 Oregon ministers' evaluations of a rural background for town and country ministerial recruits were: no value 2, some value 51, great value 41, very great value 16.

Life Commitment to Town and Country Work

The other question on enlistment considered the value of a life commitment to town and country work. Is a person likely to be more efficient in town and country work if he has a sense of mission concerning that work? In order to get each respondent's evaluation of a life commitment he was asked to:

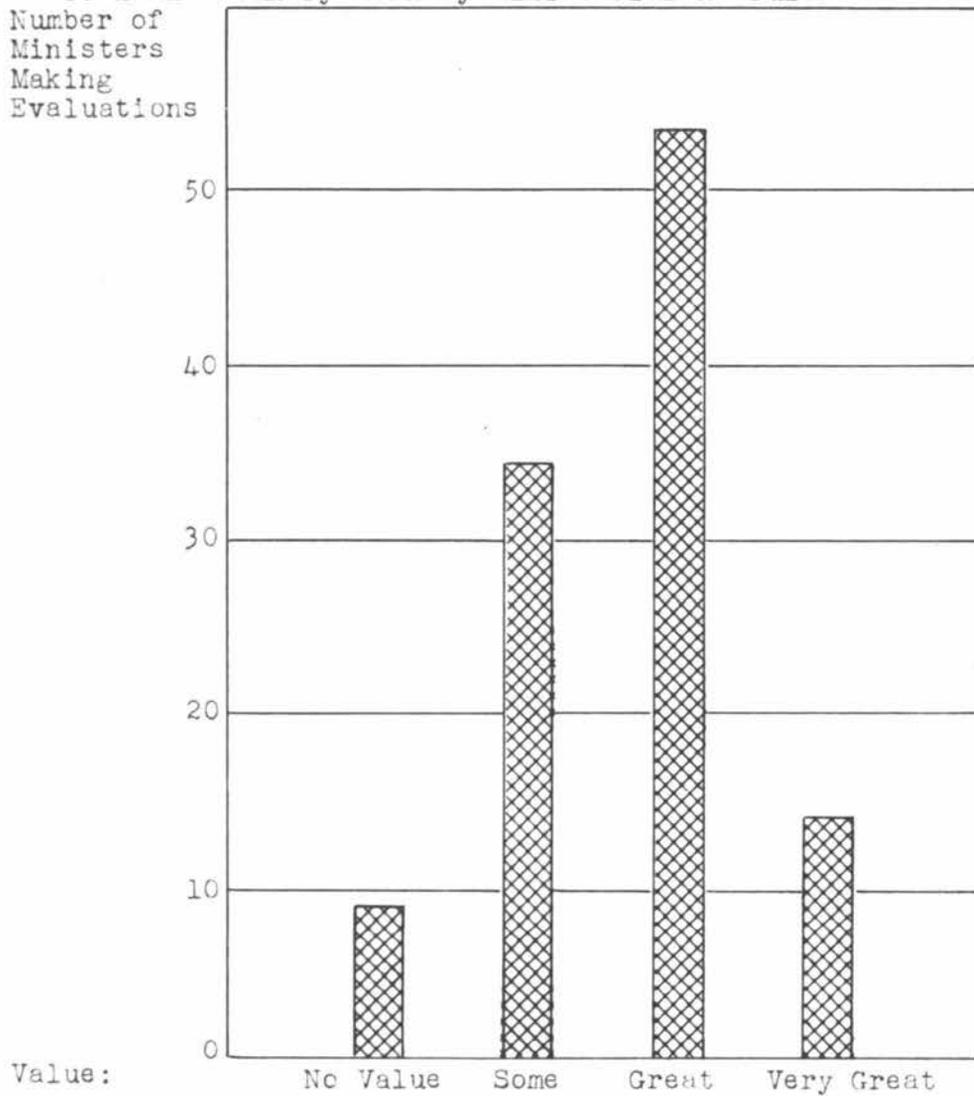
"Indicate the value of a life commitment to town and country work by persons enlisted by the seminaries for training as prospective town and country ministers."

The evaluations of a life commitment which were made on a four point scale by the respondents were as follows: no value 9, some value 34, great value 53, and very great value 14. This high evaluation of a life commitment is shown clearly in Figure 2. One can see from these responses based on the experiences of these ministers that they judge a life commitment to town and country work to be very important to prospective town and country ministers.

There is a question as to whether ministerial recruits will know before they enter the seminary the type of ministry to which they desire to commit their lives. This question points up the real need for vocational guidance during the entire educational program. It should be remembered also that persons who enter professional training should have some idea of the consequences and

FIGURE II

Oregon Ministers' Evaluation of a Life Commitment to
Town and Country Work by Ministerial Recruits



The 110 Oregon ministers' evaluations of a life commitment were: no value 9, some value 34, great value 53, very great value 14.

possibilities of that training. Those who are responsible for the enlistment of town and country ministers might keep in mind that young men are not likely to commit themselves to a situation about which they have very little knowledge.

SECTION II: College Education for Prospective Town and Country Ministers

The kind of education the ministerial candidate brings to the graduate professional school will influence greatly the kind and quality of his theological education. Also the pre-theological education will affect his professional effectiveness in the parish after graduation. Thus the college or pre-theological education assumes a role of importance.

Kind of College Education

The interviews of the Oregon pastors included questions which were intended to secure their evaluation of three types of college education as a basic preparation or background for professional theological education.

The proposition was put to the ministers in this way:

"Here are three suggested plans for four years of college education for prospective town and country ministers. Rate these three plans in order of preference."

- : Liberal Arts, 4 years. (Bachelor's degree)
- : Agriculture Course, 4 years. (Bachelor's degree)
- : Liberal Arts, 2 years, and Agriculture, 2 years. (Bachelor's degree)

Liberal Arts was placed first by 76 men, second by 23 men, third by 3 men, and 3 men gave no answer. This evaluation of liberal arts by the 110 respondents is shown by the first line of Table 2.

Agriculture was placed first by 2 men, second by 9, third by 88, and 11 men did not answer. The evaluations of agriculture are shown by the second line of Table 2.

The evaluation of the combination of Liberal Arts and Agriculture resulted in the following: This combination was placed first by 31 men, second by 68 men, third by 3 men, and 8 men gave no answer. These evaluations are shown by the third line of Table 2.

Table 2. Preferences of 110 Oregon Ministers for Pre-Theological Curricula

	<u>First</u> <u>Choice</u>	<u>Second</u> <u>Choice</u>	<u>Third</u> <u>Choice</u>	<u>No</u> <u>Answer</u>
Liberal Arts	76	23	3	3
Agriculture	2	9	88	11
Liberal Arts - Agriculture	31	68	3	8

The possibility of agriculture as a background for town and country ministerial training may appear to be a novel plan at first consideration. As far back as 1942 a

Joint Conference of Theological Seminaries and Colleges of Agriculture met to discuss this matter and other mutual issues. (10, p.3.) From this conference came a plan for a pre-theological major in agriculture, which was offered by some of the colleges and accepted by many of the seminaries.

It might be thought by some persons that the entrance requirements of the seminaries obviate the possibility of studying agriculture. The seminaries do have requirements for entrance as outlined by the American Association of Theological Schools in Bulletin 19. These requirements constitute about 75 per cent of one's college work. This leaves 25 per cent relatively elective, and within the specified 75 per cent of college work there is some room for election of courses. (1, p.14.)

Most Helpful College Courses

The first question in the interview concerning the college, or pre-theological education, referred to the four years of college as a whole. This was discussed in the preceding section. Now we come to a consideration of a particular part of the college training--the courses of study that were evaluated as being most helpful. The respondent was asked to:

"List in order of value four under-graduate courses which you have taken that have helped you most in your town and country work."

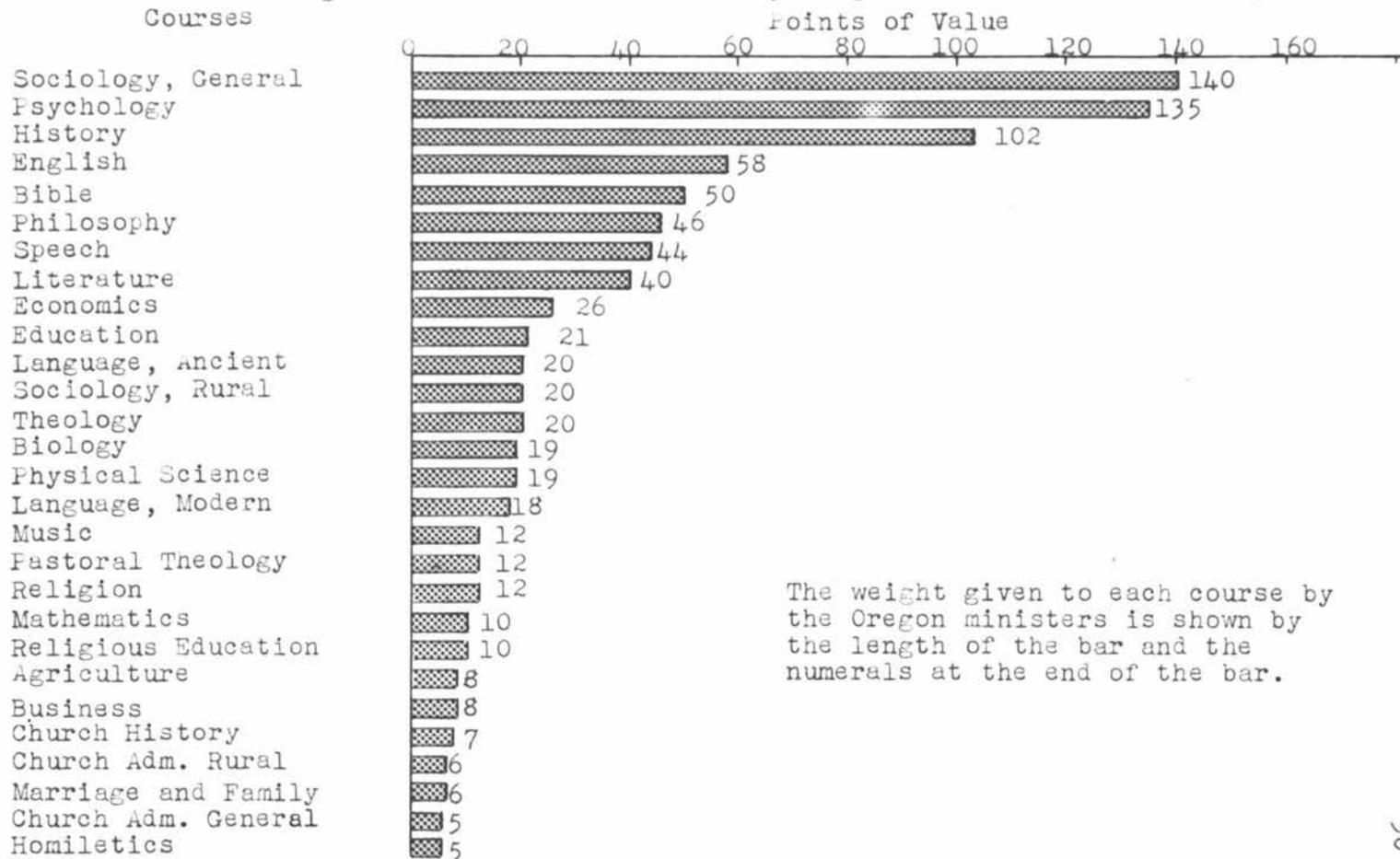
The answers were recorded in spaces that were provided for this purpose and numbered from (1) to (4). These responses were tabulated and totaled in the manner followed by Morgan. (30, p.30.) A first choice was given a weight of 4 points, a second choice a weight of 3 points, a third choice a weight of 2 points, and a fourth choice a weight of 1 point. This made it possible to arrange the courses in a descending order of helpfulness from the greatest (140) to the least (1). This is shown in Figure III. Sociology (general) was regarded by the ministers as being most helpful. The four college courses regarded as being most helpful and their relative helpfulness are given herewith:

Sociology (general)	140
Psychology	135
History	102
English	58

It should be observed here that many of the ministers hesitated to give the courses called for in the question. Some of the ministers said that they had some difficulty in recalling the names and values of courses. Others hesitated to list courses that were least helpful, and there was some indirect indication that the men felt that to rate a course as being least helpful was a reflection on the institution which they had attended. Some did not give as many courses as the question called for.

FIGURE III

College Courses that were Rated by Oregon Ministers as Most Helpful



Another matter that weakens any evidence for, or against, a course of study was a tendency on the part of the ministers to rate a course by their liking for, or their estimation of, the teacher's personality or the methods used in teaching.

There appears to be, however, some worth to the evaluations of courses given here by the ministers.

Least Helpful College Courses

The 110 respondents were asked to:

"List in order of least value in town and country work four undergraduate courses which you have taken."

The courses suggested by each respondent were listed in blank spaces provided for this purpose and numbered from (1) to (4). These answers were tabulated and weighted as follows. A course in space (1) was given a weight of 4 points, a course in space (2) was given a weight of 3 points, a course in space (3) was given a weight of 2 points, and a course in space (4) was given a weight of 1 point. In this manner each course received a rating from the least helpful to the next in order until the thirty-five courses were listed. The four college courses that were regarded by Oregon ministers as least helpful were as follows:

Mathematics	133
Language (ancient)	79
Language (modern)	79
Philosophy	58

The relative value of the entire list of thirty-five courses is given in Table 4 with the least helpful placed at the top of the column and the others following in the order of their rating.

The striking result of this evaluation was the low rating given by these ministers to the traditional insistence on foreign languages, both ancient and modern. This matter will be discussed later in this chapter.

Field Work

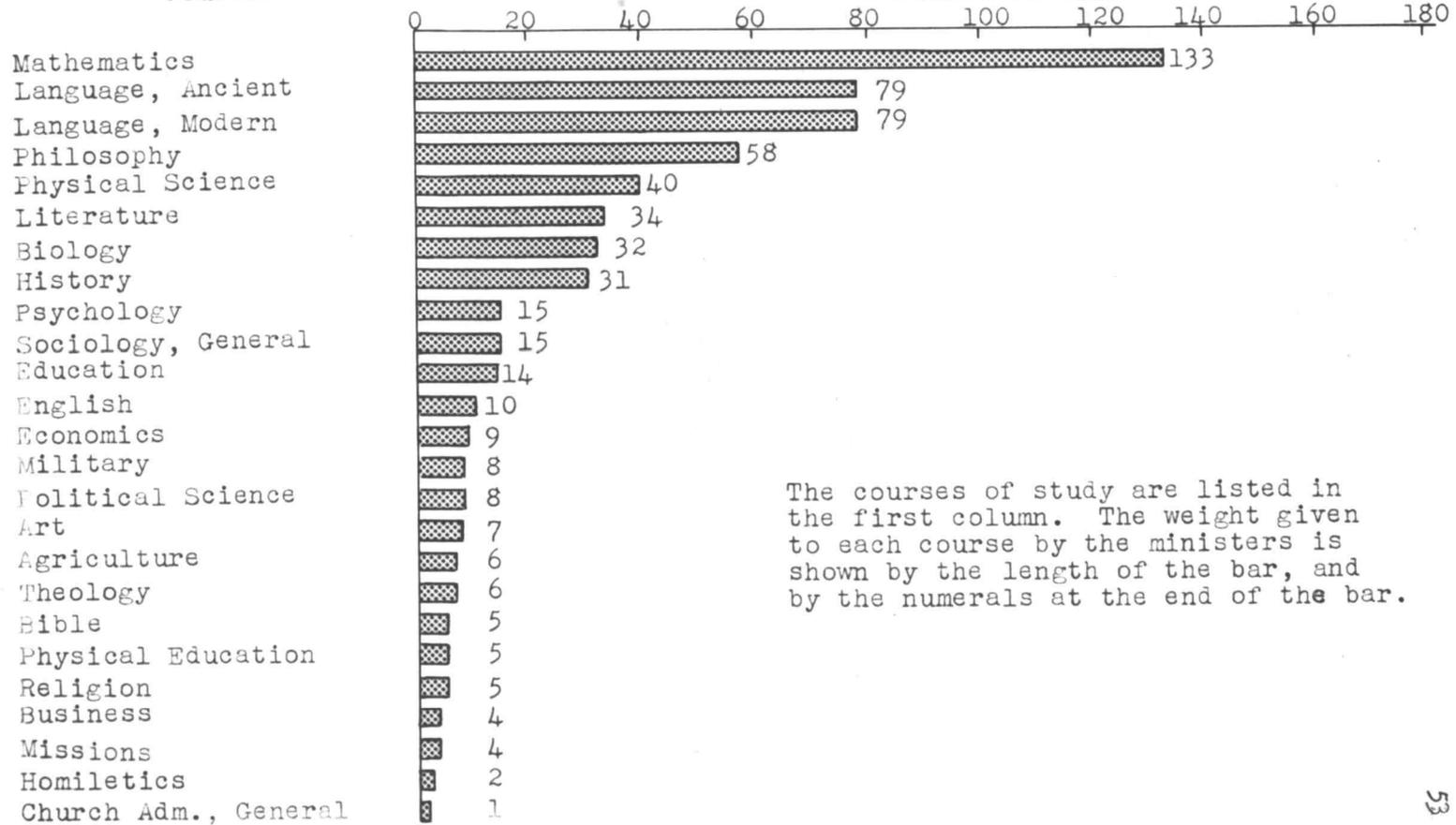
The matter of practical experience has long been a problem in the education of ministers. The question of its importance in education for town and country work was presented to the Oregon ministers by requesting that they:

"Indicate the value of rural field work during the college years by checking one of the blank spaces. (Field work is performing ministerial functions in a parish.)"

The blank spaces just referred to were arranged for the interviewer to record the answers of the respondents as they indicated their judgment. These spaces were graduated in this order: No value (1) ____, Some value (2) ____, Great value (3) ____, Very great value (4) ____.

FIGURE IV

College Courses that were Rated by Oregon Ministers as Least Helpful



The courses of study are listed in the first column. The weight given to each course by the ministers is shown by the length of the bar, and by the numerals at the end of the bar.

Value as used here means value to the student in advancing his education and his ministerial competence.

The respondents' evaluations of field work are shown in Figure V.

Only 3 ministers considered field work of no value, 39 rated it some value, 37 great value, and 26 very great value.

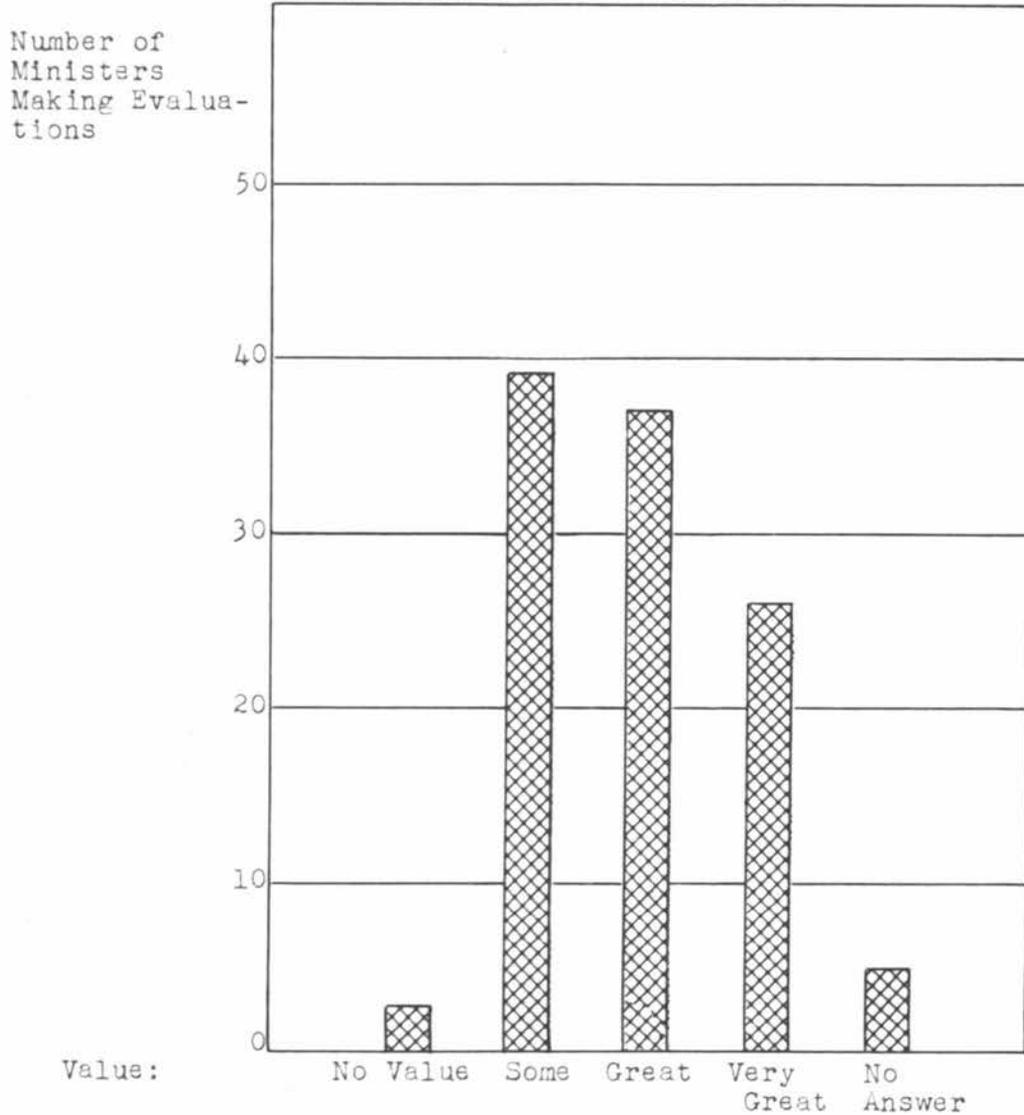
In a discussion of integration in theological education the memorandum of the Interseminary Commission seeks to make field work an essential part of a total unitary experience. (22, p.2.)

"The Association of Theological Schools asserted, perhaps unconsciously, the essential objective of integration in theological education when it said that the test of effective education for the ministry is an effective ministry." (22, p.4) This implies that field work is considered useful in ministerial education by the American Association of Theological Schools.

A delegate from one of the leading seminaries in America said in the Conference on Field Work in Theological Education in 1946: "Field work ought to be considered as the laboratory servant of all the departments of the seminary." (11, p.35.) These statements indicate the interest in field work and the need for that activity to be a part of the integrated program of the seminary.

FIGURE V

Oregon Ministers' Evaluations of Field Work
As A Means of Theological Education



The 110 Oregon ministers' evaluations of field work as a means of theological education were: no value 3, some value 39, great value 37, very great value 26, no answer 5.

Summer Field Service

There is a growing concern among church and educational leaders about the use of the three summers between the college years. Should a student attend summer school, work at the kind of employment that yields the greatest income, or seek to work more in line with his educational and vocational objectives? (44, p.4.)

The question of what a student is to do during the summers was presented to the Oregon ministers for their consideration. The background of the question is summer field service as provided for students by several of the major denominations, particularly the Presbyterian U.S.A. (7, p.1; 8, p.1) and the Protestant Episcopal Church.

The plan includes a week of orientation and training at the beginning of the summer, work under trained supervisors during the summer, and a week of evaluation and summarizing at the end of the summer. The major part of the summer work provides for experiences in ministerial work by preaching in a real church on Sunday; for experience in social work by community studies and surveys; and for experience in manual work by repairing and painting church properties or helping farmers in rush periods of seasonal work.²

²See folders on National Town-Country Church Institute, Roanridge, Parkville, Missouri, 1954.

The Oregon ministers were asked to:

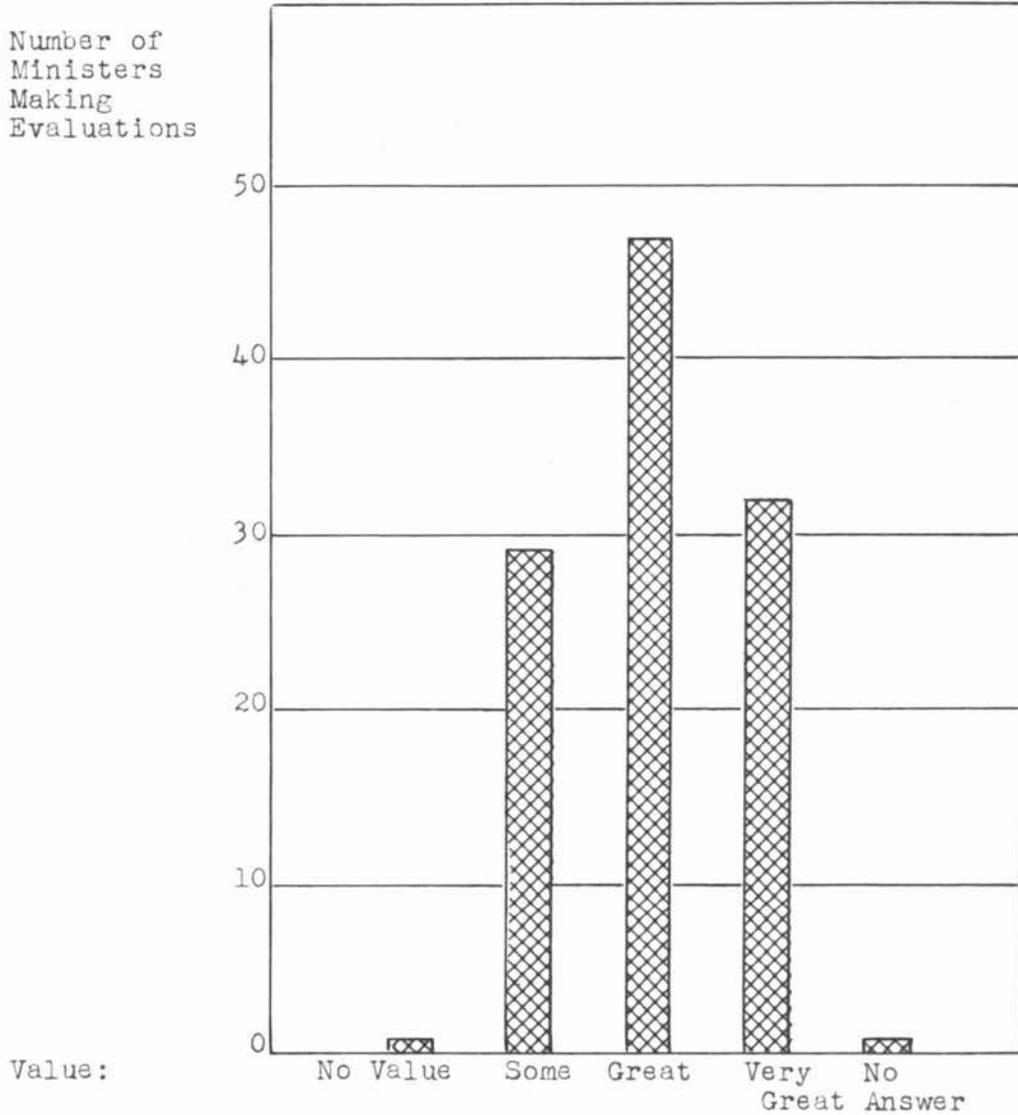
"Indicate the value of summer field service during the college years by checking one of the blank spaces. (Summer field service may include: ministerial functions, social work and manual labor.)"

The answers of the Oregon ministers show that only one minister said summer field service had no value, 29 said it had some value, 47 said it had great value, and 32 said it had very great value. These evaluations are summarized in Figure VI.

The fact that 79 or 71.8 per cent of the Oregon pastors placed great value on summer field service and that 32 or 29 per cent regarded it as having very great value seems to constitute a very strong preference for summer field service as a method of practical training.

FIGURE VI

Oregon Ministers' Evaluations of Summer Field Service
As A Means of Theological Education



The 110 Oregon ministers' evaluations of summer field service as a means of theological education were: no value 1, some value 29, great value 47, very great value 32, no answer 1.

SECTION III: Seminary Education for Prospective
Town and Country Ministers

The third part of the interview with the 110 Oregon town and country ministers dealt with the question of graduate ministerial education in the theological seminary. An attempt was made in the beginning to get their judgment of the type of institution, and the type of program as a whole, that would most effectively educate town and country ministers. The question was presented to them in the form of four propositions which are based on types of seminaries now in operation. The question was stated in this manner:

"Here are four suggested propositions concerning the three year seminary program. Rate these four plans in order of preference by placing in the square:

the figure '1' for your first choice,
the figure '2' for your second choice,
the figure '3' for your third choice,
the figure '4' for your fourth choice."

1. □: Seminaries should offer general standard seminary training for all ministers, and offer no special training for town and country ministers.
2. □□: Seminaries should offer general standard seminary training for all ministers, and provide a few courses on the town and country church.
3. □□□: Seminaries should offer general standard seminary training for all ministers, and provide a department of town and country church.

4. iii Seminaries especially designed to train town and country ministers should be set up and maintained for the education of prospective town and country ministers.

The first three proposed plans for seminary education are alike in the first half of the statement, that is, they suggest "general standard seminary training for all ministers." These three plans are different in that the last half of the statement suggests different course offerings for town and country ministers. The first plan offers "no special training for town and country ministers," the second plan provides "a few courses on town and country church," and the third plan offers more courses in "a department of town and country church."

The fourth plan is out of the traditional seminary pattern and suggests a special type of institution designed for a specialized type of education for town and country situations. This would call for considerable reorganization among the educational boards if it were to be accepted.

There are two seminaries in operation at the present time that conform largely to this proposed fourth plan. They are The Seminary of the University of Dubuque, and the College of the Bible, Columbia, Missouri.

The responses of the 110 ministers who were interviewed were tabulated and they showed the following results for the plan of general training for all ministers and no

special training for town and country ministers: 4 ministers made this plan their first choice, 8 made it second choice, 40 made it third choice, 52 made it fourth choice, and 6 made no answer.

For plan number two with provision for a few courses on town and country there were 31 who placed it as first choice, 61 who placed it second choice, 16 who placed it third choice, none who placed it fourth choice, and 2 made no answer.

For plan number three which provides for a department of town and country church, 71 ministers made it first choice, 25 made it second choice, 13 made it third choice, none made it fourth choice, and 1 made no answer.

Plan number four which provides for a special town and country seminary was made first choice by 4 men, second choice by 13, third choice by 35, fourth choice by 52, and 6 men made no answer. The responses to all four plans are shown in Table 3.

Table 3

Type of Seminary Chosen By Oregon Ministers

<u>Number of Plan</u>	<u>First Choice</u>	<u>Second Choice</u>	<u>Third Choice</u>	<u>Fourth Choice</u>	<u>No Answer</u>
1	4	8	40	52	6
2	31	61	16	0	2
3	71	25	13	0	1
4	4	13	35	52	6

The high preference of Oregon ministers for plan 3 and their practical rejection of plans 1 and 4 are clearly seen by the responses. These will be discussed later in this chapter.

Town and Country Internship

Within the past two decades the growing realization of the psychological and practical needs for the integration of academic learning and field practice, and the demands of the churches for practical professional effectiveness, have led to pioneering in ways to give ministerial students practice in their chosen profession. The student of law studies cases. The medical student has an internship wherein he practices his profession under the authority and supervision of recognized leaders in the medical field.

The functional approach to the education of ministers is related to the question of the type of seminary to be used, to the use of internships, and to the student pastorate. The functional approach may be compared with the traditional approach by the following arrangement of items in two columns: (21, p.46.)

<u>A</u> <u>FUNCTIONAL</u>	<u>B</u> <u>TRADITIONAL</u>
Proceeds on the basis of discovered needs	Assumption that needs are known
Adjustment of procedure to needs	Routine tasks
Minister is a leader	Minister is a messenger
People must act	People are acted upon
Present life must be reconstructed	Present life is relatively unimportant
Focuses on the needs of people and of the community	Focuses on the church and its members or possible members

Niebuhr says that training by the exercise of the functions of the ministry is one of the most discussed problems in theological education today. This interest is closely connected with the functional conception of education. (33, bulletin 2, p.1.)

The idea of an internship period for practicing the profession of the ministry has been tried in a number of ways in different places. The most familiar plan is for the student to attend seminary two years, drop out for a pastoral internship of one year, and then return to the seminary for one year at the end of which he is graduated and usually ordained.

A question on the internship was included in the interview of the 110 Oregon ministers to see how many of

them had experience of an internship and to obtain their evaluation of this educational technique. The question was asked in this manner:

"Indicate the value of a town and country internship for one year, between the middle and senior years, by checking one of the blank spaces. (An internship is pastoring a church under competent supervision.)"

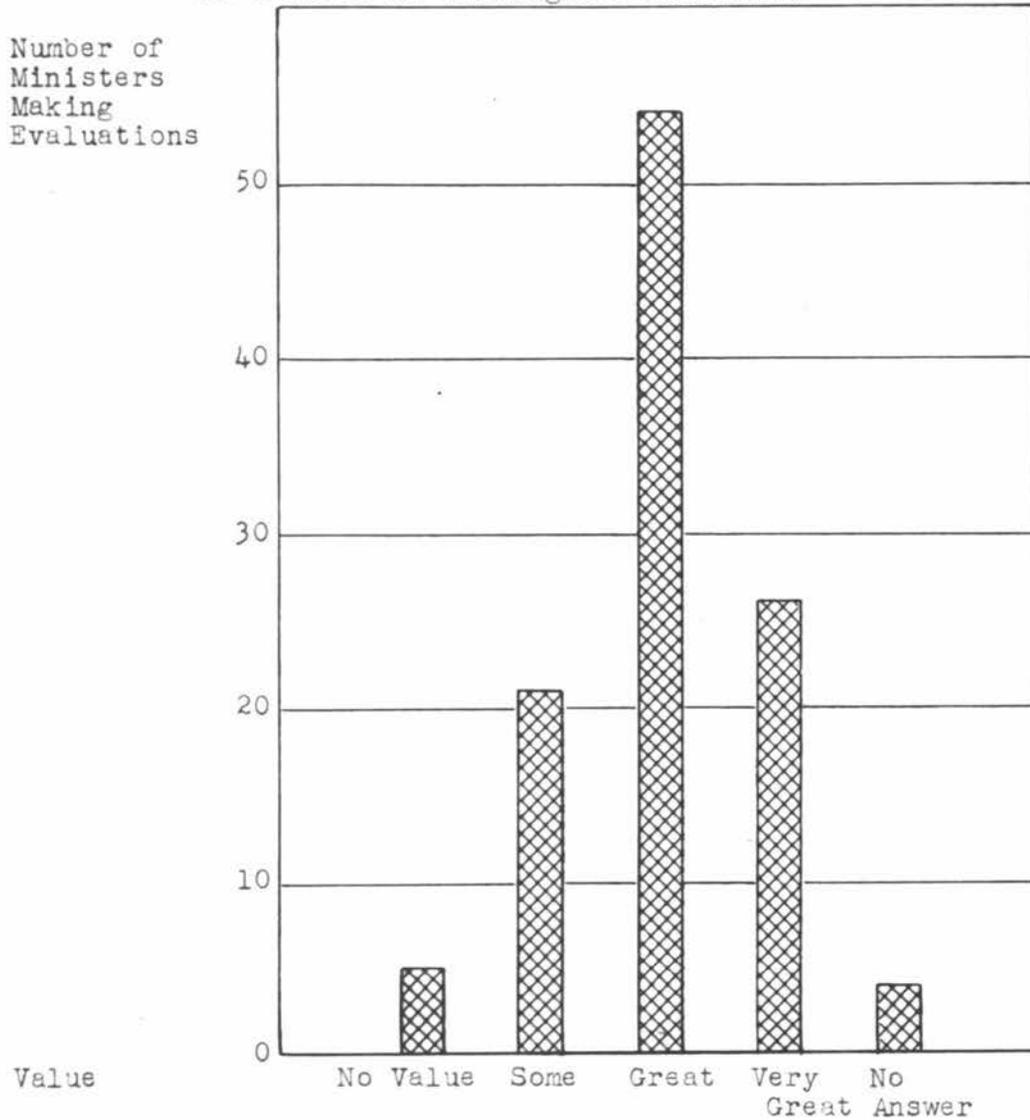
Blank spaces were provided for the responses with this order: No value (1) ____, Some value (2) ____, Great value (3) ____, Very great value (4) ____.

In responding to the question on internship 5 ministers said it had no value, 21 said some value, 54 said great value, and 26 said very great value. These responses are given in Figure VII.

It is seen by the tabulated responses that 26 ministers, or slightly over 23 per cent, considered the internship of very great value, and that 54 ministers considered it of great value. When the 54 who rated the internship as having great value are added to the 26 who rated it as having very great value, we have 80 ministers or 72.7 per cent of the 110 who consider the internship to be a technique of ministerial education which has great value.

FIGURE VII

Oregon Ministers' Evaluations of An Internship
As A Means of Theological Education



The 110 Oregon ministers' evaluations of the internship as a means of theological education were: no value 5, some value 21, great value 54, very great value 26, no answer 4.

The next question in the interview was:

"Did you have an internship?"

In response to this question 96 said "no" and 14 said "yes". This means that 12.7 per cent had practical working-learning experiences through the internship.

Evaluation of Student Pastorate

The student pastorate was presented to the Oregon ministers through this question:

"Indicate the value of a student pastorate during the seminary years by checking one of the blank spaces."

The responses to the question showed that: 2 ministers said it was of no value, 30 said some value, 44 said great value, 31 said very great value, and 3 made no answer. The evaluation responses are shown graphically in Figure VIII.

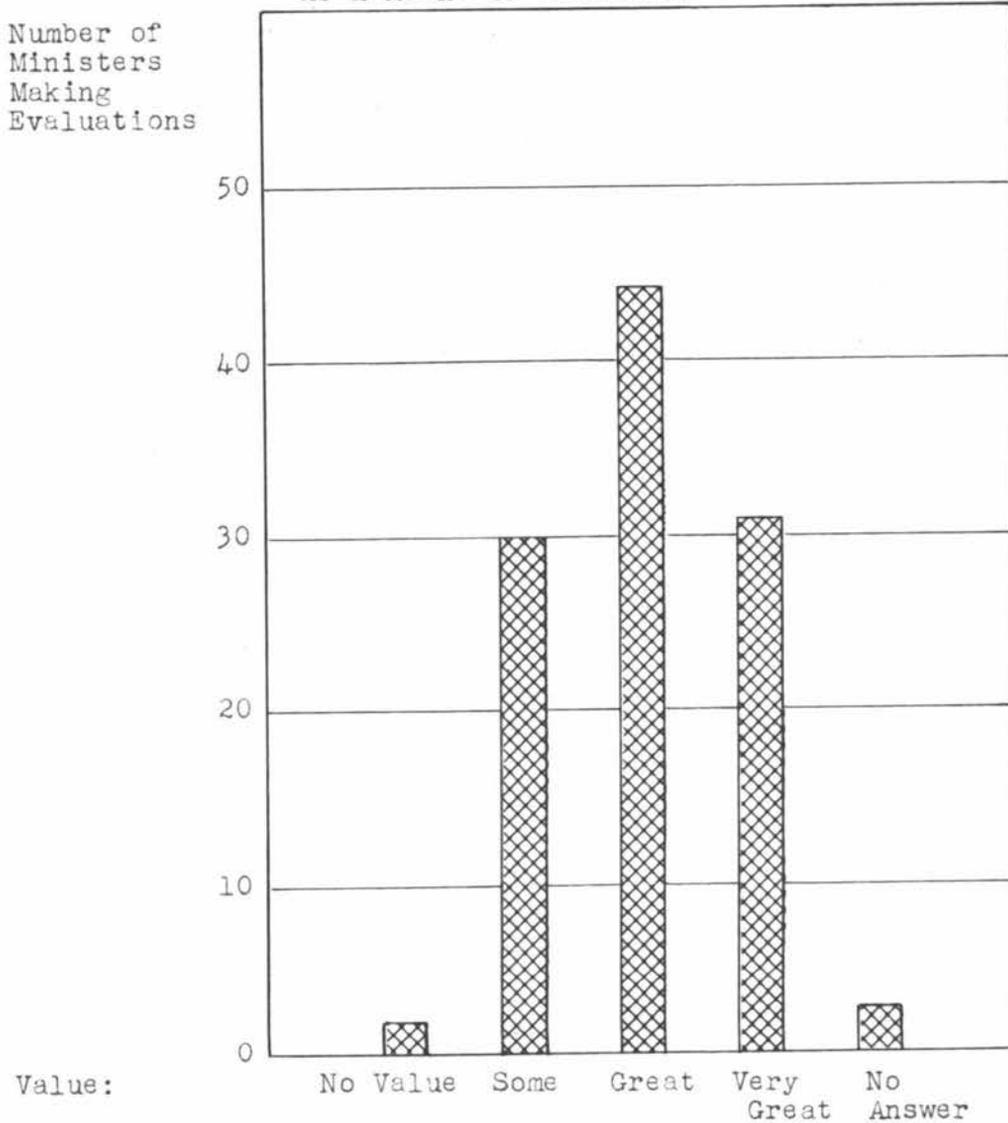
A very high evaluation of the student pastorate is readily seen: 31 ministers or 28 per cent consider it of very great value.

The next question was:

"How many years did you have a student pastorate?"

The answers to this question show that 39 or 35.4 per cent had no student pastorate and that 71 or 64.5 per cent did have a working-learning experience in a student pastorate. Nineteen persons had a student

FIGURE VIII

Oregon Ministers' Evaluations of the Student Pastorate
As A Means of Education

The 110 Oregon ministers' evaluations of the student pastorate as a means of theological education were: no value 2, some value 30, great value 44, very great value 31, no answer 3.

pastorate for one year, 15 for 2 years, 15 for 3 years, 9 for 4 years, 5 for 5 years, 4 for 6 years, 2 for 7 years, and 2 for 8 years. These results are presented in tabular form in Table 4.

Table 4

Oregon Ministers' Experience of Student Pastorate
with Length of Tenure and Number of Ministers

Number of Years	0	1	2	3	4	5	6	7	8
Number of Ministers	39	19	15	15	9	5	4	2	2

Most Helpful Seminary Courses

The revision of the curriculum is an ever present consideration in the maintenance of the theological seminary. Revision must be a constant process if the offerings are to meet the needs of the contemporary situation. Montgomery expresses this need very well when he asserts:

The curriculum problem is a perennial one. There must be continual adjustment to the needs and demands of a progressive social order. --- For this reason colleges and seminaries training for religious leadership should be ever vigilant and in constant touch with the demands made upon religious leaders so as better to prepare them for their tasks. (31, p.170.)

Revision may include the elimination of old courses of study and the addition of new courses. Such change is

important and should proceed only after a need has been understood, and a direction in which revision is to be made has been determined.

One possible way to sense the need and direction of change is to study the evaluation of men who have been educated in seminary, and have been active in pastoral and religious educational work since graduation.

With this need and possibility in mind an effort was made to learn what four graduate courses taken by Oregon ministers were in their judgment most helpful to their town and country ministry. These ministers were asked to:

"List in order of value four graduate courses which you have had that have helped you most in your town and country work."

Blanks for recording the four courses mentioned by each minister were provided with the most helpful first and the other three following in a descending order of helpfulness.

The suggested courses were grouped into thirty-five general fields of curricular content and tabulated. The plan of weighting used by Morgan was used. (30, p.30.) A first choice counted 4 points, a second choice 3 points, a third choice 2 points, and a fourth choice counted 1 point.

On the basis of this weighting Bible had 180 points, Pastoral Theology 140, Theology 106, and Homiletics 70.

These evaluations and evaluations of the other courses are presented in Figure IX.

Least Helpful Seminary Courses

A companion question to the one just discussed was presented to the Oregon ministers. It was asked in this manner:

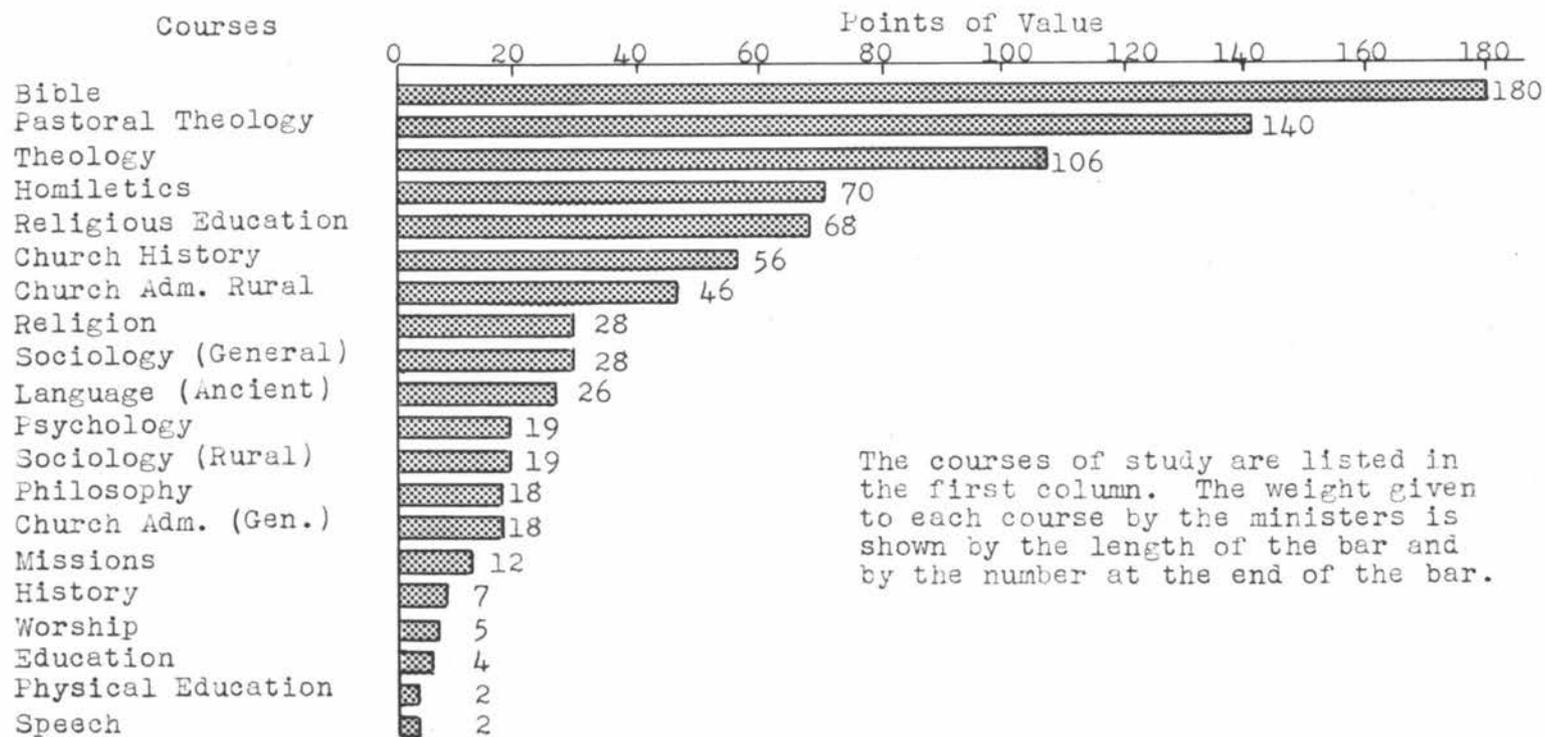
"List in order of least value in town and country work, four graduate courses which you have taken."

The responses of the ministers in the evaluation of courses regarded by them as least helpful were tabulated. The totals showed that they regard foreign languages (Ancient) as least helpful, Philosophy next, Theology third, and Homiletics fourth. Their evaluations of these courses and other courses were weighted as in the responses to the last question, and the results are shown in Figure X. The least helpful course is placed at the top of the column, and the other courses follow in the order of their rating.

Extracurricular Activities Considered Most Helpful

The course materials of the curriculum which are most helpful should be kept and increased; that which is least helpful should be reduced and gradually eliminated. This is a generalization we assume to be true in

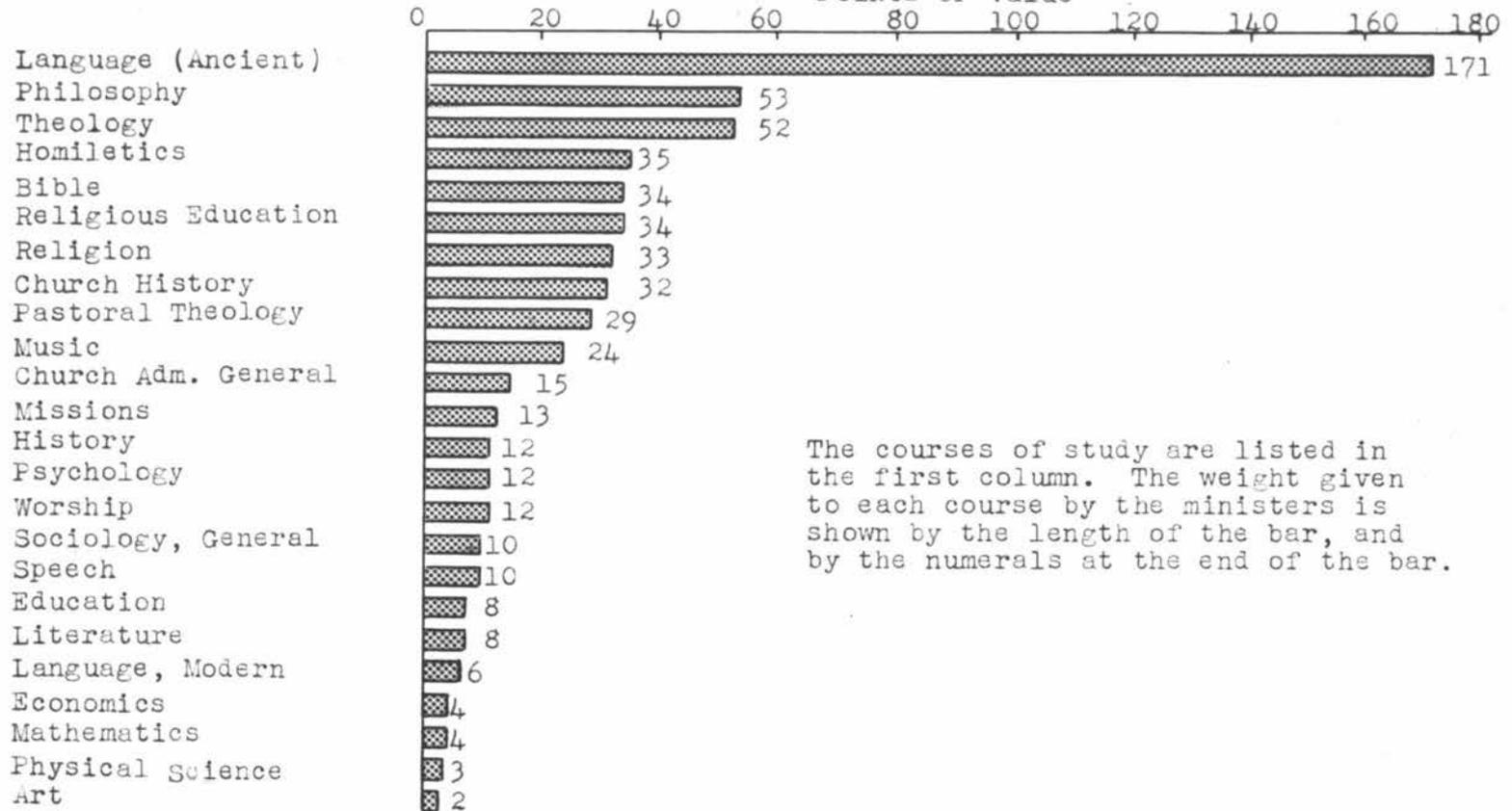
FIGURE IX
Seminary Courses Rated Most Helpful by Oregon Ministers



The courses of study are listed in the first column. The weight given to each course by the ministers is shown by the length of the bar and by the number at the end of the bar.

FIGURE X

Seminary Courses Rated Least Helpful by Oregon Ministers



The courses of study are listed in the first column. The weight given to each course by the ministers is shown by the length of the bar, and by the numerals at the end of the bar.

theological education. This could be applied to the 'extracurricular' as well as to the required activities which constitute the curriculum.

A question was included in the interview of Oregon ministers to ascertain from them what extracurricular activities they regard as most helpful learning experience in relation to their professional effectiveness in town and country work. This question was:

"What extracurricular activities at seminary do you regard as most helpful in your town and country work?"

When these responses were tabulated they showed that the number engaging in extracurricular activities was quite limited on the seminary campus. Several of the respondents explained to the interviewer that the three seminary years were years of work and study and little else.

There were, however, 28 activities of the extracurricular classification that were participated in by the Oregon ministers. The most frequent was choral work with 22 participating. The second activity most commonly engaged in was "practical work." The other activities engaged in were too rare to be very significant. Table 5 shows the number of men participating in each activity. This is presented mainly to indicate the small place given to such activities by these ministers while they were in seminary.

Table 5

The Most Helpful "Extracurricular" Activities
As Suggested by 110 Oregon Ministers

<u>Activity</u>	<u>Number Participating</u>
Choral work	22
Practical church work	17
Forensics	3
Recreation leading	3
Social work	3
Student pastorate	3
Summer camps	3
Drama	2
Handicrafts	2
Journalism	2
Scouting	2
Sports	2
Youth work	2
Clinical observation	1
Contacts with foreigners	1
Direct selling	1
Gardening	1
Interseminary activities	1
Meat cutting	1
Mid-winter conferences	1
Mimeographing	1
Photography	1
Prayer cells	1
Slumming in New York	1
Students-In-Industry	1
Survey work	1
Study of co-operatives	1
Visual aids director	1

The helpful activities are shown in the first column. The number of men participating in each activity is shown in the second column.

There was one activity with 22 men participating; one activity with 17 men participating; 5 activities, each one of which had 3 men participating; 6 activities, each one of which had only 2 men participating. Lastly, there were 15 activities with one man participating in each.

Out of 110 ministers 81, or 73.6 per cent took part in one or more extracurricular activities.

Extracurricular Activities That Were Needed

A question was asked to see whether the Oregon ministers thought that other activities would meet a need not now being met, and therefore should be added to the seminary program. The question asked:

"What 'extracurricular' activities useful in town and country work should be added to the seminary program?"

The total responses include the answers of 76 men, while 34 made no answer. The 76 men who answered the question suggested 29 activities that, in their judgment, should be part of the program. Practical work was suggested by 13 men, field trips by 10 men, community organization by 6 men. These and all the other suggestions are shown graphically in Table 6.

Table 6

Activities Needed in the Seminary Program
According to the 110 Oregon Ministers

<u>Activity</u>	<u>Number of Requests</u>
Practical work	13
Field trips	10
Community organization	6
Participation in social life of rural people	5
Social problems	4
Four-H	3
Human relations	3
Political problems	3
Prayer cells	3
Surveys	3
Church building	2
Camping	2
Forums	2
Music	2
Arts and social graces	1
Athletics	1
Carpentry	1
Conferences with church officials	1
Dramatics	1
Folk dancing	1
Promotional training	1
Scouting	1
Social work	1
Students-In-Industry	1
Study of cults	1
Summers in the country	1
Training in public relations	1
Typing	1
Visual aids	1

The needed activities are shown in the first column. The number of requests for each activity is shown in the second column.

Community Clubs

One of the recognized needs of a town and country minister is to identify himself with the life and interests of the people where he performs the functions of his ministry. One way to do this is to join the organizations to which the people belong and to participate in the community activities.

The question was raised as to whether community clubs and agencies as a part of the seminary program would aid the minister in participation in community organizational programs after graduation. In order to get a response to this question the ministers were asked:

"What community clubs or agencies did you belong to while attending the seminary?"

Among the 110 men there were 34 men or 30 per cent who belonged to a club or agency, and 66 or 70 per cent who did not belong to one. Five men belonged to the Parent-Teacher Association. This was the largest number of men in any one organization. There were 20 organizations in which the 34 men held membership. These organizations and the number belonging to each of them are shown in Table 7. These men were certainly not "joiners" during their seminary period, perhaps the result of the pressure of studies rather than social lack on the part of the men. This will be discussed later.

Table 7

Clubs and Agencies to Which Oregon Ministers
Belonged While They Were in Seminary

<u>Club or Agency</u>	<u>Number Who Belonged</u>
Parent-Teacher Association	5
Scouting	4
Y.M.C.A.	4
American Legion	2
Interseminary Council	2
Fire department	2
Masons	2
Art appreciation group	1
Board of Education	1
Candidate for State Legislature	1
Chamber of Commerce	1
Choral group	1
Community house	1
Fellowship of Reconciliation	1
Farm Bureau	1
Institute of Radio Engineers	1
Lions	1
Red Cross	1
Sport officials club	1
Student co-operative	1

The club or agency is given in the first column.
The number of men who belonged to each one of them is
given in the second column.

Sacred and Secular Functions

The work of the minister is variously defined. (21, pp.50-80.) The old distinctions between the "sacred" and the "secular" are breaking down. Some persons would restrict the minister to narrow ecclesiastical functions, while others would have him free to engage in social action, politics, and economic affairs. Comfort has well illustrated this by quotations from his respondents.

The chief satisfaction of my rural ministry was a successful coordination, of the community activities in which the recreational, musical, social, and other community activities were made to revolve around the church as the center. (9, vol. 5, p.12.)

The ministry should not be confined to the church; to attain his spiritual objectives, the minister must take an active interest in the material welfare of his people. The rural pastor should give his attention to the grave social questions with which his people are grappling--the agrarian problem, land distribution, the improvement of the living conditions of the working men and their families. (9, vol. 5, p.12.)

If you want him to succeed in the town and country charge, give him all the Bible you can. Make him a specialist in his work and teach him how to lead a soul to Christ. The farmer wants a preacher that knows God and the Bible. ---He better stick to preaching the Gospel. (9, vol. 5, p.2.)

Of course one needs to have a knowledge of Sociology and Economics, etc., but, in my opinion what the folks want to hear, of the preacher, is instruction concerning the Bible. It is well for the minister to know how to talk about farming but I think the

folks do not want him as a farmer but as a preacher, of the Word. (9, vol. 5, p.3.)

The first two quotations lean toward the idea of a ministry to the total life of man; the other two tend to hold to a ministry restricted to the "spiritual" part of man.

The first leaning would minister to needs in all areas, while the second would minister to the "souls" of people.

An attitude toward this question will need to be clarified before a program of objectives can be set up for ministerial education. One has to know what the functions of the ministry are before persons can be properly educated for the performance of those functions.

In order to learn the trend of the seminaries attended by Oregon ministers the following question was presented to them:

"Did your seminary training prepare you to minister to needs in all areas of life: such as spiritual, physical, social, educational, economic, domestic, or did it deal mostly with spiritual and ecclesiastical?"

The respondent was given a choice between three possible responses: The first of these possible responses was, "All Areas" (1) ____, the second was "Spiritual-Ecclesiastical" (2) ____, and the third was, a balance between "All Areas" and "Spiritual-Ecclesiastical" (3) ____.

Of the 110 ministers there were 31 who believed that the seminary had prepared them to minister in "all areas," 37 who answered "spiritual-ecclesiastical," and 42 who answered a balance between the first and the second emphasis. In Table 8 the situation is presented in tabular form.

Table 8

Oregon Ministers' Statement of Functions for
Which They Were Trained in Seminary

<u>Category</u>	<u>Number</u>	<u>Percentage</u>
(1) All Areas	31	28.1%
(2) Spiritual-Ecclesiastical	37	33.6%
(3) Balance of (1) and (2)	42	38.1%

These results show that in the judgment of these Oregon men about one-third of the seminaries which they attended trained for a ministry to the whole of life, about one-third trained primarily for the religious phase of life, and slightly over one-third trained for a balance of these two emphases.

Attitudes Developed by the Seminaries

An adequate professional education includes learning how to think, the learning of facts and techniques, and the development of attitudes. (4, p.312.) Attitudes toward people, things, and issues function to identify a

minister with particular communities or situations. Unless a minister acquires attitudes that identify him with the life and interests of town and country people, he is not likely to be accepted or effective among those people. An effort was made to ascertain from the ministers what attitudes the seminary helped to develop in them. The question was stated in this way:

"Did your seminary training help you to develop attitudes which served to identify you with town and country life? Answer by checking one blank space for each attitude listed.

- "a. Attitude of respect for the country as the source of food and natural resources.
Seminary helped: None (1)___, Some (2)___,
Much (3)___, Very Much (4)___.
- "b. Attitude of appreciation for rural wholesomeness, neighborliness, democracy.
Seminary helped: None (1)___, Some (2)___,
Much (3)___, Very Much (4)___.
- "c. Attitude of wonder at the beauty of nature: seasons, scenery, plants, animals. Seminary helped: None (1)___, Some (2)___, Much (3)___, Very Much (4)___.
- "d. Attitude of concern for rural people (the seed-bed of society). Seminary helped: None (1)___, Some (2)___, Much (3)___, Very Much (4)___."

The responses were tabulated and showed the ministers' evaluation of the extent to which the seminaries helped with these four attitudes. There were 14.7 per cent of the ministers who said the seminaries helped none, 40 per cent said they helped some, 23.1 per cent said much,

15 per cent said the seminaries help very much, and 4 per cent did not answer.

The full responses of all the ministers on all four attitudes are shown in Table 9.

Table 9

Ministers' Report on Attitudes that were Taught
by the Seminary

<u>Attitude</u>	<u>No Help</u>	<u>Amount of Help</u>			<u>No Answer</u>
		<u>Some</u>	<u>Much</u>	<u>Very Much</u>	
a. Respect	26	46	21	12	5
b. Appreciation	13	49	28	16	4
c. Wonder	26	46	20	13	5
d. Concern	13	35	33	25	4

Field Work During Seminary Years

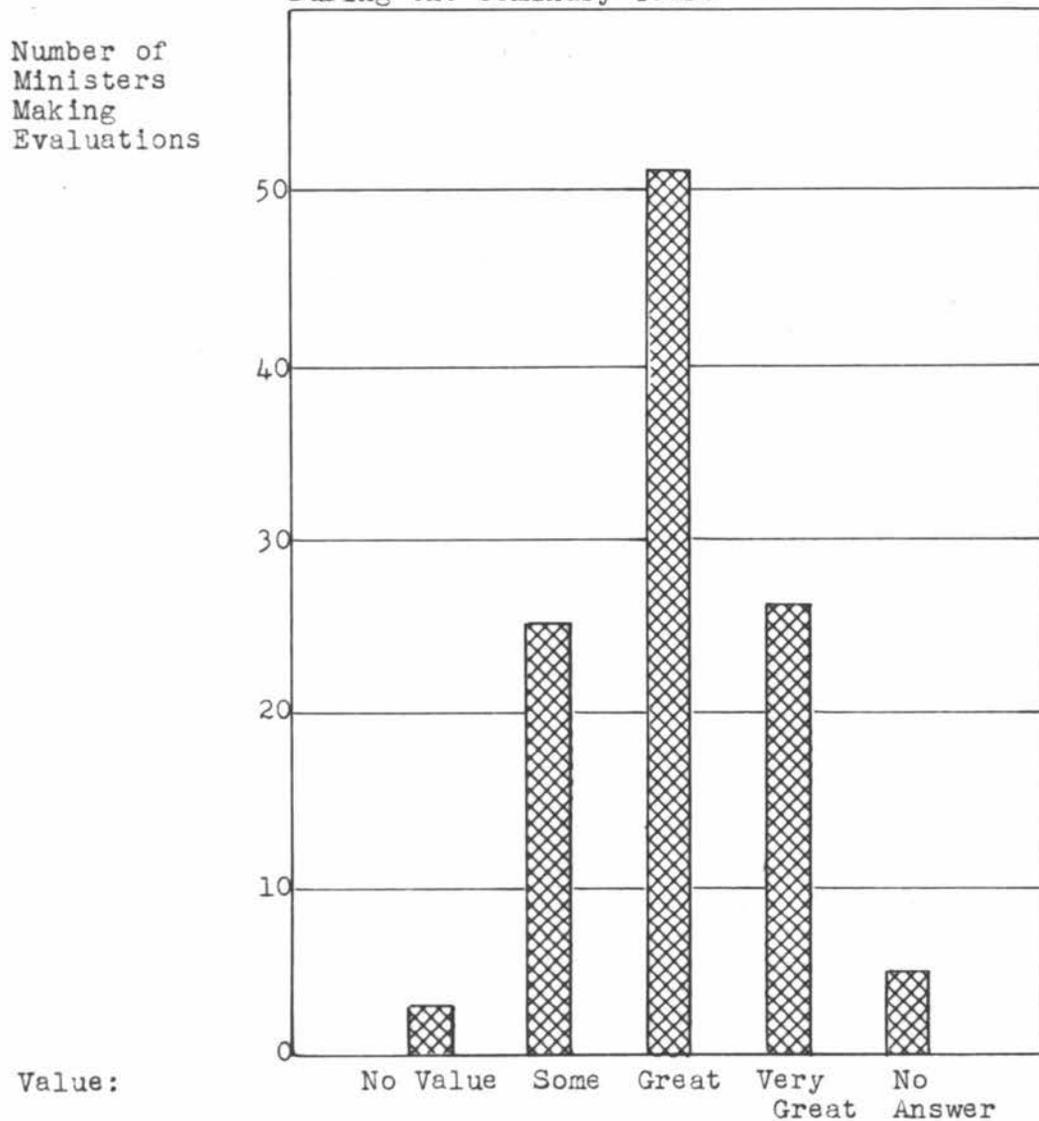
Field work is vital during the seminary years if there is to be integration of practical experience and academic study into the total learning experience of the students. Field work is important, too, if the test of a preacher's education is to be his preaching and if the measure of pastoral competence is to be the pastoring of people. Such a philosophy of education puts emphasis on practicum--field work. (9, vol. 5, p.21.)

The evaluation of field work by the 110 Oregon ministers was sought by the following question:

"Indicate the value of rural field work during the seminary years by checking one of the blank spaces. (Field work is performing ministerial functions in a parish.)"

The responses showed that 3 men regarded field work as of no value, 25 men as some value, 51 men as of great value, 26 men as having very great value, and 5 men did not answer. This shows a high evaluation of field work on the part of these ministers. The full result of their evaluation is shown in Figure XI.

FIGURE XI

Oregon Ministers' Evaluations of Field Work
During the Seminary Years

The 110 Oregon ministers' evaluations of field work were: no value 3, some value 25, great value 51, very great value 26, no answer 5.

Summer Field Service During Seminary Years

The following question sought the judgment of the Oregon ministers on summer field service:

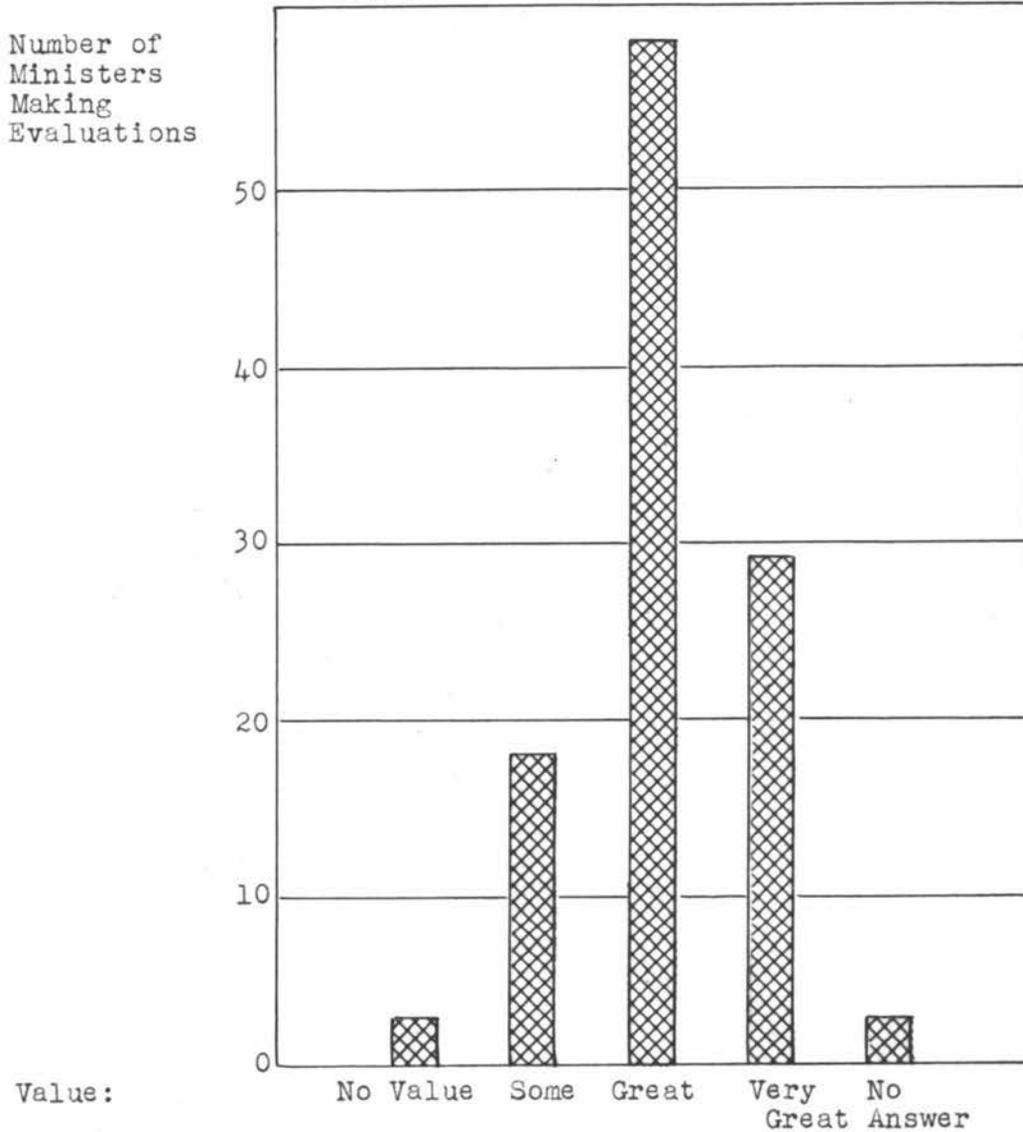
"Indicate the value of summer field service during the seminary years by checking one of the blank spaces. (Summer field service may include: ministerial functions, social work, and manual labor.)"

Blank spaces were provided for the recording of the responses in an ascending graduation: No value (1)___, Some value (2)___, Great value (3)___, and Very great value (4)___.

The total responses show a high evaluation of summer field service as a technique of education. The complete results are shown in Figure XII.

FIGURE XII

Oregon Ministers' Evaluations of Summer Field Service
During the Seminary Years



The 110 Oregon ministers' evaluations of summer field service as a means of education were: no value 3, some value 18, great value 57, very great value 29, no answer 3.

Social Problems of the Community

Since a minister would not be able to work toward a solution of the social problems of his community without a realization of what these social problems are, he would need a type of education that would make him aware of social problems and social forces. In order to examine the possibilities in this direction three questions relating to social problems were included in the interview.

The first of these questions was:

"What are the most important social problems of your community?"

The Oregon ministers answered the question with a list of forty-nine social problems. The most frequent of these problems was alcoholism, and this problem was given by 25 different ministers. The next problem in frequency of incidence was 'Lack of Community'. This one was listed by 20 of the ministers. The total list of social problems and the number of times each problem is mentioned are shown in Table 10.

Some of the ministers did not answer the question about the most important social problems. Two ministers asserted that there were no social problems in their community.

Table 10

The Most Significant Social Community Problems
Considered by 110 Oregon Ministers

Alcohol	25
Lack of community	20
Delinquency	15
Inadequate recreation	10
Migrancy	7
Mobility	7
Over-organization	7
Family disorganization	7
Isolation	6
Poverty	4
Proximity to larger centers	4
Divorce	4
Seasonal employment	4
Resistance to social change	4
Old-timers resent new-comers	3
Vandalism	3
Poor education	3
Lack of services	3
Provincialism	3
Uneasy economic structure	3
Youth migration	3
Too many old people	2
Overactivity	2
Race relations - Indians	2
Early marriage	2
Lack of leadership	1
Dude ranches	1
Too many large ranches	1
Provincial inbredness	1
Gambling	1
Mental unrest	1
Catholic-Protestant marriage	1
Not incorporated	1
Land speculation	1
Common law marriage	1
No sewer system	1
Tavern is chief social institution	1
Split over consolidation	1
Community too small to absorb shock	1
The coming war	1
Exploitation for gain	1
Inadequate housing	1
Unemployment	1
Decline of bulb business	1
Lost incorporation	1

Table 10 - Continued

Taxes too high for farmer	1
Bitter school rivalry	1
Over-privilege	1
Labor-capital conflict	1

The second question relating to social problems was:

"Did the seminary equip you to cope with these social problems?"

The responses to this question show that 7 of the 110 ministers said none, 65 said some, 19 said much, 9 said very much, and 10 did not answer. The responses with the percentage of ministers responding are given in Table 11.

Table 11

Seminary Training to Cope with Social Problems

<u>No Help</u>	<u>Some</u>	<u>Much</u>	<u>Very Much</u>	<u>No Answer</u>
7	65	19	9	10
6.3%	59.9%	17.2%	8.0%	9.0%

These evaluations seem to indicate that the seminaries are not doing so well at the task of training ministers to help solve the social problems of their communities.

The third question regarding social problems was:

"How many times have you preached 15 minutes on these social problems in the past year?"

A row of nine blank spaces was provided for recording the answers. These answers showed that 2 men had preached once, 5 men had preached twice, 12 men had preached three times, 13 had preached four times, 12 had preached five times, 7 had preached six times, 4 had preached seven times, 3 had preached eight times, 13 had preached nine times or more, and 29 men gave no answer. This is shown in Table 12.

Table 12

The Number of Times Oregon Ministers
Preached on Social Problems During the Past Year

Number of men	2	5	12	14	12	7	4	3	23	No Answer
Number of Sermons	1	2	3	4	5	6	7	8	9	29

The fact that 29 men or 26 per cent did not answer may indicate a difficulty with the question. When the question was constructed some designation of preaching time had to be specified in order that all who answered the question would have the same basis for a response. Some of the men interviewed who appeared very sensitive to, and interested in, social problems said that they

had not preached once on social problems during the past year. They said that they did not tackle social problems as such, but preached gospel truth and applied that truth to social conditions. This might mean that they dealt with social problems even though they did not preach as long as fifteen minutes at any one time on such problems.

Preaching is only one way to work toward the solution of social problems, and the other ways were called for in the fourth question on the minister's relation to social problems.

The fourth question asked:

"In what ways (in addition to preaching) do you work toward a solution of these social problems?"

The tabulated responses of the 110 Oregon ministers revealed a great variety of "ways" by which the ministers endeavor to make a contribution to the social order. There were 71 projects, activities, or techniques in the total list of ways of working. Some of these statements of activities are apparently nothing more than a verbalization of a traditional routine of compartmentalized religious practices or customs. But many of them were quite uniquely adapted to the situations and showed vigor, ingenuity, and understanding on the part of the pastors.

In as many cases as possible the interviewer observed the situation, properties, equipment, and

materials used in the projects of the social action program.

Fifteen men used counseling, and this way of working was the one most often used in the entire group.

All ways of working are presented in Table 13. They are arranged in a descending order of frequency of use.

Orientation of Seminary Program

There are indications that American church educators are beginning to realize that seminaries are over-urbanized. Comfort says concerning the constituency of his survey: "Many ministers found that the whole emphasis in the seminary training was toward the city church."

(9, vol. 5, p.4.)

This urban orientation of seminary education is further shown by the following statement of one respondent:

When I was in the seminary entirely too much time was devoted to prepare us for some city church. What we needed was the feeling and touch with the questions that confront the people in the rural areas. Had I not grown up on the farm, I should have been at a great handicap. (9, vol. 5, p.4.)

Table 13

Methods Used by Oregon Ministers
in Working Toward a Solution of Social Problems

<u>Method</u>	<u>Number of Ministers</u>
Counseling	15
Cooperation with community agencies	9
Luncheon club program	7
Parents and Teachers Association	6
Organized a community council	4
Pastoral calling	4
Scouting	4
Work with civic organizations	4
Ministerial association program	3
Migrant committee, Oregon Council of Churches	3
Social action committee in the church	3
Discussion groups	2
Encourage community organizations	2
Family guidance	2
Leadership classes	2
Labored with men on new church	2
Pastoral counseling	2
Red Cross cooperation	2
Sports	2
Special speakers monthly, e.g. coach, nurse, granger, sheriff	2
Temperance speakers in church	2
Teach concept of world community	2
Work with public schools	2
Efforts to gain legislation	1
Assist with social agency	1
Boys' club	1
Collect clothing and bedding for the burned out and needy	1
Couples' groups relate Bible to society	1
Chairman public affairs committee	1
Church night monthly	1
Clubs	1
Campfire Girls	1
Discussed comics and wire-tapping	1
Encourage cooperative action	1
Family night monthly	1
Family life institute (one week)	1
Furnish wholesome recreation	1
Forum conducting	1
Four-H	1

Table 13 - Continued

<u>Method</u>	<u>Number of Ministers</u>
Groups sponsored by the church	1
Give new people a sense of belonging	1
Helped coalition against liquor	1
Hold legislative seminars	1
Help with released time	1
High school Bible clubs	1
Hold public and private conferences	1
Helped with a community survey	1
Keeping a parolee from MacLaren School	1
Listening to establish understanding	1
Most problems we can do nothing about	1
Missionary education	1
Making social contacts	1
Set up youth club to counteract 'dive'	1
Church sponsors playground year round	1
Publish a calendar of community events	1
Pastor is assistant coach	1
Parish letters are circulated	1
Public addresses	1
Church provides recreation and significant work	1
Recreation is provided in nearby camp	1
Teaching	1
Work through Oregon Council of Churches	1
Work through new people	1
Writing letters	1
Work for world brotherhood	1
Work for understanding in group conflicts	1
Young life club meets in non-church homes	1
Youth groups (20-30) discuss social problems	1

In order to ascertain the judgment of the Oregon ministers as to the orientation of the seminaries they attended, a question involving the orientation of the seminary was asked. The question was stated in this manner:

"Check the characteristic below which describes best the orientation of the program of your seminary:

- "(1) Oriented toward the large urban church.
- "(2) Oriented toward the town and country church.
- "(3) General orientation with a balance between urban church and town and country church."

A check of the responses of the 110 Oregon town and country ministers showed that 20 reported an urban orientation, 3 a town and country orientation, 84 a general orientation with a balance between the urban church and the town and country church, and 3 made no answer.

This statement of orientation is shown in Table 14.

Table 14

Oregon Ministers' Statement on the
Orientation of Seminary Programs

	<u>Urban Orientation</u>	<u>Town-Country Orientation</u>	<u>Balanced Orientation</u>	<u>No Answer</u>
Number of Ministers	20	3	84	3
Percentage	18%	2.7%	76.3%	2.7%

The tabulation of these responses shows that a high percentage (76.3 per cent) of the seminaries attended by Oregon ministers had a general orientation with a balance between the urban church and the town and country church. It shows also that a very low percentage (2.7 per cent) of the seminaries had a town and country orientation. It seems inappropriate that out of 110 town and country

ministers only three of them had the privilege of being educated in a seminary with town and country orientation.

The lack of proper orientation is seen more clearly when a comparison is made between seminaries oriented toward the urban church (18 per cent) and those oriented toward the rural church (2.7 per cent). This orientation should be observed with the proportionate percentage of urban and rural population as a background. Of the total population in Oregon 53.9 per cent is urban, and 46.1 per cent is rural. (4, p.13.) The present orientation of the seminaries is as follows:

18 per cent are oriented toward 53.9 per cent of the population;

2.7 per cent are oriented toward 46.1 per cent of the population.

If the seminaries were to be reoriented so that the urban seminaries and the rural seminaries would have the same basis of orientation in proportion to population the percentage of seminaries with rural orientation would increase from 2.7 per cent to 17.1 per cent.

On the basis of these responses and comparisons we conclude that there is several times as much urban orientation as town and country orientation of the seminaries attended by these Oregon ministers.

SECTION IV: General Items Relating to the Education
of Prospective Town and Country Ministers

Nine questions in the interview guide were about matters that have a bearing on the education of town and country ministers, but do not necessarily belong to either of the foregoing three parts of the interview guide. Hence they are treated as a miscellaneous group of nine general items.

Rural Background for Minister's Wife

Since the wife of a Protestant minister usually plays an important role in the life and professional career of the minister her adjustment to town and country ways is involved in the minister's efficiency.

In order to ascertain the minister's evaluation of a rural background for the minister's wife the following question was asked:

"Indicate the value of a rural background (birth and rearing) for the town and country minister's wife by checking one of the blank spaces."

Blank spaces were arranged for recording the minister's evaluations in an ascending order of value as follows: No value (1)___ Some value (2)___, Great value (3)___, Very great value (4)___.

A rural background for the minister's wife was

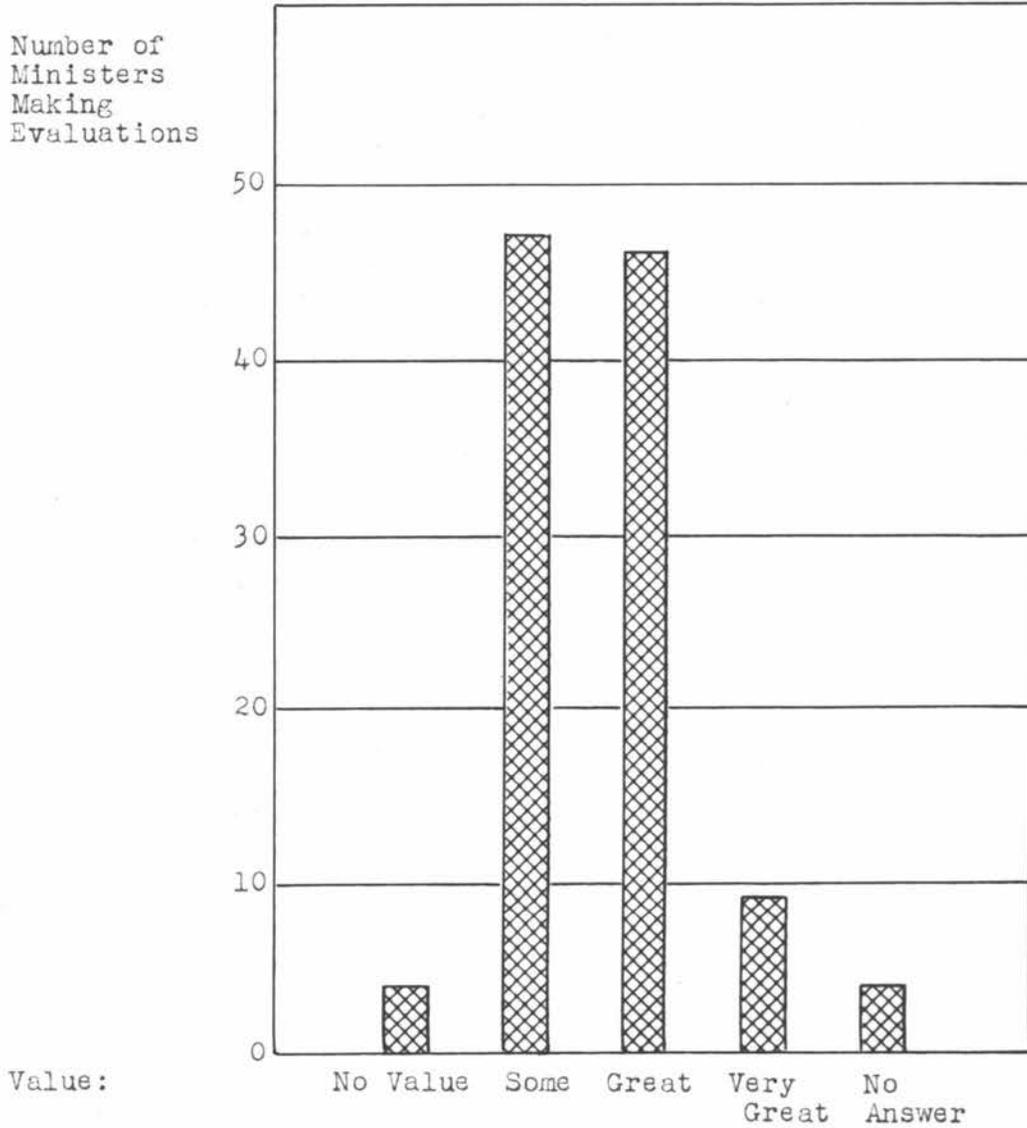
given a rather high evaluation by the 110 Oregon ministers. Only 4 men said it had no value, 47 said it had some value, 46 said it had great value, 9 said it had very great value, and 4 made no answer. These evaluations are given in summary form in Figure XIII.

The Content of Education

The content of theological education has been, and still is, a matter of controversy. The problem grows out of a historical development, and out of the conflict of two lines of philosophical thought. In American theological education the pattern of the curriculum was set up in colonial times. Thus the curriculum was determined before the rise of the social sciences. The social sciences in general, and psychology and sociology in particular, have something to contribute toward an understanding of the nature of man and his educational world.

In approaching the construction of a curriculum one philosophical school of thought gets its direction from the formalism of history during the past centuries, and places great emphasis on the classical languages. Associated with this emphasis is the belief that education is the cultivation of the mind, and that the study of the 'solid' subjects is most useful for mental cultivation, and that if one learns to reason in geometry,

FIGURE XIII

Oregon Ministers' Evaluations of A Rural Background
for the Minister's Wife

The 110 Oregon ministers' evaluations of a rural background for the minister's wife were: no value 4, some value 47, great value 46, very great value 9, no answer 4.

his rational behavior will carry over into the social and other areas of life.

Another school of thought approaches the consideration of curriculum construction with a contemporary and liberal point of view. This approach is claimed to be more practical, more pragmatic, and more utilitarian. Associated with this approach is a strong regard for the contribution that the social sciences have to make to education. It holds that the mind may be cultivated as much by thinking about a social problem as by thinking about an abstraction.

A decision to approach the task of curriculum construction from the historical or the contemporary point of view will have a considerable effect on the selection of the courses of study and on the methods of instruction.

In this present research an effort was put forth to learn what Oregon pastors thought the content of theological education should be. From his experience in college, in the seminary, and from his experience in churchmanship each pastor was asked to give his judgment as to what the content of theological education should be. The proposition was stated in this form:

"Should the content of the education of prospective town and country ministers be made mainly of:

Traditional and classical materials, or Practical and sociological materials."

Following this question a series of blank spaces was provided for recording the responses. Three responses were suggested: Traditional--Classical (1)___, Practical--Sociological (2)___ and a balance between the Traditional--Classical and the Practical--Sociological (3)___ . The total responses showed that 8 men thought it should be Traditional--Classical, 18 men thought it should be Practical--Sociological, 83 men thought it should be balanced between the first two possibilities, and one man gave no answer. These responses are given here in Table 15.

Table 15

The Content of Ministerial Education
Preferred by Oregon Ministers

<u>Traditional-- Classical</u>	<u>Practical-- Sociological</u>	<u>Balance of First and Second</u>	<u>No Answer</u>
8	18	83	1

The responses summarized in Table 15 show that 83 of the ministers, or three-fourths of them, preferred an educational content balanced between the "Traditional-Classical" and the "Practical-Sociological." Out of the 26 ministers not in agreement with the preference of the 83 who approve a balance, 18 ministers preferred a "Practical-Sociological" content, and 8 ministers preferred a "Traditional-Classical" content. Comparison of the 18

and the 8 is revealing. It shows that more than twice as many ministers prefer the "Practical-Sociological" as prefer the "Traditional-Classical" content. On the basis of these responses one would conclude that more than twice as many men in Oregon prefer a contemporary reconstruction of the curriculum, instead of continuing a curriculum that remains static and formal.

Cooperation with Colleges of Agriculture

Some church leaders have strongly advocated the study of rural sociology and agriculture as a part of the education of town and country ministers. This interest in such studies was expressed in the Joint Conference of Colleges of Agriculture and the Theological Seminaries. The seminaries agreed to accept certain specified courses taken at the Colleges of Agriculture for credit toward a theological degree.

Pioneer work in a further area of common service has been begun by the colleges of agriculture in Illinois and Iowa. They now offer special graduate work in residence on the college of agriculture campus for theological students in seminary courses. The work is given for credit which is acceptable to the theological seminary in which the student is a candidate for the Bachelor of Divinity Degree. (9, vol. 5, p.19.)

The Oregon ministers were asked to give their evaluation of this practice. The question was stated in this manner:

"Some seminaries have entered into a cooperative arrangement with a college of agriculture for the purpose of offering courses to prospective town and country ministers. Indicate your idea of the value of such cooperation by checking one of the blank spaces."

The tabulated answers showed that 4 men thought it had no value, 52 men thought it had some value, 38 men thought it had great value, 13 men thought it had very great value, and 3 men gave no answer. A summary of these responses is presented in Figure XIV.

A further question concerning the cooperation of seminaries and colleges of agriculture was:

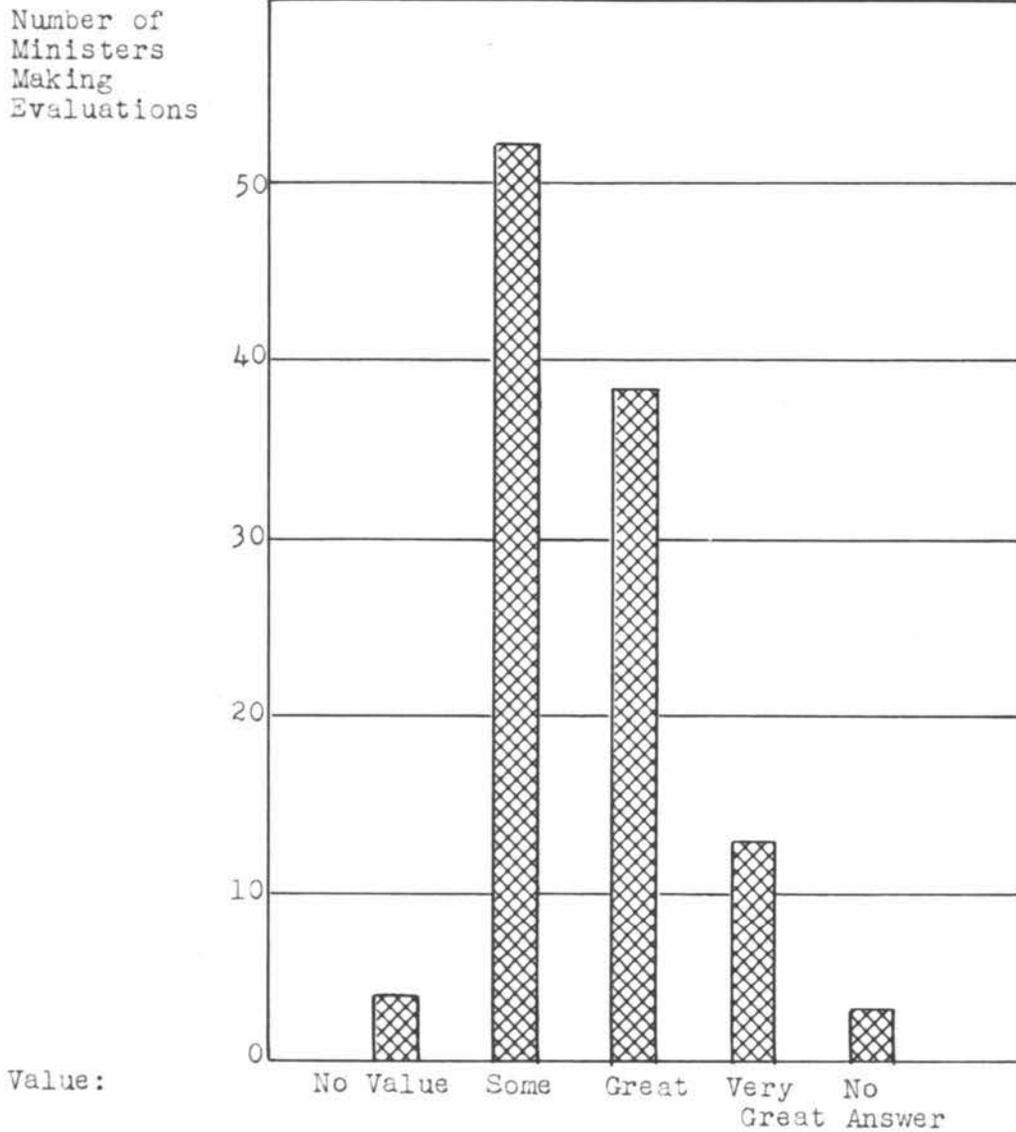
"What suggestions do you have for such cooperation?"

The ministers who were interviewed offered 29 suggestions. Some of them stated that they had not had enough experience to furnish a basis for constructive suggestions. The twenty-nine suggestions are listed here:

1. Summer work should be done at the college of agriculture.
2. The two institutions would need to be near each other.
3. Courses offered at the colleges of agriculture to ministerial student should give sociological understanding rather than technical understanding.
4. This cooperation would give mutual respect for other types of work.
5. The two institutions might exchange faculty personnel.
6. This cooperation would show the need for vocational guidance in the seminary.

FIGURE XIV

Oregon Ministers' Evaluations of Cooperation Between
the Theological Seminaries and College of Agriculture



The 110 Oregon ministers' evaluations of cooperation with colleges of agriculture were: no value 4, some value 52, great value 38, very great value 13, no answer 3.

7. This would give the seminarians a picture of the farmer and his problems. (Given twice.)
8. Courses after seminary might be desirable.
9. Do not allow students to lose missionary vision while engaged in agricultural training.
10. Take rural sociology in the agricultural college.
11. This would give a genuine orientation into farm life.
12. Nothing will take the place of an interest in people.
13. The plan could work through the denominational student associations.
14. Some courses on orientation to the life, customs, and needs of rural life would be of great value.
15. A vision of town and country possibilities is not given in most seminaries. This vision might be gained at the agricultural college.
16. The value of this cooperative arrangement depends on the teacher's understanding of spiritual needs.
17. There is a need for courses on soils.
18. The cooperative Town and Country Institute at Oregon State College is of great value.
19. We should support such cooperation.
20. This would make the student aware of the total situation.
21. A balance between rural and urban training should be sought with experts in each field presenting seminars.
22. By going through the agricultural college the students can avoid the romanticism of the rural life movement.
23. The value would be found, not so much in strictly agricultural courses, but in rural sociology and economics.

24. Provide scholarships for seminarians to attend colleges of agriculture.
25. An overbalanced program will result from such co-operation.
26. I do not favor it. There is not enough time for training in essentials, anyway.
27. It will give the seminarians an opportunity to go out and work in the fields.
28. Churches should underwrite the expenses of such courses.
29. Credits should be given for such courses as either electives or required courses.

Why Leave the Town and Country Church?

Church executives recognize two major problems in regard to the town and country church. One problem is to get efficient ministers into these churches, and the other problem is to keep them serving in this type of church after they have begun. Some leaders hold that the type of education that is given by most seminaries is so thoroughly orientated toward urban churches and urban conditions that it does not fit men to serve town and country churches with continuing satisfaction.

In order to see what could be learned from Oregon ministers about the causes of movement from town and country churches to urban churches the following question was presented to them:

"Is type of education a factor in ministers' changing from town and country work to city work?"

In answer to this question 44 or 40 per cent of the ministers said yes, 37 said no, 21 were undecided, and 8 made no answer. A rather large percentage believe that the education which men experience at the seminary is a factor in causing change from town and country churches to urban situations.

Many of the respondents stated that in their judgment the main factor is economic. Others thought that the cultural popularity of the city was an important cause of this change.

Table 16 gives the responses to this question.

Table 16

Type of Education As A Factor in
Ministerial Migration From Town and Country Areas

<u>Response:</u>	<u>Yes</u>	<u>No</u>	<u>Undecided</u>	<u>No Answer</u>
Number of Ministers:	44	37	21	8
Percentage:	40%	33.6%	19%	7%

Membership in Clubs and Agencies

In order to learn something about how ministers identify themselves with their community the matter of membership in clubs and agencies was brought up again.

There were two questions addressed to the interviewees.

The first question was:

"What Clubs and Agencies do you belong to now?"

The tabulated responses to this question showed that the 110 Oregon ministers were much better "joiners" while they were active as pastors than while they were attending the seminary. Table 17 shows the groups to which the ministers now belong, and the number belonging to each group.

Table 17

Community Clubs and Agencies
in which Oregon Ministers Now Hold Membership

<u>Club or Agency</u>	<u>Number Belonging</u>
Congress of Parents and Teachers	34
Scouting	15
Chamber of Commerce	15
Lions	11
Rotary	8
Kiwanis	8
Masons	8
Community Council	6
Grange	5
American Legion	4
Community Music	3
Community Welfare	2
Y.M.C.A.	2
Democratic Party	2
Toastmasters	2
Temperance	2
City Council	2
Civil Defense	2
Camp Fire	1
I.O.O.F.	1
Board of Education	1
4-H Club	1

Table 17 - Continued

<u>Club or Agency</u>	<u>Number Belonging</u>
Farm Bureau	1
Book Club	1
Swing and Circle Square Dance	1
Red Cross	1
Veterans of Foreign Wars	1
Juvenile Protection Committee	1
Izaak Walton League	1

The ministers hold 142 memberships in 29 groups at the present time compared to 34 memberships in 20 groups while they were seminarians.

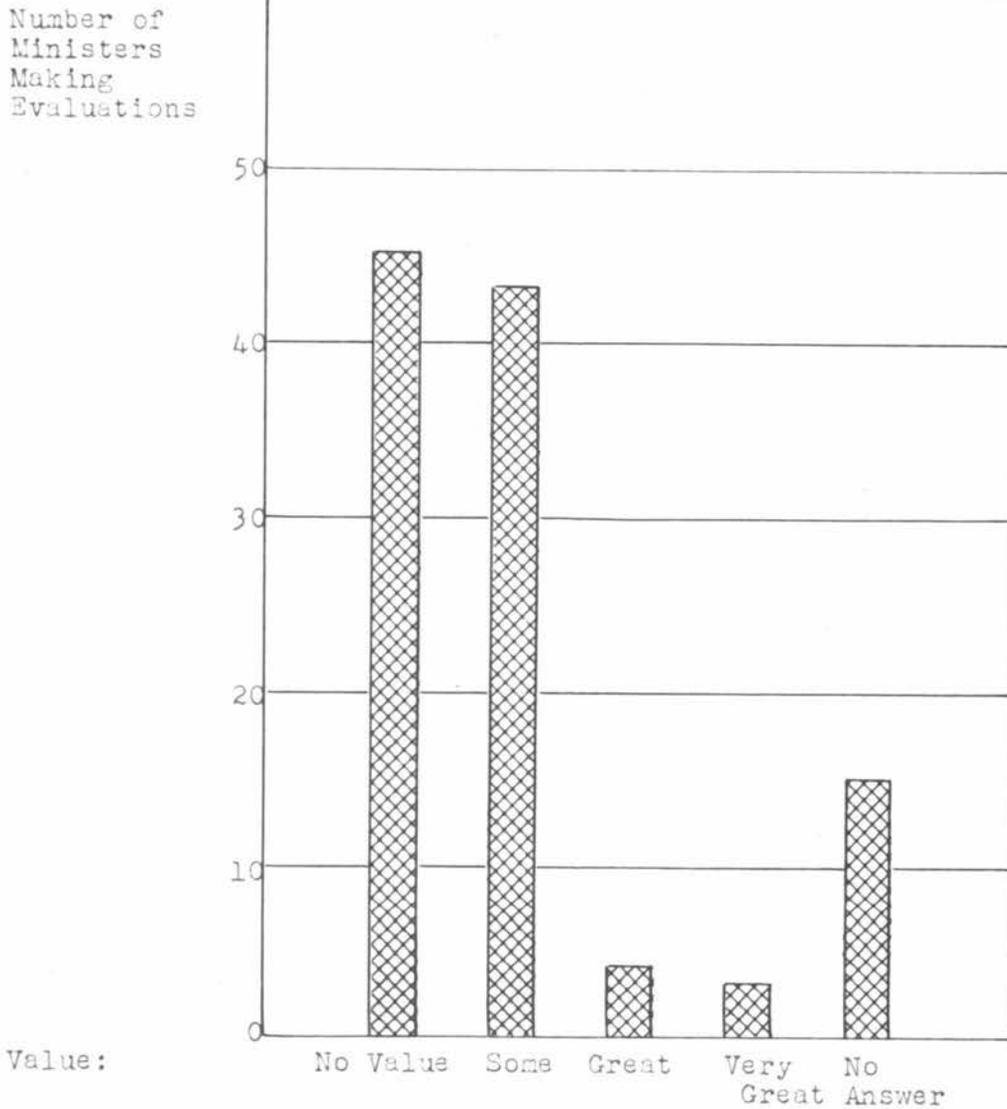
There is some evidence here that more opportunities for group memberships, more service activities, and more guidance should be provided at the seminary. A more normal social participation might help in social maturity and result in a more wholesome and balanced educational experience.

A second question having reference to the minister's part in community life was stated this way:

"Did the seminary prepare you to work with these clubs and agencies?"

The total answers indicate that 45 men got no help from the seminary, 43 men got some help, 4 men got much help, 3 men got very much help, and 15 men did not answer. These responses are seen more clearly when they are arranged in graphic manner in Figure XV.

FIGURE XV

Oregon Ministers' Evaluations of Seminary Training
for Working with Clubs and Agencies

The 110 Oregon ministers' evaluations of the seminary training for working with clubs and agencies were: no value 45, some help 43, much help 4, very much help 3, no answer 15.

The large figures represented by the first and second bars, and the low figures represented by the third and fourth bars seem to indicate a weakness in this area of the seminary program.

There seem to be two areas of weakness in the seminary program. One is in the realm of social education by participation, and the other is the lack of using and increasing life situations as learning experiences.

Specific Needs for Town and Country Ministers

There is general agreement among church leaders and educators that the town and country minister should have a knowledge of the people and the community where he ministers. As for the extent of that knowledge and the method of acquiring it, no general agreement has yet been reached.

Here is an extreme view in one direction expressed to the writer by one of the respondents in the study:

I have pastored in large cities, and have pastored in the country. In either situation souls are the same, needs are the same, and the approach is the same.

An extreme view in the other direction was expressed to Comfort in a questionnaire:

A rural minister should know how and what it means to get out in a field and plow, stack hay, and other activities of a farm and ranch. If he hasn't been reared on a farm, he should go to an agricultural college where they have a farm for practice training. Understanding the farm life and farm activities is one of the most essential parts of a rural minister's training. (9, vol. 5, p.9.)

Between these two extreme views there are many shades of thought. Responses concerning specific skills were obtained from the Oregon ministers by asking this question:

"What specific skills does the town and country minister need that are not needed by urban ministers?"

The responses showed that the ministers listed 27 different skills, and that some of them were mentioned repeatedly. One, mechanical skill, was mentioned by 22 different ministers. The list of skills suggested and the number of ministers suggesting each skill are given in Table 18.

Table 18

Specific Skills Needed by
Town and Country Ministers

Mechanical Skills	22
Training in Agriculture	14
Know problems of people	8
Appreciate problems of town and country as they differ from urban problems	6
Know the economy	6
Ability and willingness for manual labor	6
Skill in human relations	5
Broader range of ability	5
Know animal husbandry	5

Table 18 - Continued

Training in rural organizations	4
Patience with conservatism	4
Understand farm crops	4
Knowledge of rural sociology	4
Office work	2
Appreciation for those who toil with hands	2
Knowledge of town and country occupations	2
Skill in identification with whole community	2
Skill to manage 4-H Clubs	1
Ability to raise livestock	1
Knowledge of recreation	1
Skill to live on \$2,000 a year	1
Patience and understanding where all are kin, and everybody knows everybodys' business	1
Ability to serve a wider range of theological beliefs	1
Ability to operate with limited personnel	1
To use more the individual approach	1
Willingness to experience isolation and disadvantages	1
Ability to direct choirs	1

Ten of these skills were mentioned by only one minister. But it is fairly safe to assume that the body of sentiment among these ministers is that the town and country ministry is a specialized field, and as such requires a specialized education for its leaders.

The last question in the interview dealt with the question as to how specific skills could be acquired. It was presented as follows:

"By what educational means may these skills be acquired?"

The ministers gave forty different educational means by which these specific skills might be acquired.

One of these, 'courses of study,' was given by six different ministers.

The complete list of suggestions for educational procedures for the acquisition of these skills is given in Table 19, with the number of ministers who suggested each procedure.

Table 19

Educational Means for Acquiring Special Skills
Needed by Town and Country Ministers

<u>Procedure</u>	<u>Times Suggested</u>
Courses of study	6
College of agriculture	5
Courses in agriculture and related subjects	3
Summer field work	3
Field work	2
Learn on the spot in the parish	2
Learn to study at home	2
Practical experience in the field	2
Acquire them in the grade school	1
Actual and practical experience	1
Agriculture teacher and I have a cow, rabbits, garden and flowers	1
By learning to analyze actual community situations	1
By general education which places the minimum of emphasis upon the differences between rural and city people	1
Courses on rapport with town and country people	1
District conventions	1
From county agent and 4-H	1
Get them before college age	1
Get the practical side by practical training	1
Give field work more guidance and balance	1
Get them from a U.S.D.A. yearbook	1
Have practical courses on vocations	1
I won esteem by working on the building	1
Learn them from farmers	1

Table 19 - Continued

<u>Procedure</u>	<u>Times Suggested</u>
Learn them early in life	1
Give more time to supervised field work	1
More adequate screening of prospects	1
Manual training	1
Offer a course on administration in the small church	1
Practical work would make the seminary much more satisfying	1
Rural life conferences	1
Rural Sociology courses in college and seminary	1
Special courses in summer	1
These skills are not taught formally	1
Attend town and country school at Corvallis	1
Visitors. The C.I.O. came to our seminary and gave us a new start	1
Work	1
Work camps in the summer	1
Work with a type of people before ministering to them	1
Work in logs in a logging community	1
Vocational education	1

In what way does this array of needed skills, and means of acquiring these skills, give indications of educational needs? If it is assumed that most of the skills that were suggested by the ministers are real needs, we have here a suggestion for a general direction in which theological education might move. We have here also some specific items which might well be included, and we also have indications that some course areas are over-emphasized and other more vital areas get too little, or no attention. There will be further discussion of this in Chapter IV.

CHAPTER IV

CONCLUSIONS AND RECOMMENDATIONS

The major consideration in Chapter III was to produce a general analysis of the total responses of the 110 town and country ministers of Oregon. This was done by summarizing the tabulated responses to each of the 35 questions of the interview. The responses to each question were taken in order, discussed at length, and usually arranged in a graphic form to facilitate interpretation. As each set of responses was analyzed, the report which followed the analysis was, more or less, a conclusion or an answer to that question.

Now we have come to the task of interpreting the most significant of the findings. This brings us to the end of the research, i.e., the conclusions and the recommendations that stem from the findings. The important questions now are: What do the findings say? And what do the findings mean?

Whatever assumptions are made and whatever conclusions may be reached, they are set forth with a realization that the operation is not as objective as when one is dealing with physical objects that can be weighed by the pound or measured by the inch. The reason we must be content here to deal with evaluations which

are somewhat, or largely, subjective is that such evaluations are the most useful materials at present available. And secondly, their use is justified on the ground that the institutions of religion and the institutions of education proceed daily in the operation of their normal functions largely on the basis of evaluations.

The findings of this study present for our consideration nine conclusions that stand out as being of value in the future education of ministers. The nine conclusions are listed here and explained.

1. Specialization in the enlistment of candidates for the ministry is approved by the Oregon ministers.³

The enlistment of candidates for the town and country ministry who have a background favorable to such a ministry and who have specialized characteristics suitable to this type of situation is approved by the Oregon ministers.

That this is the considered judgment of the ministers is seen by the fact that only 2 out of 110

³ For a recent and significant development in enlistment see a report of the American Association of Theological Schools Fund, Inc., Robert Rankin, Strengthening the Ministry, Christian Century, April 27, 1955, Vol. LXXII, No. 17, pp.496-498.

regarded a rural background as having no value. Over half of the ministers hold that a rural background has great value, and 16 hold it to be of very great value.

Some churchmen have questioned whether recruits are able to know at or near the beginning of their college experience the kind of ministry that they should choose.

Hartshorne and Froyd show that the median age for deciding on the ministry in their group was 19.4 years of age. (21, p.130.) If this were relatively true for all groups it would be possible for recruits to consider town and country work as a specialized form of the ministry while they are considering the ministry as a whole. Winfield describes a plan used in high schools and colleges to arouse conviction on the subject of the ministry and to secure commitment to the ministry. (45, p.79.) Recruiting this way at this early age would make possible the thoughtful consideration of the claims of town and country areas.

Further indication that special recruiting for town and country service is approved, is the minister's evaluation of a life commitment to town and country work. Only 9 thought life commitment to town and country work had no value, while 101 regarded it as having value.

Oregon ministers seem to hold that the rural ministry deserves to be considered as an opportunity that

calls for life-long service rather than as a testing ground where young men are tried before they are called to churches in urban centers.

2. The prestige of the classical pattern in theological education seems to be waning.

Evidence in support of this conclusion is found in the responses to questions on most helpful and least helpful courses (Numbers 4, 5, 13, and 14 in Appendix A), and the question on 'content of education' (Number 25 in Appendix A).

In the responses to question 4, where the respondent was asked to list four undergraduate courses that were most helpful, the four highest were: Sociology, Psychology, History, and English--all of which are Social Science courses.

In response to question 5, which called for four undergraduate courses that were least helpful, the four courses which were mentioned most often were: Mathematics, Ancient Languages, Modern Languages, and Philosophy--all classical or semi-classical courses.

In question 13 which relates to the most helpful courses a high rating was given by the Oregon ministers to Bible and to other essentially fundamental curriculum materials. These are likely to be considered important

by churchmen who lean toward either the classical or the contemporary emphasis.

In question 14 which relates to least helpful courses ancient languages were given by the respondents more than three times as often as any other course.

There is some lack of consistency in the responses to questions 13 and 14. But this evaluation of languages is some evidence that the prestige of the classical emphasis is waning.

In response to a direct question (Number 25) as to whether the content should be "Traditional-Classical" or "Practical-Sociological," the latter item was given more than twice as frequently as the former. The number of responses to both of these items was small, and no great weight is claimed for them, but they are another straw that indicates the direction of the wind.

The conclusion given here is supported by the researches of Comfort (9, vol. 5, pp.13-15) and Brown. (6, p.126.)

3. The functional approach to theological education is apparently becoming a trend in the education of ministers in graduate seminaries.

In response to questions on the student pastorate, field work, summer service, and a year of internship, a leaning

toward a functional approach is evident. Only 2 ministers held a student pastorate to be of no value, while 105 considered it as having value. Only 5 ministers placed no value upon the internship while 101 regarded it as valuable. There was a similar response to questions on field work and summer field service. Brown (6, p.124) substantiates this conclusion. Hartshorne and Froyd (21, p.46) compare the two viewpoints in two columns:

<u>A</u> <u>Functional</u>	<u>B</u> <u>Traditional</u>
Proceeds on the basis of discovered needs	Assumption that needs are known
Adjustment of procedure to needs	Routine tasks
Minister is a leader	Minister is a messenger
People must act	People are acted upon
Present life must be reconstructed	Present life is relatively unimportant
Focuses on the needs of people and of the community	Focuses on the church and its members or possible members

The responses of the Oregon ministers in the present study tend to be in line with the items of the first column.

Niebuhr says the problem of training through "clinical study," "field work," and "internship," and similar means by which men may be prepared to exercise

the functions of the ministry by doing them under supervision, is one of the most discussed problems in theological education today. "This interest is closely connected with the functional conception of education and the functional analysis of the minister's work which have been widely used in recent studies of theological education." (33, bulletin 2, p.1.)

4. The town and country ministry seems to be regarded as a specialized field of ministerial service and therefore demands an educational program which meets the needs of this particular field.

The ministers of Oregon listed 27 different skills which they thought were needed by town and country ministers and not needed by urban ministers. Training in agriculture was mentioned by 14 ministers. The emphasis on specialization was discussed by Comfort on page 20 of this study. He also quotes what Warren Hugh Wilson said about specialization in 1914:

We believe that the time is near at hand when a new provision of professional training for the minister in service will be made. It will be in specialized courses for ministers in different fields. (9, vol. 5, p.2.)

In harmony with our findings is the statement of the National Convocation on Town and Country Church that in the education of rural ministers there is need of specialization. (9, vol. 5, p.17.)

5. There is evidence of a need for a larger number of social learning experiences and greater variety of social opportunities at the seminary level.

When the writer asked the ministers about "extracurricular activities" they often hesitated and looked surprised. They explained that the three seminary years were years of work and study and little else. The two activities engaged in most often were choral work and "practical work" both of which are much like the regular seminary work. Twenty-nine of the 110 ministers had no extracurricular activity while they were in the seminary.

When the men were asked what activities should be added to the seminary program, 76 men suggested 29 activities to be added to the present offerings.

Only 30 per cent of these men belonged to a community club or agency while they were attending the seminary.

These facts suggest a dearth of vital social situations which offer valuable educational experiences to the seminary student.

6. Seminaries are largely oriented toward the needs of urban churches and this seems to cause a corresponding neglect of town and country educational needs.

When the Oregon ministers faced the question of the

orientation of the seminaries which they had attended, 84 men said there was a general orientation with a balance between the urban church and the town and country church; 20 men said there was an orientation toward the large urban church; while only 3 men said there was an orientation toward the town and country church.

These responses indicate that about six times as many seminaries are oriented toward the urban church as are oriented toward the town and country church. This agrees substantially with the conclusion of Comfort.

(9, vol. 6, p.1.)

Our findings agree with Davis when he says:

The organized Protestant churches are training ministers to preach in cities only, as there is little professional acquaintance of ministers with the problems of rural people.
(12, p.1.)

7. The educational program of the theological seminary has not progressed and developed as rapidly as the social order has advanced.

Historically the seminary pattern was set up early in the colonial period of America. This was before the industrial revolution, and what is probably more important it was before the social sciences were extended and developed. Research and discovery in psychology, sociology, anthropology, and other disciplines have added

greatly to the breadth of man's interests, and to a deeper understanding of his own nature and educational needs.

While enumerating some of the distinct advances that seminaries have made Comfort says also that, "More than half of the seminaries were founded and their curricula established prior to the Civil War. - - - Until shortly before the beginning of the twentieth century the method of theological education in this country varied little." (9, vol. 1, p.4.)

This need for change and advancement was intimated by the expressed needs of Oregon ministers. The need expressed by the respondents for more extracurricular offerings, the fact that only 50 out of 110 said that the seminary prepared them for working with clubs and agencies, the fact that 103 out of 110 saw value in a co-operative arrangement with colleges of agriculture, and the alertness of the ministers to the social problems of their communities indicate that the need for help in this direction is greater than the capacity of the present seminary program to meet that need.

8. The type of education that one has experienced seems to be a factor in the migration of ministers from town and country churches to churches that are situated in an urban environment.

If in the development of attitudes the seminary fails to develop the appropriate attitudes, or fails to develop them sufficiently for satisfactory adjustment to the town and country situations, the minister in such a situation is restless. Many ministers leave the town and country and move to the city. There were 44 respondents among the Oregon ministers who held that type of education was a factor in this migration, while 37 held that it was not. It seems safe to assume that men will tend to move to the type of place for which they are educated. Comfort (9, vol. 5, pp.12, 22) and May are in general agreement with this conclusion.

9. A reconsideration of the concept and scope of the ministry is now in progress.

There appears to be a leaning of Oregon ministers toward conceiving of the scope of the ministry in its relationship to a dynamic and revolutionary society. The ancient functions of religion must still be carried on, but they must be administered in a contemporary social setting. Today's prophet needs to conduct the ritual of worship, but this ministration will be in overtones that are understandable to persons who live in "one world" with all the human relations and tensions present in that changing world.

A total of 71 out of the 110 respondents said that the seminary had failed to train them to minister to "all areas of life such as spiritual, physical, social, educational, economic, and domestic."

It is consistent for a minister to study agronomy, animal husbandry, agricultural economics, and forestry in order to become a more efficient minister, according to the responses of Oregon ministers. Smathers expresses this trend when he speaks on a ministry to the whole of life. He says:

Our task as Christians, if we are true to the heart of our faith, is to strive to bring all men and all areas of life into subjection to Christ. (39, p.2.)

Niebuhr is in harmony with our conclusion when he says:

There is no more difficult problem in the whole realm of theological education than this one: how to relate "secular" studies to theological studies. (33, bulletin 2, p.10.)

Many of the leaders of the church who have responsibility for the education of ministers are advocating a re-definition of what is "sacred" and what is "secular."

A total ministry to the total life seems to express a trend in educational preference and in re-thinking the concept and scope of the ministry.

SUMMARY

The results of the present study therefore may be summarized as follows:

1. Specialization in the enlistment of candidates for the ministry is approved by the Oregon ministers.

2. The prestige of the classical pattern in theological education seems to be waning.

3. The functional approach to theological education is apparently becoming a trend in the education of ministers in graduate seminaries.

4. The town and country ministry seems to be regarded as a specialized field of ministerial service and therefore demands an educational program which meets the needs of this particular field.

5. There is evidence of a need for a greater number of social learning experiences and greater variety of social opportunities at the seminary level.

6. Seminaries are largely oriented toward the needs of urban churches and this seems to cause a corresponding neglect of town and country educational needs.

7. The educational program of the theological seminary has not progressed and developed as rapidly as the social order has advanced.

8. The type of education that one has experienced seems to be a factor in the migration of ministers from town and country churches to churches that are situated in an urban environment.

9. A reconsideration of the concept and scope of the ministry is now in progress.

RECOMMENDATIONS FOR FURTHER RESEARCH

Location of Seminaries

The distance between where Oregon ministers work and the places where they were educated appears excessive. An analysis of this situation raises the question of the most efficient location and distribution of seminaries. In view of the movement of population westward and especially the growth of population in Oregon, should cooperative planning for the location of seminaries be undertaken? Is research needed to determine whether there is a demand for a strong general seminary in Oregon or the Northwest for the education of ministers for all Protestant groups?

The distance from Portland to the seminaries attended by Oregon ministers is some evidence for assuming the need for such research. Table 20 gives in column one the distance, in intervals of 500 miles. Column three gives the number of ministers who attended a seminary as far

away from Portland as the miles indicated by the mid-points.

Table 20

Distance from Portland to the Seminaries
Attended by Oregon Ministers

<u>Miles of distance from Portland</u>	<u>Mid-point of mileage interval</u>	<u>Number of Ministers</u>
1- 500	250	16
500-1,000	750	17
1,000-1,500	1,250	7
1,500-2,000	1,750	4
2,000-2,500	2,250	40
2,500-3,000	2,750	9
3,000-3,500	3,250	17

Sixteen men attended a seminary which was an average of 250 miles from Portland. This is shown by the first line of figures in Table 20. Seventeen men attended a seminary which was an average of 3,250 miles from Portland. This is shown by the last line of the table. The average distance traveled by Oregon ministers from seminary to Portland was 1,757 miles.

A careful study of the need of a seminary in the Northwest is a suggested research project that might be a service to all of the churches in the area.

Cooperation in Education

Further research is needed into ways by which various denominations may cooperate in the education of ministers. Cooperation in theological education has progressed more rapidly on mission fields than it has in the homeland. More cooperation at home and abroad seems desirable.

Comfort, Brown, May, and Niebuhr conclude that the education of ministers is a cooperative task toward which the layman, the minister, the local church, the denominations, and educational institutions should make a genuine contribution.

They assume that the cooperation of all denominations would make ministerial education more wholesome socially, more efficient educationally, and more sound economically.

This is needed cooperation and should proceed on the basis of knowledge, much of which is dependent upon research by the combined leadership of many denominations.

Enlisting Recruits

A third area in which research is needed is the matter of enlisting men for ministerial education and service. Many churchmen are apprehensive over the

realization that not enough young men of outstanding ability are entering the ministry. The motives that lead men toward the ministry, the qualifications for the professional leadership of churches and communities, and the rewards of such service need to be more clearly understood.

Pressure in the enlistment of men by competing seminaries that are in a struggle for survival is not to be encouraged. Likewise denominational rivalry is a base motive that should not be encouraged.

How to secure for the ministry an increasing number of mature personalities with superior ability is a challenge to all who engage in educational research and have a humanitarian concern for the future.

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A P P E N D I X

APPENDIX A

THE EDUCATION AND THE EDUCATIONAL NEEDS OF TOWN AND COUNTRY
MINISTERS INTERVIEW GUIDE

Name _____ Address _____
 Church _____ Population _____
 Degree _____ Institution _____ Date _____
 Degree _____ Institution _____ Date _____
 How long at present location? _____ No _____

From your experience in college, in the theological seminary, and in the pastoral work of town and country churches please answer the following questions.

I. THE ENLISTMENT OF PROSPECTIVE TOWN AND COUNTRY MINISTERS.

1. Indicate the value of a rural background (birth and rearing) for persons enlisted by the seminaries for training as prospective town and country ministers.

No value(1) _____ Some value(2) _____ Great value(3) _____
 Very great value(4) _____

2. Indicate the value of a life commitment to rural work by persons enlisted by the seminaries for training as prospective town and country ministers.

No value(1) _____ Some value(2) _____ Great value(3) _____
 Very great value(4) _____

II. COLLEGE EDUCATION FOR PROSPECTIVE TOWN AND COUNTRY MINISTERS.

3. Here are three suggested plans for four years of college education for prospective town and country ministers. Rate these three plans in order of preference by placing in the squares:
 the figure "1" for your first choice,
 the figure "2" for your second choice,
 the figure "3" for your third choice.

(1) Regular Liberal Arts, 4 years (Bachelor's degree)

(2) Agricultural Course, 4 years (Bachelor's degree)

(3) : Liberal Arts, 2 years, Agriculture 2 years (Bachelor's degree)

4. List in order of value four undergraduate courses which you have taken that have helped you most in your town and country work.

(1) _____ (2) _____ (3) _____ (4) _____

5. List in order of least value in town and country work, four undergraduate courses which you have taken.

(1) _____ (2) _____ (3) _____ (4) _____

6. Indicate the value of rural field work during the college years by checking one of the blank spaces. (Field work is performing ministerial functions in a parish.)

No value(1) _____ Some value(2) _____ Great value
(3) _____ Very great value(4) _____

7. Indicate the value of summer field service during the college years by checking one of the blank spaces. (Summer field service may include: ministerial functions, social work, and manual labor.)

No value(1) _____ Some Value(2) _____ Great value
(3) _____ Very great value(4) _____

III. SEMINARY EDUCATION FOR THE PROSPECTIVE TOWN AND COUNTRY MINISTERS.

8. Here are four suggested propositions concerning the three year seminary program. Rate these four plans in order of preference by placing in the square:

the figure "1" for your first choice,
the figure "2" for your second choice,
the figure "3" for your third choice,
the figure "4" for your fourth choice.

- (1) : Seminaries should offer general standard seminary training for all ministers, and offer no special training for town and country ministers.

16. What "Extra-curricular" activities useful in town and country work should be added to the seminary program? _____

17. What community clubs or agencies did you belong to while attending the seminary? _____

18. Did your seminary training prepare you to minister to needs in all areas of life: such as spiritual, physical, social, educational, economic, domestic, or did it deal mostly with spiritual and ecclesiastical?
All areas(1)_____ Spiritual-Ecclesiastical(2)____
Undecided(3)_____
19. Did your seminary training help you to develop attitudes which served to identify you with town and country life? Answer by checking one blank space for each attitude listed.
- a. Attitude of respect for the country as the source of food and natural resources.
Seminary helped:
None(1)___ Some(2)___ Much(3)___ Very much(4)___
- b. Attitude of appreciation for rural wholesomeness, neighborliness, democracy.
Seminary helped:
None(1)___ some(2)___ Much(3)___ Very much(4)___
- c. Attitude of wonder at the beauty of nature: seasons, scenery, plants, animals. Seminary helped:
None(1)___ Some(2)___ Much(3)___ Very much(4)___
- d. Attitude of concern for rural people (the seed-bed of society). Seminary helped:
None(1)___ Some(2)___ Much(3)___ Very much(4)___
20. Indicate the value of rural field work during the seminary years by checking one of the blank spaces. (Field work is performing ministerial functions in a parish.)
No value(1)___ Some value(2)___ Great value(3)___
Very great value(4)___

21. Indicate the value of summer field service during seminary years by checking one of the blank spaces. (Summer field service may include: ministerial functions, social work, and manual labor.)
 No value(1)___ Some value(2)___ Great value
 (3)___ Very great value(4)___
22. What are the most important social problems of your community? _____

23. Did the seminary equip you to cope with these social problems?
 None(1)___ Some(2)___ Much(3)___ Very much(4)___
24. How many times have you preached on these social problems in the past year?
 One___ Two___ Three___ Four___ Five___ Six___ Seven___
 Eight___ Nine or more___
25. In what ways (in addition to preaching) do you work toward a solution of these social problems?

26. Check the characteristics below which describes best the orientation of the program of your seminary:
 (1)___ Oriented toward the large urban church.
 (2)___ Oriented toward the town and country church.
 (3)___ General orientation with a balance between urban church and town and country church.

IV. GENERAL ITEMS RELATING TO THE EDUCATION OF PROSPECTIVE TOWN AND COUNTRY MINISTERS.

27. Indicate the value of a rural background (birth and rearing) for the town and country minister's wife by checking one of the blank spaces.
 No value(1)___ Some value(2)___ Great value(3)___
 Very great value(4)___
28. Should the content of the education of prospective town and country ministers be made up mainly of:
 Traditional and classical materials, or
 Practical and sociological materials.
 Traditional-Classical(1)___ Practical-Sociological
 (2)___ Undecided(3)___

29. Some seminaries have entered into a cooperative arrangement with a college of agriculture for the purpose of offering courses to prospective town and country ministers. Indicate your idea of the value of such cooperation by checking one of the blank spaces.
 No value(1)___ Some value(2)___ Great value
 (3)___ Very great value(4)___
30. What suggestions do you have for such cooperation?

31. Is type of education a factor in ministers changing from town and country work to city work? Yes(1)___ No(2)___ Undecided(3)___
32. What community clubs or agencies do you belong to now?

33. Did the seminary prepare you to work with these clubs and agencies?
 None(1)___ Some(2)___ Much(3)___ Very much(4)___
34. What specific skills does town and country minister need that are not needed by urban ministers?

35. By what educational means may these skills be acquired?

