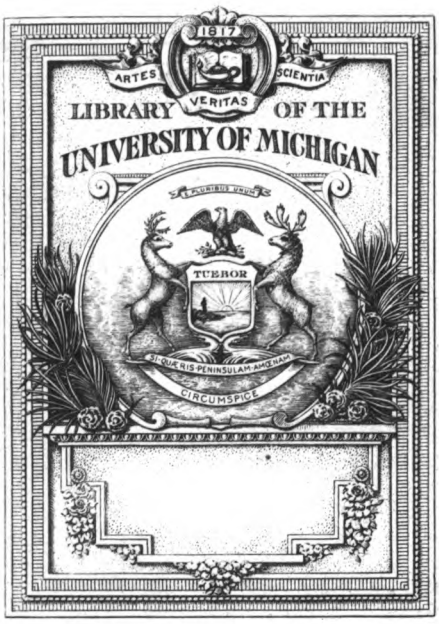

The Institute of Social and Religious Research, which is responsible for this publication, was organized in January, 1921, as an independent agency to apply scientific method to the study of socio-religious phenomena.

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

THE EDUCATION OF AMERICAN MINISTERS

VOLUME I

Ministerial Education In America

Summary and Interpretation

By

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NEW YORK
INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH

FOREWORD

The study that follows has been made under the joint auspices of the Conference of Theological Seminaries in the United States and Canada and the Institute of Social and Religious Research, under an agreement entered into on May 21, 1929. A brief account of the circumstances that led to this agreement will explain the nature of the study, the conditions under which it has been carried on, and the purposes which those who have sponsored it hope to accomplish.

The Conference of Theological Seminaries is an organization consisting of a representative group of the theological seminaries of the United States and Canada which brings together for biennial conferences such members of the coöperating institutions as may care to attend. It owes its inception to an invitation extended by President Lowell, of Harvard University, to the representatives of a number of the leading theological institutions of the United States and Canada to meet at Harvard in 1918 for an informal discussion of the problems facing those responsible for the education of the ministry in the post-war period. At this meeting it was decided to form a Conference, membership in which should be open to all the institutions of recognized standing which desired to join and were approved by the Conference. Sixty-four institutions, of widely differing antecedents and traditions, in all parts of the United States and of Canada are now members.

During the first few years of its existence the Conference confined its discussions to matters of general interest to its members without attempting any common action, but at its biennial meeting at Evanston, Illinois, in June, 1924, it appointed a Committee of Coöperative Research with instructions to suggest a subject, or subjects, which might profitably engage the attention of the Conference for the next three or four years. This Committee, which was composed of representative theological teachers from various sections of the country, recommended to the Continuation Committee of the Conference that a study of Protestant ministerial education should be undertaken by the Conference provided a sufficient number of seminaries were interested in coöperating.[1] At its meeting on December 31, 1925, the Continuation Committee approved this recommendation and appointed a subcommittee of five to draft a plan for such a study and to open negotiations with the Institute of

[1] The word "Protestant" is used in this study in its most general sense, to designate the Christian denominations which do not belong to the Orthodox and Roman Catholic communions.

Social and Religious Research with a view to enlisting its coöperation and securing its financial support in the prosecution of the study.

Meanwhile Dr. Robert L. Kelly had completed a study of theological education, which was published in 1924 in a volume entitled *Theological Education in America.* This volume, which was issued under the auspices of the Institute of Social and Religious Research, assembled much valuable information concerning the present state of theological education and called attention to a number of important problems which needed more intensive study. Especially useful was the detailed information given concerning programs of study in a number of representative seminaries and the bird's-eye view of the state of theological education as a whole made possible by a series of brief statements giving the salient facts concerning one hundred out of the 140 seminaries included in the study.

The interest awakened by this study was in part responsible for the desire of the seminaries represented in the Conference for a new study which, initiated and conducted by the seminaries themselves, should carry on the work where Dr. Kelly left off and contribute to the solution of some of the problems to which he had called attention.[8]

The plan for the present study was prepared by a committee of three, consisting of the late Dr. Robert J. Leonard, of Teachers College; Dr. Arthur E. Holt, of Chicago Theological Seminary, and Professor William Adams Brown, of Union Theological Seminary.

After full discussion, on January 14, 1929, the directors of the Institute approved this plan, appropriated the necessary sum for financing it, and requested the Conference of Theological Seminaries to nominate a director.

On May 16, 1929, the Conference placed before the Executive Committee of the Institute the name of Dr. Mark A. May, Professor of Educational Psychology at Yale University, as Director, with Dr. William Adams Brown, of Union Theological Seminary, as Theological Consultant. They also nominated a small group of persons in the United States and Canada to serve as advisors in the fields both of theology and of general education. These advisors were as follows:

Educational Advisors: W. E. Wickenden, Chairman, President of the Case School of Applied Science; Frederick J. Kelly, President of the Uni-

[8] Dr. Kelly, to be sure, had the advantage, during the course of his work, of the counsel and criticism of a representative committee, of which the late Bishop Brent was chairman, and the findings of his study were submitted before publication to selected groups of seminary representatives. But the seminaries did not initiate the plan or determine the choice of these representatives. It was felt by the Conference that it would greatly contribute to the effectiveness of the proposed new study, and increase the probability that its recommendations would be followed, if from the first the seminaries concerned could have a share in the making of the plan and could be jointly responsible with the Institute for carrying it to completion. It is a mark of the wisdom of the Institute that its directors recognized the value of such association and coöperated in the formation of a plan that made it possible.

versity of Idaho; Floyd W. Reeves, Professor of Education in the University of Chicago.

Theological Advisors: Wm. Adams Brown, Chairman, Research Professor in Applied Christianity, Union Theological Seminary, New York; Shailer Mathews, Dean of the Divinity School of the University of Chicago; D. L. Ritchie, Dean of the United Theological College, Montreal; Rt. Rev. C. A. Seager, Bishop of Ontario; L. A. Weigle, Dean of the Yale Divinity School; Howard P. Whidden, Chancellor of McMaster University, Toronto.

The appointment of Dr. May, of Dr. Brown, and of the theological and educational advisors was approved by the Executive Committee of the Institute at its meeting on May 21, 1929, and the study was formally launched on June 1, 1929.

It was understood from the start, that while both Institute and Conference would assist the Director and the Consultant in every way possible, the responsibility both as to findings and as to interpretation was to be wholly theirs, Dr. May assuming full responsibility for the factual study, Dr. Brown for such interpretation of the facts found as required technical theological knowledge.

The relation of the Conference to the study was further defined in a resolution adopted July, 1932, in which the Conference states that the report as here presented "is not a report of the Conference of Theological Seminaries, but of the staff appointed by the Institute of Social and Religious Research and approved by the Committee of the Conference."

All of the fifty-nine seminaries that composed the Conference when the study was undertaken coöperated in one way or another. Forty-nine of them, however, were included in what we called our Master List of sixty-six seminaries, which was chosen to be representative of all seminaries in the United States and Canada. This list is given in Volume IV, Appendix A, Schedule B.

The final plan as worked out by the Director and the Theological Consultant, and approved by the Institute and the Executive Committee of the Conference, while departing at various points from the draft first proposed, preserves its essential feature, which is the inclusion in a single research project of a study of the work for which ministers must be trained and of the institutions in which they receive their training.

It had been hoped to include in the study a brief account of the chief types of ministerial education in Great Britain and on the Continent, as well as of the methods followed in institutions of the Roman Catholic Church, but limitations of time and space have made this impossible.

It had been originally planned to issue the report in three consecutive volumes, the first two presenting in detail the data assembled by the study, while the work of interpretation was reserved for the third and concluding

volume. For the reader's convenience, however, it has seemed wise to reverse this order and to present the conclusions reached in the first volume, leaving the fuller discussion of method and data for subsequent volumes. Owing to the complicated nature of the material contained in the voluminous appendices, it was decided to reproduce these by the offset process and bind them together in a separate volume—Volume IV.

In the present volume, accordingly, the results of the study as a whole are presented in comprehensive form. After an introduction, in which the present state of ministerial education is described and the chief problems that it presents are analyzed, a brief account is given of the work which the Protestant ministry is doing, the conditions under which that work must be done, and the problems which it presents. Some account is then given of the institutions that are training ministers, of the personnel engaged in ministerial education, and of the way they are dealing with their educational problems. A final section brings together in the form of recommendations and suggestions the conclusions to which the study seems to point. Frequent references will be found to the other two volumes, and direct quotations from them are so marked.

The later volumes present in fuller detail the data on which the study is based. The first of these deals with the work of the ministry, analyzing the factors which affect it, both as they are determined by the action of the denominations and by wider social conditions, and attempting to estimate the extent to which they contribute either to success or failure. In particular, it attempts to appraise the effect of the education which the present ministry has received as evidenced in their professional performance, and in the light of all the facts it raises the question how far and under what conditions the churches can support a well-trained ministry.

The concluding volume (III) presents more detailed data concerning the institutions which are engaged in ministerial education. It gives an account of the way the more important theological seminaries conceive their task; of the personnel engaged in ministerial education, whether as directors, as teachers, or as students; and of the kind of education the seminaries are giving.

While the three volumes together constitute the report as a whole, each is a unit complete in itself and it is hoped may prove useful to some readers who may not be interested in the others.

One important factor in the success of the study has been the generous assistance which those who have undertaken it have received from all upon whom they have called for help. The study has been a coöperative enterprise from beginning to end. Conceived and fostered by the Conference of Theological Seminaries, made possible by the financial and technical coöperation of the Institute of Social and Religious Research, and conducted

by a staff of workers who, during a period of three years, have given all or part of their time to the work, it has had the cordial support not only of the Conference and of the Institute but also of denominational boards, ecclesiastical officials, and a large number of ministers and laymen. Especially valuable has been the assistance of the seminaries. Without their keen interest and generous coöperation, the results attained would not have been possible. Acknowledgments to each individual member of the staff are made in the Forewords to Volumes II and III.

It has been our effort during the entire course of the study to keep in touch in every practicable way with those who in the end would have to give effect to its recommendations. Preliminary reports have been made to the Conference from time to time as well as to the Committee of Advisors, and helpful suggestions have been received from them. At its meeting in June, 1930, the Conference authorized the appointment of six committees to study the material, so far as it was available, and to make such suggestions and recommendations growing out of it as might seem appropriate.

The first committee, under the chairmanship of President Albert W. Beaven, of the Colgate-Rochester Divinity School, dealt with the aims and objectives of the seminaries and consisted of the following persons: Dean Thomas W. Graham, Dean F. C. Grant, Dean Shailer Mathews, Dean D. L. Ritchie, Professor A. R. Wentz, and President W. W. White.

The second committee, under the chairmanship of Professor Lewis J. Sherrill, of the Louisville Presbyterian Theological Seminary, dealt with the curriculum, faculty personnel and related problems, and consisted of the following persons: Professor W. C. Bower, Principal J. C. Brown, Professor R. L. Calhoun, President F. C. Eiselen, Dean H. E. W. Fosbroke, Principal Alfred Gandier, Professor Walter M. Horton, President Charles M. Jacobs, Professor Edwin Lewis, Professor G. H. C. MacGregor, President H. F. Swartz, and Warden G. A. Wells.

The third committee, under the chairmanship of Dean Willard L. Sperry, of the Harvard Theological School, dealt with the spiritual life and welfare of students and consisted of the following persons: Professor E. E. Aubrey, Dean Conrad Bergendoff, Professor Charles R. Erdman, Dean Walter V. Moses, President George W. Richards, and Professor H. C. Robbins.

The fourth committee, under the chairmanship of Professor Arthur E. Holt, of the Chicago Theological Seminary, dealt with field work and consisted of the following persons: Professor T. F. Bayles, Professor G. C. Dobbins, Professor W. A. Gilbert, Professor Frederick W. Langford, Professor Adolphus Linfield, Professor A. Z. Mann, President Warren J. Moulton, Professor H. Shelton Smith, Professor Arthur L. Swift, and Professor A. C. Zabriskie.

The fifth committee, under the chairmanship of Dean Luther A. Weigle,

of the Yale Divinity School, dealt with the personnel problems of theological students and consisted of the following persons: Professor J. T. Addison, Professor H. A. Ehrensperger, President J. A. Kelso, Dean L. H. Larimer, Principal John McNeil, President A. W. Palmer, and Professor W. Taliaferro Thompson.

The sixth committee, under the chairmanship of Professor C. P. Holman, of the Divinity School of the University of Chicago, dealt with seminary extension and consisted of the following persons: President Robbins W. Barstow, President Arlo A. Brown, President Milton G. Evans, President Harry Lathrop Reed, and Professor N. B. Richardson.

Professor William Adams Brown was *ex officio* a member of all these committees.

After a number of preliminary meetings these committees met at Cleveland for a three-day session in November, 1931, and again at Gettysburg in June, 1932. They had prepared comprehensive reports with recommendations in the fields assigned to them for study, which have been of great use to the Director and the Consultant in shaping their final recommendations. The relevant parts of these reports have been included in the present volume. It is difficult for those immediately engaged in the study to overestimate their indebtedness to these committees for the careful and intelligent study which they have given to the preparation of these reports, and for the useful suggestions which they have made.

To the ecclesiastical officials, ministers, and laymen who answered our schedules and granted us interviews, we express our thanks. Without their cordial coöperation, the volumes could not have been written.

We are indebted to Professor Arthur E. Holt, of the Chicago Theological Seminary, for making available to us the material collected by him and his staff on the churches in the south sector of Chicago and in McHenry County, Illinois. The Institute of Social and Religious Research turned over to us valuable source material on rural communities and aided us in numerous other ways.

The Advisory Committees, both theological and educational, have been generous with their time when called upon. Special acknowledgment is due to Dean Shailer Mathews and Dean Luther A. Weigle, who have read the manuscript of the study as a whole and have made valuable comments.

The officers of the coöperating seminaries have kept in close contact with the study and have given many wise suggestions, and last but not least the staff of the Institute of Social and Religious Research have devoted hours to the planning of the study and have followed its progress step by step through to the end.

While both the Director and the Consultant have been in close touch

throughout the entire study and have coöperated in all its parts, the preparation of the first volume has been the primary responsibility of Professor William Adams Brown, and that of Volumes II and III of Professor Mark A. May. For the judgments expressed in the study both as to fact and as to interpretation, the authors are solely responsible.

CONTENTS

PART I

INTRODUCTION

CHAPTER I

The Problem Presented by Contemporary Ministerial Education in America

The Situation Which Led to the Study

It is proposed in the present volume to give in brief compass the results of a recent study of Protestant ministerial education in the United States and Canada; to call attention to certain problems that have emerged in the course of the study; and to make certain suggestions looking toward possible improvements in prevailing methods.

Comprehensive studies of high scientific value have been made in other fields of professional education, notably in law, in medicine, and in engineering, and significant changes in educational procedure have followed.[1] While useful preparatory work has been done in the field of ministerial education no corresponding study of comparable significance has been made. Yet when one considers the large place held by the church in American life, the great sums spent in the education of its ministry, the number of persons engaged either directly or indirectly in this enterprise, and its intimate connection with the entire educational system, such an investigation seems eminently appropriate.

The number of Protestant congregations in the United States and Canada is well over 200,000, and these congregations are served, either in full or on a part-time basis, by probably 150,000 or more ministers.[2] More than 200

[1] Redlich, Josef, *The Common Law and the Case Method in American University Law Schools* (New York: Carnegie Foundation, 1914), Bulletin No. 8. Reed, Alfred Z., *Training for the Public Profession of the Law* (Carnegie Foundation Bulletin No. 15, 1921) and *Present-Day Law Schools* (Carnegie Foundation Bulletin No. 21, 1928). Flexner, Abraham, *Medical Education in the United States and Canada* (Carnegie Foundation Bulletin No. 4, 1910) and *Medical Education in Europe* (Carnegie Foundation Bulletin No. 6, 1912). *Methods and Problems of Medical Education* (Rockefeller Foundation, Division of Medical Education, Volume 6, 1927). Commission on Medical Education, William C. Rappleye, Director, *Final Report* (630 West 168th St., New York City, 1932). Committee on the Costs of Medical Care, Ray L. Wilbur, Chairman, *Final Report: Medical Care for the American People* (University of Chicago Press, 1932). Mann, Charles R., *A Study of Engineering Education* (Carnegie Foundation Bulletin No. 11, 1918). Society for the Promotion of Engineering Education, William E. Wickenden, Director of Investigation, *Reports*, 1924-1930. The complete report may be procured from the Secretary, F. L. Bishop, University of Pittsburgh, 1930.

[2] It is impossible to obtain accurate figures either for the number of Protestant congregations or for the number of Protestant ministers. The Religious Census for 1926, taken by the U. S. Government, records 232,000 local churches, Protestant, Catholic, Jewish and others, in the United States, but makes no attempt to discriminate between Protestant and other congregations. Similarly the number of Protestant ministers in the United States is unascertainable, since the Government collects its information by local churches, not by ministers. From

different institutions, numbering on their faculties and student bodies some 13,000 persons, are concerned directly with ministerial education, while a considerable number of ministers receive their academic training in colleges which make no pretense of furnishing a technical professional education. Yet C. L. Fry, in an analysis of the 1926 Religious Census figures for seventeen of the largest white Protestant denominations in the United States, shows that two out of five of all the ministers of these denominations were graduates neither of college nor of theological seminary, while only one in three was a graduate of both.[8] One need not exaggerate the importance of purely academic training in a profession in which personal qualities count for so much as in the ministry to feel that a situation like this must cause serious concern to those American churchmen who in loyalty to the example set by the first settlers have always insisted on a high educational standard for their ministry.

But quite apart from the general interest, which all who appreciate the potential service of the church must have in the maintenance of high standards for the ministry, there are technical reasons that render such a study appropriate. The first three decades of the twentieth century have seen radical changes in educational standards and procedure. These changes, which affect every part of the educational system, have been especially noticeable in the professional school. With the increase of technical knowledge new subjects have clamored for admission to the curriculum, while changes in educational philosophy have been reflected by corresponding changes in teaching methods. The seminar and the discussion group are taking the place of the recitation and the lecture, and the student, instead of accepting in trust what his instructor tells him, is expected to think for himself.

As a result, we find that the standard of requirement in the best professional schools has been very rapidly rising. It takes longer preparation and requires harder work to graduate from a first-class law or medical school than it did twenty or even ten years ago. If the ministry is to hold its own with the leaders of the other professions, it is essential that the graduates of the best theological schools should be subjected to a discipline not less rigorous.

Considerations such as these are responsible for the present study. It owes its existence to the desire of a group of persons engaged in ministerial education to secure information which would help them to improve the quality

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some figures compiled by H. K. Carroll for the *Christian Herald* it is possible, by subtracting non-Protestants, to arrive at an approximate figure—see *The Handbook of the Churches, 1931* (New York: Federal Council of the Churches of Christ in America), pp. 259 ff.—but the validity of any figure so reached would have to be accepted with caution.

[8] *The U. S. Looks at Its Churches* (New York: Institute of Social and Religious Research, 1930), Ch. vii and p. 144.

of the instruction they were giving. To do this they needed to know, not only what was the practice of other institutions of similar nature, but what were the demands made upon their graduates under present conditions and how far the instruction given was such as to qualify them to meet these demands.

As the discussion of plans proceeded, however, it became increasingly clear that the responsibility of the educational institutions engaged in the training of the minister—the college and the seminary—could not be isolated from that of the institution primarily responsible for the maintenance of standards in the ministry, namely, the church. In the ministry, as in the professions with which it is natural to compare it, law and medicine, what the professional school can do to improve the standards required of its graduates is conditioned in no small measure by the standards which obtain in the profession as a whole. If the education given in the school, however excellent, bears no relation to the tasks and problems which will confront the practitioner when he graduates, while it may be a source of individual satisfaction to its recipient, it will have little effect in elevating the standards of the profession as a whole.

It seemed important, therefore, to preface the study of the particular institutions which train ministers by a survey of the educational status of the profession as a whole. If we can determine what are the standards which the Protestant churches require of their ministry and what steps they are taking to make those standards effective in practice, we shall be in a better position to know not only what the schools that educate the minister can do to improve their own methods, but what contribution they can make toward improving the status of the profession as a whole. In American Protestantism, as everywhere in a democratic society, it is only through the adoption of common ideals by the leaders that any significant progress can be made. Only as those who determine the policy of the different denominations see eye to eye as to the end at which to aim can the conditions which now limit the effectiveness of the church be altered for the better. It is our hope that this study of present-day ministerial education may help to contribute to the formation of this common mind.

Thus the study in its present form has a double objective—a narrower and a broader. Its primary purpose is to assist those engaged in technical professional education to improve their methods by giving them, in accessible and convenient form, information they now lack. Its ultimate aim is to bring home to those who control the policy of the churches which supply the seminaries with their students the importance of creating conditions within the church that will attract to the ministry men of the highest intellectual and moral calibre and so supply to the nation and to the world the spiritual leadership it needs.

The Minister of Yesterday and of Today

If we compare the status of the Protestant minister of today with that of his predecessor of a generation, and still more of two generations, ago we find a number of significant changes. Then he was likely to be the leading citizen of his community, qualified for that leadership by an education at least equal, and in many cases superior, to that of his neighbors of other callings. Now the education received, not only by the lawyer and the doctor, but by many business men in his congregation, is equal if not superior. Then the church occupied a central position in the life of the community and fulfilled many functions, social and educational, which are now being taken care of by other agencies. Above all, there were certain common assumptions as to social conventions and standards on which the minister could count as a basis for his educational activity. Today these assumptions are widely called into question. Instead of representing an institution to which men turn as to a fixed point in their quest of certainty, one of the minister's chief tasks is to establish for the church the stable basis which he needs for an effective religious ministry.

It is true that these changes are not equally in evidence everywhere. There are sections of the country and there are communities in many sections where the church is still the center of community life and the minister the counsellor and friend of all the people. Even where conditions are most difficult, we find individual ministers who succeed in adapting themselves to their new environment and vindicating for the church its place as an indispensable agency of community service. None the less, it will be generally admitted that over wide sections of the country conditions exist that create difficulty for the minister which did not exist in the same form a generation ago and which have a direct bearing upon ministerial education.

The Changing Social and Economic Environment

It would not be possible here, even if it were appropriate, to pass in review all the influences which are responsible for the changes in the minister's status and outlook. Here it is only necessary briefly to remind ourselves of two or three of the outstanding factors which bear most directly upon our present interest.

One of the most obvious, but also one of the most far-reaching in its effects is the sense of insecurity, which is the result of the rapid changes in population brought about by the increased power that science has put in the hands of modern industry. This enlarging power, expressing itself through industrial units of ever-increasing magnitude, has created problems for the church unknown a generation ago. We need only refer to the weakening of the country church, as many of the young people who used to form the

staple of its congregation have moved to the cities, or to the new problems faced by the city church because of the growth of congested areas given over to industry or to amusement from which the more responsible elements that have hitherto been the backbone of the churches have increasingly withdrawn.

Recent studies of the country church carried on under the auspices of the Institute of Social and Religious Research,[4] as well as the survey inaugurated by the Home Missions Council in connection with the recent National Congress at Washington,[5] have given impressive evidence of the extent and far-reaching charges which have been affecting the church life of America. Further evidence of these changes is furnished by a group of case studies, undertaken particularly for this report, of the problems faced by ministers in Windham County, Connecticut, and in McHenry County, Illinois.[6]

An illuminating picture of the conditions with which many a modern minister is called to deal is furnished by the study of a middle-western community sponsored by the Institute of Social and Religious Research and published under the title *Middletown*.[7] Were the study not carefully documented, it would be difficult to accept without question its account of the extent to which the older standards of morals have been undermined and formerly accepted religious beliefs unsettled.

Where we find such conditions in the smaller communities, it is not surprising that the city minister should confront problems even more baffling. These problems not only affect the individual minister in his dealing with his own parishioners, but even more those who are responsible for planning the work of the church as a whole. A church located in a thickly settled district may find itself, as a result of some unexpected change of population, all but deserted; while an adjacent district, but yesterday well supplied, is now without adequate church facilities.

Thus, whether we consider conditions in the city or in the country, we find the minister facing serious difficulties. He is dependent, not simply for the effectiveness but for the support of his work, upon the gifts of his

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[4] Brunner, Edmund de S., *Industrial Village Churches* (1930); *Immigrant Farmers and Their Children* (1929); *American Agricultural Villages* (1927); Fry, C. Luther, *American Villagers* (1926); Hooker, Elizabeth R., *United Churches* (1926); *Hinterlands of the Church* (1931), all published by the Institute of Social and Religious Research, New York. Brunner, Edmund de S., and Kolb, J. H., *Rural Social Trends* (New York: McGraw-Hill Book Co., 1933).

[5] *The Every Community Survey of New Hampshire* (1928); *The Every Community Survey of Maine* (1930); *The Every Community Survey of Connecticut* (1932); all published by the Home Missions Council, 105 E. 22nd St., New York. (The data books published by the Home Missions Council in connection with the Washington Congress of December, 1930, contain summaries of other surveys made by the Home Missions Council.)

[6] See Vol. II, Ch. ix.

[7] Lynd, Helen Merrell and Robert S. (New York: Harcourt, Brace and Co., 1929).

parishioners, which, in turn, are determined in no small measure by the economic status and ability of the people. Here the changes to which we have referred have been operating often with devastating effect. With the shifting of population from country to city the plight of the country church, already serious because of denominational competition, has become in many communities all but hopeless; while in the cities the rapid shifting of population and the resulting changes in the character of the neighborhood render the problem of church support one of ceaseless anxiety. Of the sixty-two Presbyterian churches in New York City, only forty-two are completely self-supporting. All the others are dependent in greater or less degree upon help received from the Church Extension Committee or from other churches, and this is typical of other cities and of other denominations as well.[8]

The problems thus forced upon the minister, as he tries to meet the needs of persons who have been uprooted from their old associations and are trying to adjust themselves to new conditions, are intensified when he considers the wider forces that are operating in national and international life. The growth of great combinations—economic, industrial, and financial—with their control over ever-larger areas of human life; the increase of unemployment, with its resulting insecurity and irresponsibility; the new responsibility assumed by government for the regulation of business and industry, together with the weakening of the political systems through which in the past it has been customary to secure that regulation: all these place upon the modern minister a responsibility with which it requires exceptional wisdom and knowledge to deal.

In dealing with these problems, the minister will find little help from the accepted textbooks of Christian ethics; for they have been written, most of them, under other conditions and deal with a simpler and more stable society. So far as more recent books are concerned, he will find no lack of indictments of the evils of the present system and pictures of what a just and true Christian society should be, but little information as to what he himself should do in present conditions and less as to how others facing similar conditions to his own have been successful in meeting them.

Take the central problem of our modern life—the attempt to find a substitute for war as a means of settling international disputes. There is no issue which on the face of it seems to have a greater right to claim the unqualified support of religion, and none with which on the whole the churches have more whole-heartedly identified themselves. Yet the more we study it, the more we find it involved with a host of other questions—economic, cultural, financial, racial. What is this unit we call the nation, which claims the right over the lives of its citizens? By what authority does

[8] Even this does not tell the full story, for of the forty-two now listed as self-supporting, twenty-one have in the past received aid.

it command them not simply to die, but to kill? These are questions which have been forced upon the consciousness of millions in all countries by the experiences of the World War and its aftermath, and with which the modern minister will be called to deal.

Nor is it only in relation to his own nation that he is called to deal with them. For more than a century Protestant Christianity has been conducting a foreign missionary enterprise which has sent its representatives to every quarter of the globe. At first this enterprise seemed a comparatively simple one. To preach the gospel of salvation to individuals and to help them in their personal need: this was the work of the first missionaries. But as time went on, the range of the missionary's interest broadened and the problems with which he was called to deal grew more complex. About the missionary compound a group of institutions grew up—schools, colleges, workshops, hospitals—which brought the missionary into touch with every phase of the country's economic, political, and social life. What should be his attitude toward these questions? What position, if any, should he take on the issues which were arising concerning the relation of the powerful nations of the West to their neighbors of the East—to India, for example, in its struggle for self-government; to China with its newly awakened national consciousness; to Japan with its imperialistic ambition? With these questions and others of like kind the missionary is called to deal; and the minister, who must understand and interpret the missionary's work to the home church which supports him, cannot evade them.

Thus both at home and abroad the minister finds himself confronted with perplexing social questions, both national and international, which require for their effective solution not only unselfishness and goodwill but technical knowledge of a highly complicated character.

In this situation he finds what he used to consider his own special field invaded by two competitors, who bring to their dealing with the cases that baffle him an expert knowledge which he lacks. One is the psychiatrist, the other the trained social worker.

The specialty of the psychiatrist is mental abnormality, and in these restless and perplexing times cases of such abnormality are increasing with alarming rapidity. There was a time when religion offered the most promising way of dealing with mental unrest, and the best doctors are themselves the first to confess that it still has an indispensable function. But it is not easy to say where the line is to be drawn at which the normal ministrations of the pastor should cease and those of the specialist should begin. More than most men the minister should know where that line lies and be scrupulous not to overstep it; but the knowledge is not easy to gain and requires a training which most ministers have not had.

Less difficult to define, yet no less necessary, is the line which separates

the work of the pastor from that of the trained social worker. The administration of charity (taking that word in the largest sense as synonymous with social-welfare work) has now become a profession, and the social worker, equipped with a large body of technical knowledge gained through extensive experiment, is able to look down upon the minister as an amateur in relief. Here again there is a relationship which needs to be more exactly defined if the coöperation which is essential to the best results is to be achieved.

Even where the minister knows what he wishes to say he finds it increasingly difficult to gain attention for his message. There was a time, as we have seen, when he could command a hearing because he was a source of information not otherwise easily to be had; but that day is now long past. The daily press, once content to deal with matters of news in the narrow sense, has now expanded until it touches every phase of human interest, claiming for its field art, fashion, science, morals, and even religion. There is not a subject on which the minister is called to preach but is treated in the papers that form the daily reading of his congregation by writers who are more expert than himself in many phases of it; while to fill the hours when the paper is not available there is the radio, which brings into the home of his parishioners news and entertainment from every quarter of the world, and the movies which, by suggestion if not in explicit form, are picturing a world with ideals and standards very different from those which it is his chief aim to inculcate.

Confronted by conditions such as these in his local community and in the world-at-large, there are two possible positions which the minister may take. He may refuse to assume any responsibility for directing the conduct of his congregation in the economic and political questions with which they are confronted, on the ground that as a minister of the church he is not concerned with secular matters, but only with religion. On the other hand, he may regard it as part of his duty to deal with social as well as individual problems and endeavor as best he may to discover how the principles of the religion which he professes bear upon the moral issues presented by contemporary business and politics. Some of the denominations whose educational systems we shall be studying in this investigation incline to the former position; the greater number, however, believe the latter the true attitude. For these the range of problems with which the minister must deal is enormously widened, and the demands made upon the seminary that must train him are proportionately increased. But even those ministers who take the narrower view cannot wholly isolate themselves from their environment, for the people in their congregations are confronting these perplexing problems in their own lives, and the minister cannot discharge his pastoral obligations conscientiously unless he has himself acquired an intelligent attitude on the questions at issue.

The Changed Intellectual Outlook

From these changes in the outward environment we turn next to changes in the attitudes with which men confront them. Whether we define the minister's responsibility broadly or narrowly, he is above all else a teacher, and what he can do to influence others in their conduct will be conditioned in large part by the presuppositions which he finds them holding. In the last analysis, theory always works out in practice, and many of the more obvious changes which meet us in the outward relations of men have their roots in corresponding changes in the kind of education they have been receiving.

Most far-reaching of the changes which affect the minister's work is the detachment of religion from its central place in education, which is the inevitable consequence of the loss of a commonly accepted philosophy of life. It is not meant of course that there was ever a time when all philosophers thought alike. Even in the Middle Ages, when the church was in complete control of education, this was far from the case. In Paris and in Oxford, as in Athens centuries before, nominalist and realist, authoritarian and sceptic, carried on their age-long controversies, but these controversies took place within a world view which took religion for granted and made place for its fundamental assumptions. The debate between philosophers was not whether there was a God, but what He was like and how He had revealed Himself. Even in the height of the critical period, when over a wide area Deism had swept away all trace of the miraculous in its traditional form, God, freedom, and immortality still remained fixed stars in the philosophical zenith. Unorthodox though they might seem to a Presbyterian like Witherspoon, Jefferson and Franklin still believed in God and practiced prayer. Today, there are teachers in good standing in our universities who question the existence of God and regard the practice of prayer as a superstition, and their influence in the classroom creates in the minds of their students a spirit of question which is reflected in the attitude with which they meet the minister.

It is not simply faith in God that is called into question in many a philosophical classroom, but the possibility of any valid philosophy on which accepted norms of social conduct can be based. Walter Lippmann has pictured the results of this change in such persuasive language that it is not necessary to repeat here what he has so well said.[9]

The breakdown of accepted standards is rendered more serious by the rapid increase in the number of subjects which must be mastered. There was a time when to be a well-educated person it was sufficient to have acquired the rudiments of mathematics, philosophy, and the classics; but

[9] *A Preface to Morals* (New York: The Macmillan Co., 1930).

with the rise of the physical sciences a whole new world is clamoring for attention. So little by little the colleges have been obliged to make place in their curricula, side by side with philosophy, history, and literature, for physics and chemistry, geology and astronomy, biology and zoölogy, psychology and sociology. And since the hours at the disposal of the most brilliant student are insufficient to cover so broad a field, recourse has been had to the principle of election. As a consequence, in the absence of any required course taken by all students alike, the differences in the preparation which students bring from college to the professional school have grown ever greater.

For a time it seemed as if the loss in comprehensiveness might be compensated for by a gain in accuracy. With the development of the technique of science as applied to the study of the physical universe so many new facts have been discovered and so many old superstitions dispelled that it seemed as if at last we were in the way of finding in science the certainty which philosophy could no longer give us. It was natural, therefore, that a method which had proved so successful in the study of nature should be carried over to the study of man. So psychology and ethics, hitherto regarded by philosophers as a part of their own domain, declared their independence of philosophy and claimed their place side by side with physics, chemistry, and biology as natural sciences. History, too, began to be rewritten, no longer as the story of the achievements of great men but as the struggle of tendencies—economic, political, cultural—and the textbooks of the last generation were crowded out by newer and more up-to-date treatises. Religion proved no exception, and for the study of the Bible as God's revelation to man and of church history as the record of man's experience of that revelation were substituted new chapters in the history of literature and new studies in the psychology of religion.

Unfortunately, the complexity of man's moral and religious life is such that even with the new methods it has proved less easy to secure the agreement of scholars in this field than it has been to secure similar agreement among students of the physical sciences. Methods of experiment are open to us in the latter field which are not available in the former. Yet even with this advantage the ground to be covered in the study of the physical universe is so great and the changes in scientific theory have been so rapid as to make it difficult, if not impossible, for the layman to feel at home in the world which the astronomer and the biologist are constructing for him. When we turn from the physical sciences to psychology and sociology, the lack of agreement becomes even greater. It is a significant fact that a recent survey of current psychological theory should bear a plural title—not "The Psychology," but *The Psychologies of 1930*.[10] Even the political

[10] Worcester, Mass.: Clark University Press.

economists, who are supposed to deal with the simplest of human motives, cannot agree when it comes to dealing with a crisis of the first magnitude.

So the scepticism induced by the lack of a single unified philosophy is accentuated by the uncertainties which meet us in the different sciences. In a world at once so vast and so insecure, how shall man find a basis for his faith in an ordered and meaningful life?

In this situation students of education have found help in a closer correlation of theory with practice. The difficulty with the older method of education, they tell us, is the fact that it isolated the content of knowledge from its application. In ordinary life we possess only what we appropriate by use. And this, true of material things like food and clothes, is true also of intangible things like knowledge. Is it not reasonable to conclude, therefore, that one reason for the prevailing uncertainty in contemporary education is that we have sought for our certainty either through external authority or through abstract reasoning rather than where all valid assurance is to be found—through personal experience? Let us put our ideas to the test of life and see how they work. When we do, we may find that we are sure of more than we suspected.

This at least has been the experience of students of the physical sciences. So far as they have made progress at all it is because they have brought all their theories to the test of experiment. In their explanation of what happens, physicists and chemists may be poles apart, but in the results which they achieve in practice they agree. When we do the things they tell us to do the results they promise follow. Why then, ask our students of education, may we not reach similar results in our study of human relations by the use of similar methods?

This attempt to relate the content of knowledge to its use is often described as the functional view of education. It stands for a truth which all great teachers have recognized in their practice if not in their theory, the truth, namely, that we succeed in imparting to our students the knowledge we wish to share only in the measure that we enlist their active interest and make them in some sense participants in the process through which we ourselves have acquired and tested that knowledge.

As applied in contemporary education, from the kindergarten to the professional school, this principle has proved fruitful in many ways. At the same time it has led to certain misconceptions against which we need to be on our guard. One is the identification of practice with more or less external and conventional methods of activity. The other is the definition of interest in terms of present liking rather than of permanent satisfaction.

Thus there are teachers who seem to think that, for their pupils to gain an intelligent understanding of the subject they are studying, they must be

set to doing the things of which they speak. This view fails to do justice to the fact that it is possible for a person, by the use of the creative imagination, to enter into the experience of another without reproducing that experience in detail, provided only there is something in the pupil's own life that furnishes material on which the creative imagination can work.

So there are teachers who feel so strongly the contribution that interest makes to the effective mastery of a subject that in their desire to enlist the interest of their pupils they are unwilling to ask them to do anything that is disagreeable for the moment, forgetting that some of the most abiding and rewarding interests in life have come as a result of overcoming difficulties.

The bearing of this educational philosophy upon the practical problems of seminary instruction will concern us in due time.[11] Here we are interested in its general effect upon the attitude of the people with whom the minister has to do. Among these people, both in his own congregation and outside, are not a few whose education has been superficial rather than intensive; who have been encouraged to do the things they like rather than the things they must; who have an exaggerated view of the importance of science as a means of getting at truth, and a corresponding suspicion of philosophy; and who, therefore, if once they break with traditional habits either of thought or of conduct, have no firm basis from which to start and slight store of secure conviction on which to build. If he is to deal intelligently with human material of this kind the minister must have a clear conception of what he wants to accomplish and of the methods which best promise success.

How the Churches Are Adapting Themselves to the New Conditions

It is not strange if, in the face of such conditions as we have described, we should find increasing evidence of restlessness in the ministry. Our study shows that in all the churches, notably the Episcopal, the Presbyterian, the Congregational, the Baptist, and the Disciples, there is increased unrest among ministers and churches, resulting in a growing desire for change both by ministers and churches. Illustrations are given of "a vacant church receiving eighty-three applications for its pastorate." For the pastorate of a church in a town of moderate size there were 314 applications; for still another position 419. Upon the death of a certain minister, we are informed, an application went for the vacancy before the funeral had taken place. Such cases, unfortunately, are not exceptional. They are symptomatic of a general situation which causes embarrassment to both parties.

Such restlessness is, to be sure, not confined to the clergy. In every calling we find evidences of an unrest which manifests itself in similar ways.

[11] See chapter xviii.

Whether the situation in the ministry is worse than in the other professions, it is not easy to say.

The question naturally arises whether this restlessness is sufficiently accounted for by the wider causes to which we have referred, and so is to be explained simply as one more example of an unrest which appears in greater or less degree in all callings, or whether it is due in part to some inherent fault in the organization of the church itself. This question is of fundamental importance for the student of ministerial education. For if conditions in the church itself are wrong and need correction, the remedy for the present unrest will not be found simply in the improvement of a type of education which in its essentials is based upon the assumption of the continuance of present conditions. It must include also a change in the conditions which are responsible for the trouble.

It had been the hope of those who planned the present study to secure first-hand information as to the way in which the different denominations are dealing with questions that perplex the ministry, as well as on the attitude assumed toward them by individual representatives of the leading Protestant communions. But in the time available it has not proved possible to undertake more than a limited sampling. Such information as we have been able to obtain as to the problems of individual ministers will be presented in a succeeding volume. Here we shall be concerned only with such basic conditions as affect the ministry as a whole. Two factors in particular need mention which bear directly upon our present study. One is the growing concern of the churches with questions of social justice and goodwill, the other their growing sense of responsibility for the continued education of the ministers whose professional training has been defective.

When we consult the experience of the individual minister as to his social responsibility we find him often sadly confused and perplexed. But when we turn to the churches in their organized capacity we find that they have done and are doing concerted thinking which is bound in the end to have an influence upon ministerial education. Both as individual denominations and in their interdenominational organizations they have been creating social-service commissions, establishing departments of research, and formulating social ideals which represent in many respects a departure from and correction of previous procedure, and these are giving to the education of the present generation of ministers a greater social orientation than that received by their predecessors.[18]

Nor is it only the students now in the seminaries who are being subjected to these new influences. The movement for adult education which is so notable a feature of the life of our time is making its presence felt in the

[18] Cf. *The Social Work of the Churches*, ed., F. Ernest Johnson (New York: Federal Council of the Churches of Christ in America, 1930).

church also and, while the movement in its present beginnings is superficial and inadequate, it may well prove the harbinger of a better day. When one confronts such figures as those cited by Fry, already referred to, it is important to remember that the education given in college and seminary is not the only form of education received by the Christian minister. One great church, the Methodist, has developed, for those of its ministry who are not college and seminary graduates, an elaborate system of education through reading, conference, and examination, and other churches are following similar methods.[18] While the conference system, as those who are responsible for it are the first to recognize, provides no adequate substitute for the technical training given in a professional school, it is at least better than nothing and represents an educational ideal which is full of promise for the future.

Consequences for the Present Study

It is against this background of conditions in the community and in the church that we approach our present study. Our first task must be to define more exactly the work for which the minister must be trained, and this will make it necessary for us to consider in some detail the requirements of the particular branch of the church to which the prospective minister belongs. He is not a minister of the church in general, but of some organized group of churches, such as the Episcopal, the Presbyterian, the Methodist, or the Lutheran, as the case may be. Each of these ecclesiastical bodies has not only definite standards for admission to its ministry but in various ways determines the conditions under which, when admitted, the minister must do his work. Different communions differ both in the standards which they require of their ministers and in the extent to which those standards are enforced in practice. But all alike make common assumptions concerning the minister's major purpose, and all alike take for granted a common tradition with which it is the function of the seminary to acquaint him. All alike require a knowledge of the Bible as the sacred book of Christianity, of the historic creeds and doctrines of the church, and of the forms of worship practiced in the particular communion in question. All alike expect that their ministers shall be teachers, preachers, leaders in worship, pastors, and administrators, and the seminary is expected to train them to perform these functions in an adequate and acceptable way. This is the first factor of which the student of ministerial education must take account.

It does not follow of course that because the churches expect certain things of their ministry these requirements ought to be accepted without criticism. One of the most important functions of a sound ministerial edu-

[18] Cf. chapter vi.

cation is to raise the question how far the standards which now govern the life of the church are adequate expressions of the Christian ideal. But sound criticism must be based upon accurate knowledge, and any suggestions which may be made for the improvement of conditions in the church must be based upon an acquaintance with the life of the church as it is. With this, therefore, we begin.

PART II

THE STATUS OF THE MINISTER IN AMERICAN PROTESTANTISM

CHAPTER II

The Function of the Protestant Minister in America

The Ministry as a Profession

Before we can judge of the success of any institution we must know what it is trying to do. In the case of a professional school like the theological seminary, this is determined in large part by the nature of the profession for which it is training its students. As ministers of the church they must know what the church expects them to do and be able to do it intelligently.

This does not mean, as we have seen, that they are obliged to accept without question the standards and practices that obtain in any part of the church, or even in the church as a whole, any more than doctors or lawyers are committed to the acceptance of the existing situation in medicine or law. One of the important functions of the seminary should be to train its students to be critics as well as practitioners. But it is meant that criticism of the church should be based upon knowledge of its tradition and practices, and that the modifications proposed should be related intelligently to the situation which it is proposed to change. In the meantime, the work of the church must be done, and the minister is the man who must lead.

We may take as a working definition sufficient for our present purpose the statement formulated by a group of representative theological teachers who met at Cleveland in November, 1931, at the request of the Conference of Theological Seminaries:

> "It is the function of the Christian ministry in all its forms (a) to increase man's knowledge of God as revealed in Jesus Christ; (b) to summon them to personal consecration to Him and to His Gospel; (c) to lead them in their worship of God; (d) to be the counsellor of individual men and women in their personal duties and difficulties; (e) to furnish leadership to the Christian church in its educational, social, and missionary activities."

This statement is not cited as an official utterance of the Conference, but as conveniently summarizing certain continuing elements in the work of the ministry of which those responsible for ministerial education must take account. It calls attention to five functions which are performed by the Protestant minister in the discharge of his ordinary professional duties. He is at once (1) a teacher, (2) a preacher or evangelist, (3) a leader in worship, (4) a pastor, (5) an administrator.

Constant Elements in the Minister's Work

In the first place, the minister is a teacher. It belongs to his office "to increase men's knowledge of God as revealed in Jesus Christ." Churches[1] differ in their conception of the nature and extent of the knowledge to be imparted and of the way in which the teaching office can best be discharged, but all agree that the minister has responsibility as a teacher and all use the sermon as one of the ways, although not the only way, through which the teaching function is to be discharged.

Again the minister is an evangelist. It is his business not only to teach men about the Christian religion but to win them to its practice. Through all its history, Christianity has been a missionary religion, seeking to share with all mankind the blessings which it believes itself to have received from its Master. This function, too, appears in the Cleveland statement. It is the minister's task to "summon men to personal consecration to Jesus Christ and his Gospel." This evangelistic note in the minister's work has received differing emphasis at different times. There are many who criticize it today as expressing a narrow and exclusive attitude toward other religions and other callings. They would be content to accept for Christianity a more modest place as one member in the family of religions and to think of religion itself as one among many other possible ways of realizing the good life. Yet there can be no question that, whatever may be said for such a view, it is not that held by the larger Protestant communions. Whether we consult their official documents or observe their practice, evangelism, both in its more personal and in its larger missionary aspects, is still conceived by them as an integral part of the minister's work.

Still again the minister is a priest.[2] It is his function to lead his people in worship. Indeed it is here alone that we find what is distinctive in his office. Everything else that the church does may be paralleled in some form or to some degree in other institutions. Worship is the church's specialty. Here again the form of worship may vary widely, from a liturgy prescribed in every detail to the free prayer of the Congregationalist or the silent worship of the Friends. But whether it be in one way or another, the fact remains that it is the minister's function not only to present God to the mind but to help his people to realize His presence as a fact in daily life and to respond to that presence in reverence, thanksgiving, and consecration.

Once more, the minister is a pastor. It is his function to be the counsellor

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[1] The word "church" is often used in the present study in its popular sense as a synonym of "denomination," or "communion," without prejudice to the larger question as to the extent to which the church is in fact one.

[2] The word "priest" is used here in its most general sense of the function of the minister as a leader in worship, leaving open the question as to the nature of the priestly office—e.g. whether, as Catholics believe, it has an exclusively sacerdotal character, or, as evangelicals believe, it is a specialized form of a function which may be performed by all believers.

of men and women in their personal duties and difficulties. This opens a wide range of service, of the extent and variety of which we shall have much to say. Of the duty itself there is no doubt.

Finally, there are administrative duties laid upon the minister by his office. Both as minister of a local church and as participant in the activities of the church in its wider denominational and interdenominational capacity, it is his duty to furnish leadership to the Christian church in its manifold educational, social, and missionary activities. As the leader of a group, it is not only his duty to administer responsibilities entrusted to him, but to promote activity among his constituency along a number of different lines.

It is in connection with the last of these five functions that some of the most perplexing questions of the seminary arise. For it is not only in his capacity as pastor of a local congregation that the minister performs administrative duties. Many specialized forms of service have been undertaken by the church—educational, social, and missionary—for which leadership is needed. For these, too, the minister must be trained either by the seminary or in some other way.

This five-fold office of the minister, as teacher, evangelist, leader of worship, pastor, and administrator, sets the seminary its basic task. Whatever else it may add to its work of preparation, it must provide for training for this five-fold work.

Variable Factors and the Problems They Raise

When we have said this, however, we have done no more than define the field within which our major problems lie. For these five offices may be differently conceived, and the knowledge and skill necessary for their effective discharge may be differently interpreted. These variable factors we must now briefly consider.

Partly they grow out of the history of the Christian church itself. In the course of that history not only have different denominations arisen but different schools and parties within each. These various schools differ in the interpretation which they give to the official standards of the church and still more in their emotional and practical attitudes. It is not enough to know how Episcopalians and Presbyterians define their differences. We must know how different schools of Episcopalians and of Presbyterians differ from one another.

Partly they are the result of the wider influences—intellectual, social, and economic—that form the environment in which the minister must do his work and that affect his attitude toward his inherited faith in various ways. Most important, because most direct in their influence, are the educational standards and practices which obtain in the colleges and universities in which students and teachers alike receive their preliminary training and which,

therefore, necessarily affect, even when they do not wholly determine, the standards by which the seminaries measure success in their own educational task.

In this study, for obvious reasons, it will be necessary for us to pass over with slight reference many of these conditioning variables. For this reason it is all the more important that their existence should be clearly recognized at the outset.

Thus a determinative factor in all ministerial education is the attitude taken by those who are responsible for determining the policies of the institution toward the central Christian conviction which from the beginning has characterized the Christian church, and which to this day determines the beliefs and practices of the great majority of its members: the conviction, namely, that in Jesus Christ, God has given mankind a divine revelation of authoritative character, and that it is the duty of the church by missionary activity to share the knowledge of this revelation with all mankind.

Two different attitudes toward this conviction meet us in the history of ministerial education which determine in recognizable ways both the choice of the subject-matter taught and the method of teaching it. According to one view, divine revelation is given once for all as a definite deposit of doctrine, and it is the function of the church, and so of its ministry, to preserve this form in its purity from generation to generation. According to another view, divine revelation is a continuing process, in which the truth originally unfolded to prophets and apostles is progressively interpreted to later generations in forms that take their color from the changing social and intellectual environment. The antithesis between these two views is never complete. All Protestant teachers admit change to some degree, and all hold to some constant element which gives continuity to the process and unity to the church. But the differences in the extent of the change recognized, and in the degree of permanence regarded as essential are so great as to involve radical contrasts both in the nature of the curriculum and in the method of teaching it. Of these differences we shall have to take note so far as they affect educational policy, but into their deeper underlying causes it would be manifestly impossible for us to go.

In like manner we find a deep-seated contrast in the view taken of the relation of the Gospel to contemporary life. Some churches think of Christianity primarily as an other-worldly religion and regard it as the chief duty of the minister to prepare men for a salvation only fully to be experienced in the life after death. Others lay chief emphasis upon the church's responsibility to change conditions here, both as they affect individuals and society. Those who take the latter view in turn differ according as their emphasis is predominantly upon the salvation of the individual or upon the transformation of society, and they differ further in the extent to

which they believe that the church as an institution should go in direct political activity.

Here again the contrast is never absolute. All Christians include in their gospel reference both to this life and to that which is to come. All believe their gospel has a message both to the individual and to society. But the contrast between the different emphases is so great as to affect seminary teaching both in the choice of subjects taught and in the manner of teaching them. These differences will concern us in so far as they affect educational policy, but here again the deeper causes which explain them must be passed over with scant reference.

What the Denominations Require of Their Ministry

The first, even if not the most important, factor which the theological teacher must have in mind in shaping his educational policy is the law and practice of the denomination with which his institution is most closely affiliated. While this factor is most in evidence in connection with institutions denominationally controlled, or at least prevailingly denominational in sympathy, it has a recognizable effect in determining the policy of institutions which prepare men for the ministry of more than one denomination.

There are at least four ways in which the existing law and practice of the church affect the task of ministerial education. They affect it (1) through the standards which the church requires for ordination; (2) through the students whom it recruits for its ministry; (3) through the type of ministerial work upon which it places predominant emphasis; (4) through the specialized tasks which it offers to the exceptional man or woman.

In the first place, the denominations affect ministerial education through the standards which they require for the ordination of their ministers. These standards vary widely both in their nature and in the degree to which they are enforced. In highly organized churches, like the Presbyterian, the Episcopal, and the Methodist, the requirements for ordination are determined by the church as a whole acting through its appropriate agencies and are both stricter and less easy to change than in the more loosely organized communions in which the power to ordain a minister resides in the local congregation. But even in churches which have the more exacting standards there is often a wide variation between the nature of the requirements specified in the constitution and the strictness with which they are enforced. The highest proportion of ministers who are both college and seminary graduates is found in the Lutheran Church. In this church the requirements for ordination are determined by the individual synod, but in fact they vary little from synod to synod.[8] It would seem to follow that where there is a

[8] See Winfield, O. A., *The Control of Lutheran Theological Education in America* (Rock Island, Ill.: Augustana Book Concern, 1933), pp. 155 ff.

homogeneous constituency, tradition and sentiment may contribute more to the maintenance of high educational standards than the most rigid prescription which is not consistently adhered to in practice.

A second way in which the denominations affect ministerial education is through the candidates they recruit for the ministry. The system followed in recruiting will be considered in a later chapter. Here it is enough to say it is an important factor in determining the character of the student body in the seminaries and so of the education which it is possible for the seminaries to give.

A third factor which affects ministerial education is the type of ministerial service upon which the different denominations lay particular emphasis. In churches like the Presbyterian and the Reformed, where the sermon is the distinctive feature of the morning service, training in preaching is regarded as important. In those branches of the church which are conservative in their thinking, doctrinal soundness is stressed in the ministry and systematic theology becomes an important subject. In the Episcopal Church, the function of the minister as a leader of worship is most prominent and great attention is accordingly given to instruction in the liturgy and the sacraments. The Lutheran Church, perhaps more than most Protestant bodies, strictly advocates, in theory and practice, the separation of church and state, lays greatest emphasis upon the responsibility of its ministry for the preservation of doctrinal purity and is inclined to stress more the personal than the social gospel. All these emphases are reflected in the education given in the seminaries which fit men for the ministry of these differing churches.

A fourth way in which the church affects the character of ministerial training is through the specialized tasks which it offers to the exceptional man. One of the notable features in the past generation has been the development of a differentiated ministry, and we shall have occasion to inquire in later chapters how far the seminaries are preparing men for such a ministry and how far they are successful in doing so. Of particular importance are those administrative and educational positions which the church has developed both in the denominational and interdenominational fields (e.g., board secretaries, teachers in theological seminaries, research workers in the home and foreign field) which offer to those who can qualify unique opportunity for leadership. We shall ask how far the seminaries are taking account of these new opportunities and what they are doing to fit men to take advantage of them.

Wider Influences Affecting the Minister's Work

So far we have been speaking of the work of the minister as that work is conditioned by the law and practice of the denomination to which he

belongs. But that law is in process of constant reinterpretation and that practice is being progressively modified by those wider influences growing out of the conditions of the environment—social, economic, and intellectual —to which reference has already been made. These influences affect the minister not simply directly as an individual but indirectly through his congregation and his neighbors. They determine in no small measure the standards by which he will be judged and furnish the yardstick by which too often his success or failure will be measured.

The minister shares with the representatives of other professions the problems which these wider interests raise. But in the minister's case the contact is peculiarly close and the problems raised are correspondingly acute. As a pastor it is the minister's responsibility to advise his parishioners in matters of personal ethics and no question that affects the welfare of his fellow-men can be indifferent to him. But many of these questions are so complex that they demand for their rightful solution technical knowledge which often the minister does not possess. It is not easy in this complicated modern world to know how a man engaged in active business or politics can order his life in conformity to the principles to which he feels himself committed by his religion. It is easy, therefore, for the minister to yield to the temptation to accept conventional standards which may be wholly secular in origin and to deal with the various questions that arise in his community on an opportunistic basis which has no deep root in principle. It is easy for him to forget that he fulfills his duty only as he develops a social group which performs a distinctive function in the community of which it is part.

This temptation is reinforced by the fact that in the United States, the Protestant minister is more directly dependent for his support upon the loyalty of his congregation than is true of the Catholic priest or of the Protestant minister in some other lands. The standard by which the ordinary congregation judges the minister's success is too often identified with the maintenance of the *status quo*. One of the interesting parts of our study deals with the evidence furnished by the leaders of church committees as to the qualifications desired in a pastor.[4] Among these the desire for a prophet of social righteousness is conspicuous by its absence.

There is need, then, of some well-settled philosophy of life by which the minister can define his duty to the community as well as to the particular congregation he serves. No more important duty rests upon the seminary than to assist him in the formulation of such a philosophy. No more important duty, we repeat, but also no more difficult duty.

It is true that there has been on the part of many of the larger Protestant

[4] Vol. II, chapter vii.

communions a very general acceptance of the principle of the social responsibility of the church. This acceptance, as we have seen, has expressed itself not only in documents like the "Social Ideals of the Churches," [5] but in the creation of social-service commissions and departments of research which occupy themselves with social questions in the concrete. But there is still wide difference of opinion as to the proper attitude to be taken in specific cases and there exists almost no effective way of sharing with the existing ministry even the modest measure of social insight which the leaders have attained.

The Imponderable Factor

Thus the work of the minister differs from that of the professions with which it is most natural to compare it—law and medicine—not only in the fact that the minister must deal with human life as a whole instead of with some restricted section or aspect of it, but also in the fact that he can count on no such general measure of agreement as to the attitude he should take in this wider field as the lawyer or the doctor can rely on in the particular field of his specialty.

But the difference goes even deeper. It has to do with that aspect of the minister's work which, while most distinctive, is most elusive. The minister, as our preliminary definition has assured us, is a minister of the Gospel. His specialty is religion. It is his function to help men to a knowledge of the living God as revealed in Jesus Christ and to win them to commitment to His service. This sets a problem for the student of ministerial education for which conditions in other professions afford no parallel. It means that in addition to the two more obvious standards by which a minister's attainment is ordinarily judged—professional competence and usefulness to the community—there is a third factor to be considered which grows out of his function as a minister of religion. We must know how far he succeeds in making the religious life real to his parishioners and helps them to realize the presence and to be responsive to the will of God, and this, not only as individuals, but as a social group, whose religious life expresses itself in fellowship.

We touch a field here which, while central in our study, does not easily lend itself to objective scientific description. What the minister does we can report. What his church expects him to teach we can record. What that which is done and taught may mean for the minister's own inner life and that of the people to whom he ministers, we can learn only by indirection. Such data as are available bearing upon the minister's attitude to the realities and values of religion, the study has assembled. Such further data as shed

[5] *Yearbook of American Churches, 1933* (New York: Round Table Press), pp. 319-20.

light upon the attitude of the people with whom he is brought into contact, it has also taken account of. But it has not found any satisfactory way of equating these with the more conventional data which lend themselves to statistical record and measurement. When all has been said, there remains an imponderable factor which one may recognize yet cannot demonstrate or define.

There are persons, to be sure, who challenge the legitimacy of this imponderable aspect of the minister's work. They believe that the church in its historic Christian form has outlived its usefulness and that the functions which it now performs, so far as they are socially useful and necessary, should be transferred to other institutions of society. So far as there is still need of a universal society committed to the promotion of aspirations and loyalties which do not find present effective expression in existing institutions, they would have it of a strictly humanistic character, making no assumptions and following no ends that are different in kind from those of other callings and professions.

The religious teacher, if he is wise, will take note of the existence of this attitude. He will have an open mind to whatever its advocates may have to tell him as to the defects in the church as it exists today. The fact remains that what differentiates the church, both in its theory and in its practice, from other human institutions is the fact that it makes the assumption which is thus challenged. As a representative of the Christian church seeking to interpret to his people the realities and values of the unseen world with which Christianity is concerned, the minister takes for granted the existence of a self-revealing God with whom one may have communion in worship and whose will sets the standard for conduct. To construct a system of ministerial education which ignores this conviction and which sends men out into the ministry of the existing churches without any clear-cut conviction as to what they believe about God and why, would be as unintelligent as to send men into the law who were sceptical as to the existence of an ordered society or doctors who doubted that men had a body. From whatever angle we contemplate the work of the minister, whether as teacher, evangelist, leader of worship, pastor, or administrator, the specific answers he will give to specific questions will be determined by his central philosophy of life, his conviction about God and man's relation to Him, about Christ and His significance for mankind, about the church and its function in human society, about human nature and its capacity for renewal and self-mastery. With these questions, therefore, the seminary, which trains men for the ministry, must concern itself.

CHAPTER III

What the Churches Require for Entrance upon Their Ministry

Characteristics of American Protestantism

From this general analysis of the minister's work we turn to a brief consideration of the conditions under which that work must be carried on today. Those conditions are themselves the outcome of a long history in which great changes have taken place in the outlook of the American churches and as a consequence in the tasks and the problems faced by their ministry. During the Colonial period the churches of America were closely allied with the parent churches from which they derived their origin and were dependent upon those churches, if not for the personnel of their ministry, at least for their ideas, their type of piety, and their form of organization. With the Declaration of Independence the churches, like the states, assumed complete autonomy, and we find the resulting changes registered in the constitutions of the leading denominations. The decades that succeeded were largely occupied in missionary activity, as the new churches tried to keep pace with the demands of the expanding population, and we find the pioneer conditions of the frontier reflected in the character of the ministry and in the general level of ministerial education which was characteristic of the period. Foreign missions, too, that challenging enterprise which received new impetus in the United States in the first decades of the nineteenth century, introduced new interests and problems into the life of the American churches. With the close of the Civil War a new period began in which consolidation and coöperation became dominant notes. The emphasis shifts from the individual to society and from a dogmatic to a critical approach to theological problems. Finally, with the World War, a new era begins, the era of self-criticism and reconstruction, in the midst of which we find ourselves today.

These changes have their parallel in corresponding changes that have taken place in the religious life of other countries, and the work of the ministry in America can be fully understood only in the light of the reflex influences which have passed from one to the other. It had been our hope in this study to give some attention to these wider influences, especially as they affect the particular subject of our interest, ministerial education. But the limitations of time and space have made this impossible. We must content

ourselves here, therefore, with calling attention to certain characteristics of American Protestantism which differentiate it from the Christianity of the Old World and which bear directly upon the work, and more specifically upon the education, of the ministry.

A student of religion visiting the United States for the first time is struck by the number of independent and self-governing denominations. Of bodies with more than one hundred thousand adult members there are thirty-six, and of bodies with more than half a million, thirteen. Even when we group these legally independent bodies into families according to their spiritual and ecclesiastical affiliations, we are still confronted by six or seven powerful self-conscious Protestant groups numbering anywhere from one to eight million adult members. Taking the Protestant bodies alone, for the different way in which the Roman Catholics estimate church-membership makes comparison difficult, the Methodists and Baptists have more than seven million adult members each, the Presbyterians and Lutherans between two and three, and the Disciples, Episcopalians, and Congregationalists in the neighborhood of a million each.[1]

This extraordinary diversity is often explained as due to the absence of a state church, and this absence is a second outstanding factor of American religious life which has many and far-reaching consequences. But the number of different denominations is due to other and historically antecedent causes. The separation of church and state came comparatively late in American life and so far as the Federal Government is concerned was rather the result than the cause of the number of independent denominations. The American colonists, when they came to this country, had no objection to the establishment of religion as such; what they objected to was the establishment of a kind of religion of which they disapproved. Coming as they did from many different backgrounds, geographical and spiritual alike, they brought with them the forms of religion in which they had been brought up, and when conditions made that possible secured for them state support. In Massachusetts and Connecticut, Congregationalism was the established religion; in Virginia, Episcopacy. In the Proprietary Colonies, such as New York, Maryland, and Pennsylvania, where the adherents of the different denominations were more evenly divided, toleration was easier and became the prevailing policy; but only in Rhode Island and Pennsylvania was there complete freedom of religion, and even here citizenship and the right of office were restricted to Protestant Christians. When there were so many different kinds of religion it was embarrassing for the Federal Government to choose between them, and the prohibition of a national establishment of

[1] The figures are taken from Dr. C. Luther Fry's analysis of the 1926 Religious Census, *The U. S. Looks at Its Churches* (New York: Institute of Social and Religious Research, 1930). By an "adult" member is meant one thirteen years of age or over.

religion offered an easy way out. It was not until well into the third decade of the last century that the example set by the nation was followed by the last of the states.

The separation of church and state was no doubt made easier by the more liberal views of religion which, since the Revolution and largely as a result of French influence, had been adopted by many of the founders of the Republic; but it involved no such complete indifference to religion as is now frequently regarded as its proper and inevitable consequence. Jefferson and Franklin were Deists, to be sure, and as such critics of many accepted Christian beliefs. But they were believers in a personal God and in the practice of public prayer. The sympathetic attitude of the founders toward religion is shown, among other things, in the exemption of church property from taxation, in the provision of chaplains for Congress and for the Army and Navy, and in the institution of a day of National Thanksgiving. The idea that the separation of church and state would mean the banishment of religious teaching from state-supported schools is one which would have occurred to few, if any, of the founders of the Republic.

A further characteristic of American religious life which impresses the visitor is the extraordinary generosity with which the laymen of the churches support the institutions of religion. The expenditures of local churches in 1926 are estimated by Dr. Fry as in excess of $840,000,000, while the value of church edifices, not including pastors' residences, school buildings, hospitals and so forth, amounted in the same year to more than $3,840,000,000.[2] This generosity, rendered necessary by the absence of state support, has important by-products for the life of the church. It gives laymen a larger share in the control of ecclesiastical policy than is common in other lands, and it makes the local congregation, as the ultimate money-raising and money-spending body, a factor of predominating importance. The extent of the control thus exercised by laymen varies in different denominations, but it is an important factor in all. "In America," remarked a shrewd observer to one who asked him about the relative strength of the different denominations, "we are all Congregationalists, even the Roman Catholics."

How Denominational Requirements Affect Ministerial Efficiency

These characteristics of American Protestantism have a direct bearing upon the work of the minister. He is less dependent upon the state than his European colleague, but this liberty is balanced by his greater dependence upon the denomination, and, in churches of independent polity, upon the local congregation. The denomination determines either directly or indirectly the conditions under which its ministry must work, and so far forth

[2] Fry, *op. cit.*, pp. 76 and 88. These figures include the contributions of Catholics as well as of Protestants.

defines the aim of theological education. It does this, in the first place, by the requirements which it sets for entrance upon the ministry and the means which it uses to enforce the requirements thus made.[8] It does it, in the second place, by the care it takes of its ministers in service, the extent of the supervision which it exercises over the individual congregation, the scale of salary it provides, the provision it makes for insurance against sickness and retirement, and the machinery which it provides for facilitating change of work. It does it, in the third place, by the special opportunities which it furnishes to the exceptional man for leadership along lines that are congenial to his ability and taste.

The denominations differ greatly in the way they meet this triple test. The Episcopalians, the Presbyterians, and the Lutherans have exacting requirements for admission to their ministry and have on the whole succeeded in enforcing these to a considerable degree. Moreover, when a man has been ordained, they exercise a certain control over his work through the provision that the bishop, presbytery, or synod, as the case may be, must concur in any call which may be made by a local congregation. In churches of congregational polity, on the other hand, like the Congregationalists, the Baptists, and the Disciples, where the local congregation is the ultimate authority, it is more difficult both to guard the door that leads into the ministry and to control the minister's activities after he has entered it. It is true that in these churches voluntary organizations have grown up, both on a local and on a national scale, which have considerable moral authority in setting and maintaining standards, but they have no power to constrain a congregation that resists. The Methodists, through their Episcopal system, exercise the most complete control over the individual minister. They are the only large denomination that has succeeded in maintaining a parity between congregations and ministers. But the proportion of ministers who are neither college nor seminary graduates is large, and the problem of raising the educational level of the ministry as a whole is a difficult one.

The rate of compensation which the minister receives is in all the denominations largely determined by the individual congregation. So far as the denomination exercises control over the financial status of its ministers, this is largely through the assistance which it extends in time of illness or disability or through the provision which it makes for retirement in old age. All the larger communions have pension funds, most of them on a contributory basis, and in various ways help to provide for their ministry when incapaci-

[8] This influence may be negative as well as positive. Thus in churches of Congregational polity the absence of definite requirements and the machinery to enforce them helps to lower the standard in the denomination as a whole and so to create problems for the individual minister.

tated by sickness and old age; but the scale of compensation is low, averaging in the larger communions from $600 to $1,200.[4]

We find closest approximation to equality of conditions between the denominations in the opportunity which is open to the exceptional man. All the larger communions have extensive missionary and educational work which makes appeal to men and women of ability and consecration. All have evolved in one form or another executive positions of great responsibility which open a broad field for leadership. In like manner, the opportunity open to the able pastor to make his pulpit a center of world-wide influence is common to all the denominations. The Baptists have no bishop, but it is doubtful if any bishop exercises a more widespread influence than the pastor of the Riverside Church in New York City.

What the Denominations Require of Candidates for Their Ministry

Let us examine somewhat more in detail how these different points of contact affect the work of the ordinary minister. We begin, as is natural, with the first. What must a man (or, in the case of those communions which admit women to their ministry, a woman) do to become a Protestant minister? What tests must he pass and how are these tests applied?

Let us take, for example, the Protestant Episcopal Church. That church, while not one of the largest in numbers (it has some 1,366,000 communicant members), is in many respects the most distinctive of the Protestant churches. It is the one which values most highly its Catholic inheritance and is most conscious of its point of contact with the Church of Rome. Indeed it contains a large party that resents the name "Protestant" and desires to be known as a branch of the Catholic Church. While Episcopalians share the episcopate with the Methodists, they are unlike the Methodists in giving it an importance which is theological as well as administrative. Some Episcopalians do this because they themselves hold the Catholic view of the ministry, others because they see in the episcopate an indispensable point of contact with those who do. In their requirements for the ministry, therefore, we find, as we should expect, that a prominent place is given to the ancient creeds, and an emphasis is laid upon the liturgy, and especially the sacraments, which is not characteristic to the same degree of any other Protestant body.

A man who would enter the ministry of the Episcopal Church must apply to the Standing Committee of the Diocese for recommendation by the bishop as a candidate for holy orders, presenting at the same time a certificate from his pastor as to his character and fitness for the pastorate. His academic credentials are then reviewed by a board of examining chaplains,

[4] Cf. Vol. II, chapter v.

who may examine him at their discretion. When they are satisfied, he becomes a candidate for holy orders and enters upon a course of study in some approved theological seminary. During his study he remains under the care of his bishop, to whom he reports his progress four times a year. On the completion of his course he comes again before the board of examining chaplains for examination in such portions of the prescribed subjects as they may deem necessary to determine his fitness for the diaconate. After his ordination to this office a further year must elapse, after which he is examined upon the full course or so much of it as the board of examiners may deem necessary, and the way is clear for his ordination to the priesthood.

Thus it appears that in theory a candidate for the Episcopal ministry is subjected to a very thorough testing. Not only must he have completed his course in an appointed seminary, but he must have passed an independent examination in the subjects deemed essential by his church. This examination includes such matters as the Bible, church history, Christian missions, dogmatic theology, Christian education, liturgics, ecclesiastical polity, together with a group of practical subjects such as the administration of the sacraments, methods of preaching, pastoral care, parish management, and religious education. The examination also includes at least one of a number of elective subjects designed to test the candidate's acquaintance with Hebrew, Greek, modern languages, psychology, sociology, or other subjects.

When it is remembered that throughout the whole course of his study the candidate is under the charge of his bishop and is subject to repeated examination, it would seem as if the educational standard for the Episcopal ministry must be very high. And so it would be if it were always strictly enforced. But there are exceptions which lower the average, as we shall presently see.

The churches of Presbyterian polity follow a procedure not unlike that of the Episcopal Church, save that in their case the presbytery takes the place of the bishop as ultimate guide and authority. An application, duly endorsed by his pastor, must be filed with the chairman of the presbytery's educational committee in order that the committee may have the opportunity to examine the candidate's Christian character, his physical and mental preparation, his piety, his experimental acquaintance with religion, and the nature of his previous education. *The Constitution of the Presbyterian Church in the U.S.A.* recommends that he be required to produce a diploma, B. A. or M. A., from a college or university or "at least authentic testimonials of his having gone through a regular course of learning." [8] But the presbytery can dispense with this requirement, a dispensation which unfortunately in fact is not infrequently given.

[8] 1924, p. 348.

Having thus been accepted as a candidate, the applicant is then expected to enter upon a course of theological study in some institution acceptable to the presbytery, to which also he reports annually during his course.

After two years, if he passes a satisfactory examination, the candidate is admitted to licensure, and a year after, if all goes well and the final examination is satisfactorily passed, to ordination. But the practice varies greatly in different presbyteries.

The subjects required of the candidate for ordination in the Presbyterian Church do not differ materially from those already noted in the Episcopal Church, though the emphasis varies, more attention being given to theology and less to liturgy and church polity. An acquaintance with Latin and with the original languages of the Bible is in theory required of all candidates, though these requirements are not always insisted upon.[6]

In the Lutheran churches the procedure is not dissimilar from that of the Presbyterian churches, the synod in this case taking the place of the presbytery. But the Lutheran churches, unlike the Episcopal and Presbyterian, make no provision for a separate office like the diaconate. While theological students who have studied for two years in an approved seminary may be licensed to preach in order to fill a vacancy, this licensure is in no sense an admission to the ministerial office, nor does it relieve the licentiate of the necessity of taking the full canonical examination for ordination. The requirements for ordination, as defined by the Synod of New York (of the United Lutheran Church), cover examination in the following points: (1) general fitness for the work of the ministry, (2) reasons for seeking the office, (3) theological attainment, (4) acceptance of the standards of the United Lutheran Church. But in practice the amount of knowledge required under (3) is more thorough than that demanded of many Presbyterian and Episcopal ministers. It includes a thorough mastery of the Bible, including a knowledge of the original tongues, an acquaintance with the history and standards of the Lutheran Church, and a knowledge of its liturgy and forms of worship.

In two respects the Lutheran churches differ from some of their sister churches: first, in the extent to which they have maintained the requirement that their ministry should be acquainted with the original languages of the Bible,[7] and, secondly, in the strictness of their doctrinal requirements.[8]

[6] There is an apparent inconsistency between the requirements for licensure and those for ordination as to the degree of latitude allowed to candidates who are not fully prepared, the test of ordination being much stricter than that of licensure, but in practice the examination for licensure is often taken as sufficient to admit a man to ordination without reëxamination.

[7] An example of the extent to which linguistic requirements may be carried is found in Concordia Theological Seminary of the Missouri Synod, which, with a student body of some four hundred, insists upon six years of Latin, four of Greek, and two of Hebrew, as a preparation for entrance upon the seminary. This is the more remarkable in view of the fact that the seminary requires only two years of college preparation before entrance upon the theological course.

[8] Cf. Winfield, *op. cit.*, pp. 158, 159.

In the Methodist Church, as one might expect from its history, great stress is laid upon an experimental acquaintance with religion, and the ethical requirements for the ministry include certain rules of a mildly ascetic character, such as abstinence from the use of tobacco and of all alcoholic liquor. The academic requirements deemed necessary will be discussed so fully in a succeeding chapter that it will not be necessary to state them here.[9]

In churches of Congregational polity there is no central authority which is in a position to control the individual minister or congregation. The right to ordain rests finally in the local congregation and all that other congregations or ministers can do is to give counsel, which may or may not be welcomed.

It is true that in the early days of Congregationalism the standard of ministerial education was consistently high. There was, indeed, a considerable period in American history when all Congregational ministers of New England were college graduates; and when, as later happened, the standard was lowered and men who were not college graduates entered the ministry, it was as a result of influences which were operating on a large scale in the country as a whole. Unfortunately when once the standard was lowered, it was not easy to raise it again.

In the Baptist churches, and to a less degree in those of the Disciples, we have to do with a tradition of a different kind. The Baptists have always found their strength among simple people and for a long time were distrustful of an academically trained ministry. As time went on their attitude toward education altered and they came to have their own colleges and seminaries. Today the standard in the best Baptist seminaries compares favorably with those of any other denomination and they are contributing their fair share to ministerial leadership.

We find a similar tendency among the Disciples. Beginning with a distrust of theological seminaries, they are now providing in their colleges courses leading to theological degrees, and many of their students go to institutions like Yale and Chicago for advanced work in theology.

Thus while the tendency of the Congregational churches has been on the whole to lower their standard of admission to the ministry, that of the Baptists and the Disciples has been to raise it. In practice all three have developed, or are developing, a procedure which, while purely voluntary in character, is in its general effect not dissimilar from that in use in the more highly organized churches.

There are two ways in which the Congregational churches exercise pressure on individual congregations to maintain proper ministerial standards.[10] One is through the District Association. This is a voluntary association of Congregational churches (ten to fifty in number), which makes its own

[9] See chapter vi.
[10] Cf. Vol. II, chapter v.

rules and has a right to determine what ministers and churches shall be recognized as members. Ministers serving churches within the association not only unite with the churches to which they are called but ordinarily become members of the association. When so received their membership in the association is evidence of their being Congregational ministers in good and regular standing. As the association has developed in Congregationalism, the maintenance of ministerial standards has come to be one of its most important pieces of work. The association examines and licenses ministers and may, on the invitation of a church, ordain its pastor just as if it were a presbytery, a synod, or a bishop.

The second way in which the Congregational churches maintain standards is through the National Council, a body which exists for the purpose of conference regarding the common interests of the church as a whole. It does not seek to regulate the churches, but to discover and to give expression to those influences which are common in belief and practice. In its constitution the Council recognizes ministerial standing as consisting of membership in an association or state conference of Congregational churches based upon ordination, the loss of such membership, for good and sufficient causes, resulting in the loss of ministerial standing. Furthermore, the constitution recognizes the standard of ordination in Congregational churches as calling for full theological training.[11] The Council urges upon churches the avoidance of any tendency to ordain to the ministry persons who have not received adequate preparation.

In 1927 the National Council appointed a committee to study the means of emphasizing "the highest Christian ministerial standards in terms of the present day and to report on the means of maintaining such standards." This committee recommended the adoption of a policy as a result of which there should be two stages in the training of the Congregational ministry, licensure and ordination, and suggested steps by which the character of each should be safeguarded. On the recommendation of this committee the National Council adopted the following resolutions concerning ministerial standards:

1. That both college and seminary training should be the standard set by the associations and conferences of Congregational (and Christian) churches for ordination;
2. That the association (or conference, according to the section of the country concerned), which is composed of both ministers and churches and hence entirely representative of the church, and which holds licensure and standing, should have direction and supervision of all ordinations.
3. That associations or conferences should act as permanent ecclesiastical

[11] In exceptional cases ordination may be properly conferred upon persons lacking theological training in the schools, provided they have successfully completed three years of field study under the auspices of a state conference committee regularly appointed for the purpose.

> councils, uncontrolled by local pressure and steadied by the realization of denominational responsibility which should refuse ministerial standing to persons ordained without due regard to denominational standards.

While the Baptists have not succeeded in adapting their form of organization to meet existing conditions to the same extent as the Congregationalists whom they resemble in their theory of church government, they have not been unaffected by the changing conditions. With the organization of the Northern Baptist Convention, in 1910, the centralizing tendencies in the denomination began and they are making rapid progress today. At the 1930 Convention of Northern Baptists a committee was appointed on Standards and Courses of Study looking toward ordination. The report of the committee, which was adopted in substance at the meeting of the Convention in 1931, after recognizing that the final responsibility for ordination rested with the individual church and defining the spiritual qualifications necessary for the ministry, went on to define the desired educational qualifications as follows: (1) Standard college and standard theological studies, with graduation; or (2) standard theological studies, with graduation, after two years of college study; or (3) in the case of persons who for substantial reasons are unable to meet the above requirements, a substitute preparation, including full high-school work or its equivalent and at least two years of full study in a theological school.

Thus, in ideal at least, the Northern Baptists have joined the other larger communions in recognizing as desirable preparation for the ministry a joint college and seminary course of seven years.

The Disciples, like the Baptists, find it difficult to maintain high educational standards for their ministry. In the early days ordination was not practiced, but it has now become an established custom. Yet, since the right to ordain rests in the local congregation, there is nothing to prevent any church from ordaining any young man whom it may think has the requisite gifts, however deficient he may be in the technical academic training.

There are two ways in which the denomination tries to maintain high ministerial standards. One is through the colleges where men receive their theological training, the other through the state missionary societies. It is customary in nearly all Disciples' colleges to have the faculty recommend for ordination such men (or women, if there are any) as they feel to be worthy, and they will not recommend any who have not had a college degree. The state missionary societies in a number of states also insist upon proper educational standards, but in the absence of any central organization it has, up to the present time, been impossible for the denomination as a whole to set up even a minimum standard to which the congregation that ordains must conform.

In the other denominations requirements vary, partly with the form of

government, partly with the historic tradition, but on the whole the standard is less strict than in the larger bodies.

Concerning the practice of the Canadian churches, the following statement has been kindly furnished by Dr. D. L. Ritchie, Dean of the United Theological College in Montreal and a member of the Theological Advisory Committee:

"In the larger sections of the church in Canada, the standard of education set for ministerial training, and increasingly put into practice as the years pass, is that of university matriculation, followed by a university arts course, and a Theological College training. But there are variations.

"In the Anglican Church, university matriculation, a university course with a degree, and a theological course is the standard and common practice. There is, however, a second course, approved by an Educational Council, that requires only matriculation, one year in arts, and three years in theology. Permission to enter on this second course is determined chiefly by a candidate's age.

"In the Baptist Church the standard is also a university degree, followed by a theological course. According to age and circumstances, there is more liberty and variety as set forth by an Educational Council, but the minimum academic requirement is a high-school training and three years in a Baptist seminary recognized by the Baptist Convention. There may be other exceptional cases, but their number is few.

"The Presbyterian Church requires university matriculation and an arts degree, and a three-year theological course. For men who do not take the university degree, three years in arts and three in theology are required. Any exception to such training can be made only by the General Assembly of the Church.

"In The United Church of Canada the requirements are, university matriculation, an arts degree and a three-year theological course. This is the Standard Course and regular practice. There is, however, a Shorter Course, for older men, of approved gifts for the ministry. It includes university matriculation, one year in arts and three years in mixed arts and theology, to meet a student's need. Such candidates must have been approved by a presbytery, by a theological college, and the church's Board of Education. Any other exception can be made only by the General Council of the church."

The Extent to Which the Requirements Are Enforced in Practice

The foregoing survey has made it abundantly clear that the educational standards required by the Protestant churches of the United States vary widely. In the Episcopal, Presbyterian, Lutheran, and Congregational churches it is comparatively high. Among the Baptists, the Disciples, and

many of the smaller bodies, it is often very low, while the Methodists occupy an intermediate position. Unfortunately a study of the requirements does not tell the whole story. For a wide latitude is open in practice to the interpretation of the church's rules, and with the powers granted them in the constitution bishops, and presbyteries admit to the ministry many candidates whose academic preparation is deficient.[12]

This lowering of standards is increased by the fact that with the looseness of existing denominational ties it is a common custom for ministers to pass from one denomination to another. In the case of an older man of some experience as a pastor it seems ungracious to insist upon the same type of examination as would be appropriate for a younger man, and this is seldom done. As a result many find admission to the stricter churches who would not otherwise ordinarily be received.

An indication of the extent to which practice may depart from theory is furnished by a study of the procedure of the Methodist Episcopal Church in the case of its candidates for the itinerant ministry. "That church prescribes as the minimum requirement for admission to its regular itinerant ministry 'a course of study equivalent to University Senate requirements for admission to college plus a full course in a theological seminary or the four-year Annual Conference course of study.' In 1926, 437 men were admitted to Annual Conference membership, of which the records of 420, or 98 per cent., were secured through the survey undertaken by the Life Work Committee of the Church. Of these 420, ninety-five, or 23 per cent., failed to reach the minimum standard. That is, they had incomplete high-school or only eighth-grade training. Forty-four, or 10 per cent., met the minimum requirements. That is, they had full high-school training, which presumably met the requirements of the University Senate. Two hundred and eighty-one, or 67 per cent., rose above the minimum requirements. That is, they had either incomplete or full college training."[13]

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

It has proved impossible to obtain comparable data for other denomina-

[12] Thus the Episcopal Church recognizes as proper exceptions to its ordinary rules non-college graduates who pass an examination, men of thirty-two years of age and over, and men of other race and speech. The Presbyterians, as we have seen, grant the presbyteries the right to dispense with some of the requirements for licensure; and the examination for licensure is, as we have seen, often received as sufficient for ordination. In the Reformed Church the classis has similar powers, the requirement in the Reformed Church of the United States being a two-thirds vote, while in the Reformed Church of America a reference to the General Synod is necessary.

[13] See Vol. II, chapter v.

tions considered in this study, despite repeated efforts and requests to all available sources. But such evidence as is available suggests that the situation which obtains in Methodism finds a parallel in many of the denominations whose processes of ministerial education are regulated by law. The conclusion would seem to follow that educational tradition and sentiment and a homogeneous constituency, such as exists, for example, in the Lutheran Church, may in fact prove more successful in achieving a well-educated ministry than the strictest legal requirement which is not consistently adhered to in practice.[14]

We have devoted so much space to the standards which the different denominations set up for entrance upon their ministry because it is in the way these standards are determined and enforced that the difference in the methods and genius of the different denominations appears most clearly. Our study shows, however, that in spite of these differences there are common factors working for unity. The practical necessities of the local situation lead the communions whose standards are most strict to find many reasons which justify them in making exceptions, while those churches that in theory most distrust a strongly centralized authority are finding themselves forced by the unhappy consequences of an unrestricted individualism to devise safeguards looking toward a greater uniformity. We have here one more indication of the fact, to which all study of American church history points, that the general conditions which all the churches face are modifying their original differences and bringing about points of contact that are full of promise for the future.[15]

How Doctrinal Beliefs Affect Ministerial Standards

One factor in particular in the requirements of the churches for ordination needs special mention in order to give us a clear picture of the existing situation, and that is the extent to which the doctrinal beliefs of the different churches affect the educational standards which they require of their ministry.

Our study of the rise and development of the theological seminary will show that one of the purposes that led to the founding of independent seminaries was the desire to safeguard the orthodoxy of the clergy, and this motive is still in evidence in many of the leading denominations. Thus the candidate for the Episcopal priesthood, for example, engages to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church. The doctrinal symbols of the church are the Apostles' and the Nicene Creeds. The standards of the Methodist Episcopal Church to which candidates for

[14] See Vol. II, chapter v.

[15] Cf. Brown, W. Adams, *The Church in America* (New York: The Macmillan Co., 1922).

the ministry are expected to give assent emphasize belief in the Trinity, the fall of man and his need of repentance, freedom of the will, sanctification, future rewards and punishments, and the sufficiency of the Scriptures for salvation.

The doctrinal standards of the Presbyterian churches are the Westminster Confession of Faith and the Longer and Shorter Catechisms. These standards the Presbyterian candidate must "sincerely receive and adopt." They emphasize the sovereignty of God in Christ in the salvation of the individual and affirm that each believer's salvation is a part of the eternal divine plan; that salvation is not a reward of faith but that both faith and salvation are gifts of God; that man is utterly unable to save himself; that regeneration is an act of God and God alone; that God enables those whom he regenerates to attain to their eternal salvation. A briefer statement, though without legal authority, is the "Brief Statement of the Reformed Faith" adopted by the General Assembly of the Presbyterian Church in the U. S. A. in 1902.

The Reformed churches, like the Presbyterian, are Calvinistic. Their standard of doctrine is the Heidelberg Confession. Candidates for the ministry of the Reformed Church in America and of the Reformed Church in the United States are required to declare their belief in the Scriptures as set forth in this standard.

The standards of the Lutheran Church are the symbolic books adopted by the Lutheran churches of Germany, of which the most important are the Augsburg Confession and the Smaller Catechism of Luther. These standards give the rule for the interpretation of the Scriptures and Lutheran teachers of theology and Lutheran ministers alike are expected to conform to them.[16]

While the principle of autonomy in the Congregational churches involves the right of each church to form its own statement of doctrine, the principle of fellowship assumes that a general consensus of belief is both possible and essential. As a result, while there is no authorized Congregational creed, acceptance of which is a condition of ministerial admission, several statements of this consensus have been widely accepted as fair representations of the doctrinal position of the Congregational Church. The platform adopted by the National Council in 1913 is the best known and most authoritative of these standards. The examination of the religious belief of ministerial candidates by local councils ordinarily includes questions concerning their conception of God, of Jesus Christ, of salvation, of the Scriptures, and of the church.

The Baptists and Disciples refuse to accept any man-made creed as

[16] Cf. Winfield, O. A., *op. cit.*

authoritative, holding that the Scriptures are the only infallible rule of faith and practice. In practice, however, they have not been behind the other churches in the number of confessions they have composed,[17] or in the extent to which they have attempted to secure the conformity of the minister to the doctrine which the majority of his brethren regard as taught in the New Testament. Among the doctrines believed to be so taught, baptism by immersion has held a central place in the belief and practice of both bodies, though there is a section in both which allows open communion with those who believe in infant baptism.

Critics of the present system of theological education often point to the doctrinal requirements of the churches as an indication of narrowness and obscurantism. They tell us that in view of the radical changes which have taken place in belief and the general breakdown of authority in the course of the last generation, it is futile to expect men any longer to take literally creeds composed more than a thousand, or even a few hundred, years ago. They point to the number of young men who have been refused admission to the ministry because of their intellectual difficulties and of older men who have been tried for heresy because their views have changed with the times, and they urge those who are responsible for the policy of the churches to forget the past and to turn their faces to the future.

It may be admitted that the doctrinal requirements of the stricter churches do constitute a difficulty for thoughtful candidates for the ministry, though a study of the system of government of the different churches shows greater provision for liberty of interpretation than is often recognized, and a study of their practice reveals a progressive modification in the direction of more liberal subscription. What is not so often recognized is the effect of these requirements in maintaining a high standard of ministerial education. These doctrines have grown up in history and deal with matters which have been the concern of the philosophers for ages. To understand their origin requires extensive historical study. To determine their present significance one must be a master of contemporary philosophy. Thus these doctrines become a challenge to both teachers and students to press behind the surface of things to those deeper questions which have been the concern of the soul of man through the ages.

It is not easy to determine how far the doctrinal requirements of the churches determine the character of the men entering their ministry or condition the effectiveness of that ministry after it has begun. The evidence would seem to show that churches which have strict doctrinal requirements have succeeded in maintaining on the whole a higher average in the academic training given to their ministers than is attained in the other churches.

[17] Cf. McGlothlin, W. E., *Baptist Confessions of Faith* (Philadelphia: American Baptist Publication Society, 1911).

CHAPTER IV

Conditions in the Church Which Affect the Minister's Work

How the Denominations Care for Their Ministers in Service

The contrasts which we have noted in our study of the conditions that determine admission to the ministry reappear when we consider how the denominations deal with their ministers after they have been ordained. Only in a single case, that of the Methodist Church, do we find a polity that gives the denomination as a whole an effective control over the placing of all its ministry. In the Methodist Church, and in the Methodist Church only, there is no problem of ministerial unemployment. There is a minister for every congregation and a congregation for every minister. But this result is reached by giving the administrative officers a degree of authority which no other denomination has been willing to confer.

In theory the Methodist is an itinerant ministry, each individual holding his pastorate for a term of four years and expecting at the expiration of that time to be transferred to some other point at the decision of the Conference. This provision makes it possible to deal with cases of misfit in a manner not possible in other churches. But it has the disadvantage of making it impossible for the minister to acquire that influence and authority in a particular community that goes with long residence. We find, accordingly, that the system is being modified in various ways so as to make it possible to fill the positions of greatest importance in the denomination with incumbents whose term is practically, if not theoretically, permanent.

In all the other churches, even those which are most highly centralized, we find that the responsibility for finding a place or for transfer from one position to another rests in the last analysis with the individual minister or congregation. There are, to be sure, various persons or committees whose function it is to mediate between candidates and congregations, but their services are largely voluntary and up to the present time it cannot be said that they have achieved any great measure of success. In general it may be said that in the measure that the individual congregation is strong the control of the central body is weak. It is only in the case of those congregations which receive aid from a central treasury that any effective control can be exercised, and even here it appears extremely difficult to carry through any agreed policy consistently.

Our study has gathered material showing the ways in which the different

denominations deal with the problem of placement and those who are interested can find detailed information in Vol. II, chapter v. In the Episcopal Church, when a congregation fails to act, the bishop may take the initiative; in the Presbyterian and Reformed churches the presbytery or the classis; but in practice both bishop and presbytery are slow to take any action which does not meet the approval of the local congregation.

In the Lutheran Church, for reasons which we have already explained, the synod, acting through its appropriate officer, while having no more power than the classis and the presbytery, succeeds in exercising a more effective control than is found in other churches; so that in the Lutheran Church we find on the whole a more homogeneous clergy than in any other Protestant communion.

Among the independent bodies we find various regional officers who become the logical intermediary between congregation and pastor, e.g., the Baptist State Secretary, the Congregational State Superintendent. While they have no authority to place ministers, their position as state officers gives them a store of information which renders it natural for both ministers and congregations to consult them.

Of special interest is the procedure in the United Church of Canada. Coming into existence as the result of a union of the Methodist, Presbyterian, and Congregational churches, its polity combines features of each. The characteristic feature of the system is the appointment of a Settlement Committee in each Conference, to which all information as to congregations and ministers seeking appointments must be referred and which has the power, in case any settlement is not voluntarily effected within a year, to make the requisite appointment.

Two further factors in dealing with the matter of placement require brief mention. One is the part played by the theological seminaries in placing their graduates. The other is the appointment of denominational agencies of vacancy and supply to serve as intermediaries between the various local agencies and to work out principles by which the whole matter of ministerial placement can be put on a more self-respecting basis. Such agencies exist in the Presbyterian and Congregational churches, but while useful as centers for acquiring the information on which a nation-wide policy can be based, they have not yet succeeded in effecting any marked improvement in existing methods.

There is no field in which on the whole there is more dissatisfaction in the church than in this matter of the placement of the ministry. A number of denominations, e.g., the Episcopalians, Presbyterians, and Congregationalists, have been considering the subject, and many suggestions have been made looking to more effective oversight; but as yet no adequate steps have been taken. Not only is the difficulty of finding the right place one

of the causes of the prevailing restlessness and unhappiness in the ministry, but the methods which must be followed to attain promotion are such as to be distasteful to men of sensitive feeling and so render it more difficult to put the best man in the place where he will do the most good.

Salaries, Pensions, and Retirement

In theory, except in connection with the mission work of the church, where the denomination as such is responsible for the missionary's salary, the matter of the minister's salary is one between him and the congregation which calls him. It is true that the amount of that salary must be reported to the bishop or the presbytery before the confirmation of the appointment, but the approval is in most cases merely formal.

A study of various statistics shows that the ministry taken as a whole received in 1928 on an average $1,407 a year.[1]

Comparing the compensation of ministers with that of other callings, we find that facts to be as follows: Taking the ministry as a whole the average income in 1928 was about on a par with that of wage workers in the gas, electricity, stone, clay, and glass industries; or if we take the average income of all wage earners, including farm laborers, the ministerial income was found to be about the same. The average salary of Congregational and Methodist ministers is slightly lower than the salaries received by federal employees in Washington and slightly higher than the salaries of wage workers in the automobile industry. If we compare the salary of the minister with the compensation of persons in education and the professions, we find that high-school, vocational, junior high-school, kindergarten, and elementary school-teachers all receive much higher salaries than ministers, while lawyers, doctors, and college teachers receive higher compensation still.[2]

Various efforts have been made to determine standards at which denominations might aim. The Town and Country Committee of the Home Missions Council recommended as the norm for a well-appointed country church a salary of $1,800, with free use of parsonage.[3]

It is clear that by whatever standard we may judge there is a long journey to be taken before we can raise the standard of the profession as a whole to a point which will make possible that reasonable freedom from care which the Presbyterian Church regards it as the duty of the congregation to provide for its ministry. It is clear that to effect this result radical changes must take

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[1] See Vol. II, chapter vi.

[2] There are of course many inequalities among these groups which render comparison difficult. For details the reader is referred to the fuller discussion in Volume II, chapter vi, and especially to the statistical tables.

[3] Par Standards: *Church Efficiency in Rural Fields* (reprint from the 1926 Annual Report, p. 5).

place in the government of the more independent communions, which will give some central power a control over the individual congregation that it does not now possess.

In the meantime a distinct step forward has been taken in the creation of various pension and retirement funds by which the denomination as a whole, with the coöperation in most cases of the local congregation, assists the minister to make provision for his old age and for those periods of sickness or disablement to which from time to time he may be exposed.[4]

The benefits of these funds are open to all ministers who have served the church for a number of years and who comply with the conditions, and their existence opens a possibility of more effective control of ministerial standards than many of the denominations have as yet realized, much less made use of. The amount of the provision made is determined by the general salary scale which obtains in the different denominations.

Specialized Forms of Service

Thus far we have been considering the relation of the denominations to their ministry as that ministry is exercised within the limits of the local parish. But the pastorate of a single congregation is only one way in which the minister serves the church today, and we shall not have an adequate picture of the work of the ministry as a whole, and so of the work for which the seminary must train ministers, till we consider some of the more specialized forms of service which have grown up in the course of the church's life.

The most important of these, and in many respects the most interesting and instructive, is the missionary work of the church, home and foreign. This is, indeed, from one point of view, only a form of pastoral work which must be discharged under peculiarly difficult and trying conditions. But it has added interest because there have grown up in connection with it a group of specialized activities which are not usually found, or not to the same degree, in connection with the ordinary pastorate.[5]

Another reason that makes a study of the missionary work of the church of special interest to the student of ministerial education is the fact that in connection with its missionary work the denomination assumes an entirely different attitude toward the compensation of the minister. In the ordinary pastorate, as we have seen, the denomination may advise or help but has no

[4] The Presbyterian (U. S. A.)), Episcopal, United Lutheran, Reformed (U. S. A.), Reformed in America, Congregational, Moravian, are denominations that have taken such steps.

[5] Some idea of the complexity of these may be gained from the fact that in the recent report of the Laymen's Foreign Missions Inquiry, *Rethinking Missions* (New York: Harper and Brothers, 1932), we find, among the subjects studied, education—primary, secondary, and higher—Christian literature, medical work of missions, agricultural missions, missions and the development of industry, as well as women's interests and activities.

direct authority. Here the denomination becomes the employer and can, therefore, lay down the appropriate conditions for employment.

Thus we find that in connection with the missionary work of the church a number of the difficult problems which baffle us in the work of the church at home are in the way of finding their solution. For one thing the matter of placement is taken care of. The missionary goes where the Board sends him. So the matter of compensation is dealt with on a definite principle. A fixed salary is agreed upon and assured. Provision is made for transfer and promotion, and pension and retirement allowances in the mission field antedated those in the church-at-large.

Nor is the advantage merely practical. Large spiritual values are possible within the uniform system of administration thus made possible. There is a sense of solidarity among the workers, due in part to the initial consecration, in part to the absence of selfish competition which makes for contentment and effectiveness. The provision, in the case of foreign missionaries, for stated periods of furlough makes further study and development possible. And even in the case of home missionaries stated conferences help to foster and create a feeling of solidarity.

No doubt there are many limitations and imperfections in the present system of missionary administration. The significant fact is that in the area so covered a consistent effort has been made to cope with certain of the evils which meet us in the church-at-large. The question arises why the principles so used may not be further extended, and, if so, what changes are necessary to make this possible.

The Movement for Unity and the Status of the Ministry

One of these changes would be a considerable strengthening of the authority of the central organization. To administer their missionary work, the churches have been obliged to create administrative agencies and to furnish them with funds on an ample scale. These organizations are found both within the individual denomination and between the denominations. Each great church has its missionary and educational boards which act as agents of the local congregation in carrying out the larger purposes of the denomination, such as evangelism, home and foreign missions, the religious education of laymen in Sunday schools and adult Bible classes, and the conduct of various philanthropic and benevolent activities.[6] These organizations are united in interdenominational agencies like the Home Missions Council, the Foreign Missions Conference, the Council of Church Boards of Education, and the International Council of Religious Education. Different in that it lacks administrative power, but most inclusive in its scope, is the

[6] Cf. Brown, W. Adams, *The Church in America* (New York: The Macmillan Co., 1922).

Federal Council of the Churches of Christ in America, which brings together twenty-five of the leading denominations of the United States for purposes defined in its Charter as follows:

> "I. To express the fellowship and catholic unity of the Christian Church.
> "II. To bring the Christian bodies of America into united service for Christ and the world.
> "III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
> "IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
> "V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

Through these and similar organizations an opportunity for leadership is offered to outstanding ministers which reaches beyond the boundaries of the denomination and assumes nation-wide proportions.

In two respects, in particular, the movement for unity among the denominations is assuming a form that presents new problems for ministerial education. One is in the local community; the other in the international field.

Our study has shown that one of the most serious of the obstacles to the maintenance of a well-trained ministry is the over-churching which has been a by-product of the denominational system. In community after community of a thousand to fifteen hundred people we find anywhere from three to seven or eight churches. It is impossible to ask a self-respecting man to serve a church under such conditions. We find, accordingly, a movement to reduce the number of existing churches to a proportion to the general population more nearly in accordance with sound ecclesiastical policy. Under the leadership of the Home Missions Council, state councils or federations are being set up in the different states through which it is hoped to secure the coöperation of all concerned in a policy of reasonable reduction, while in many communities the people, impatient of the dilatory methods followed at denominational headquarters, are themselves organizing community churches, many of them on a non-denominational basis. In the larger communities also federations of churches have been formed which are dealing coöperatively with a number of matters in which the churches have a common interest.

In the international field, too, a beginning of interdenominational organization has been made. In August of 1925 a Conference on Christian

Life and Work, attended by representatives of almost all the leading non-Roman communions, was held at Stockholm to consider the joint responsibility of the churches for dealing with the moral and economic questions raised by the War. Two years later a similar conference was held at Lausanne to explore the possibilities of organic union. Both of these conferences have appointed continuation committees which are making plans for future conferences out of which a permanent international organization may in time grow.[7]

In the meantime, under the leadership of Dr. Mott, the foreign missions societies have organized the International Missionary Council, which is dealing coöperatively with the larger problems of missionary policy, and the young people of both sexes are united in the World's Student Federation. Still another international organization, the World Alliance for International Friendship Through the Churches, is carrying on, through various national councils, an aggressive campaign in the interest of world peace.

There is, then, no lack of organizations through which the active minister may link his congregation to world interests and movements, and the claims upon his time and interest are correspondingly increased.

Occupations That Compete with the Ministry

It remains to ask what is the general effect of the facts that we have thus far been studying upon the permanence of tenure in the ministry. We have found evidence of a restlessness among ministers. Is this restlessness increasing? Are more men leaving the ministry; and, if so, where are they going? Do they still remain in religious work, or are they giving themselves to distinctly secular occupations?

In the effort to answer this question a study was made of nearly 6,000 alumni of eleven leading seminaries who graduated from 1900 to 1925. Of this group, 82 per cent. entered the pastorate upon graduation; 8 per cent. entered some other form of religious work; 10 per cent. entered secular vocations. But in 1929 only 70 per cent. were still in the pastorate, 10 per cent. were in religious work, and 20 per cent. engaged in secular vocations. Considering only the classes graduating from 1900 to 1919, 3,630 out of 4,269, or 85 per cent., originally entered the pastorate; 314, or 7.3 per cent., entered other religious vocations; 325, or 7.7 per cent., entered secular work. But in 1929 the pastorate had lost 647, or 18.4 per cent., of those who entered upon it at graduation. Other religious vocations had gained ninety-eight, or 31.2 per cent., of those originally entering; and non-religious vocations had gained 549, or 167 per cent. In other words, from the date of graduation to

[7] The Universal Christian Council for Life and Work and the Continuation Committee of the World Conference on Faith and Order.

1929, 647 of these graduates left the pastorate, ninety-eight entering upon other forms of religious work and 549 upon secular work.[8]

The significance of these results is, however, obscured by the fact that teaching is here classed as a secular occupation, whereas many men who leave the pastorate to take up teaching, whether in schools, colleges, or universities, are engaged in work of as distinctly religious character as the ministry itself. Fully two-thirds of the seminary graduates who are here classed as having entered secular callings went into teaching or educational administration. Only a third entered upon purely secular occupations such as business, farming, industry, politics, or public life.

Among the religious vocations which take from 8 to 10 per cent. of the seminary graduates, foreign missions account for 4 or 5 per cent. The others are found in such positions as denominational secretaries, directors of religious education, evangelists, Y. M. C. A. secretaries, social-service workers, chaplains, home missionaries, etc.

It would seem to follow that it is not the work of the ministry as such which is responsible for the prevailing restlessness among seminary graduates, but the unfortunate conditions under which it is now too often carried on.

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[8] See Vol. III, chapter xiv.

CHAPTER V

The Relation of the Minister's Education to His Work

PRELIMINARY DEFINITIONS

From this general survey of the conditions which the modern minister must meet in the world and in the church we turn to the question how far the training that he now receives in the seminary is fitting him to meet those conditions. While the data in our possession enable us to answer this question only in the most general way, there are certain conclusions to be drawn from our study that make it possible at least to define the area within which further investigation must be made.

There are at least four questions which we may ask with reference to the minister's education:

1. Taking present educational methods at their face value how far are the men trained in our best seminaries making good as compared with those who have received their training in seminaries with lower standards or who have had no professional training at all?

2. How far are the conditions in the churches such that if we could increase the number of men who have received such training we could be sure that they would find an opening for their work?

3. At what points do the seminary-trained men now in the ministry feel that the education they have received is deficient?

4. At what points is there room for a more specialized training than is now ordinarily given and, if so, how far is it the responsibility of the seminary to provide it?

At the outset two preliminary questions must be answered: What, in the first place, do we mean by a well-trained minister? What, in the second place, are the tests by which ministerial success is to be measured?

So far as the first question is concerned, it is clear that we are concerned here only with academic training in the technical sense. There is a wider training which men receive in the school of life and there are gifts and graces which come by heredity or natural endowment and which modify our generalizations in particular cases. These for the time being we must ignore. The training whose effectiveness we would measure is that given in our colleges and seminaries.

Judged from this standpoint, ministers trained within the existing system fall into four general categories: those who have received their training in

the seminary alone, those who have received their training in college alone, those who have had both college and seminary training, and those who have had neither.

For the purpose of the present study we shall regard as a well-trained minister the man whose training is of the third kind. This is the test which is accepted by most of the denominational committees whose reports we have been studying as defining the ideal at which they should aim, and it is the standard which most of the seminaries that make up our master list hold out for themselves, even if under present conditions they have not been able to realize it for all their students.

Less easy to define are the standards by which to measure ministerial success. Much effort has been devoted to the attempt to determine such standards. Here we can refer only in the most general terms to the methods employed and the general results reached.

In the attempt to determine standards we may confine ourselves to purely objective tests such as are furnished by the size of a man's congregation, the number of its activities, its financial strength, its contribution to benevolences, and the length of the minister's service. Or we may use such subjective tests as are furnished by the minister's own estimate of his success or the view which is held concerning him by his congregation or by the members of the community in which he lives.

In any attempt to estimate the minister's success by the objective standard to which reference has been made—size of congregation, accretion to membership, amount of contribution to support and charity and the like—we have to recognize as a variable factor the nature of the community in which the church is located. All the factors whose presence we have noted in chapter ii as conditioning the minister's work are present in every congregation, but they are present in very different degree. There are country communities in which conditions are still relatively stable, and the difficulties faced by the minister in the communities which we have studied in detail scarcely exist. So it would be a great mistake to consider conditions in the Loop at Chicago as normal for our estimate of a city minister's problems. Many a minister who has increased the membership of his church rapidly during his pastorate is credited with a success to which general social conditions have contributed more than any personal cause, whereas, conversely, many a minister is said to have failed when in reality the decline of his church has been due to conditions that were entirely beyond his control. Considerations such as these make it wise to distrust broad generalizations and to judge each individual case on its merits.

In like manner, in any estimate of the judgments which ministers pass on their own work, and even more of the judgments which are passed on them by others, we must discount the subjective factor. A man is not always

the best judge of his own success, nor in judging the success of others are the standards used always such as more mature reflection would approve.

This caution is the more necessary in judging success in a work like the ministry where, as we have seen, the imponderable factor plays so large a rôle. If we are to judge by the requirements made by pulpit committees, the successful minister is the man who can attract and hold a large congregation, is a good mixer and money raiser, and is *persona grata* to the young people. The qualities of character which fit a man for ministerial leadership of the highest type—social vision, unselfishness, a vivid sense of the presence of God, and complete consecration to His service: these are qualities which do not so easily lend themselves to measurement and are often overlooked by those who would most of all profit by their presence.

With these qualifications we pass to a brief summary of the results to which the data seem to point, leaving to those who are interested to follow them further the more detailed study given in Volume II, chapters xii, xiii and xvi.

The Contribution of Professional Training to Ministerial Success

Our answer to the first question may be given very briefly. Judged by any objective test which we can apply, the success of those ministers that have had a full college and seminary training is greater than that of those who have had neither.

Three criteria were used in the study in the effort to determine the relative success of the well-trained minister: that of the size of his church, that of its efficiency as judged by the number and nature of its staff and working committees, and certain other criteria of a more general nature, such as the minister's participation in community action, his social insight and effectiveness, and the estimation in which he was held. In the application of these tests various checks were used for the purpose of eliminating disturbing factors such as home training, geographical distribution, etc.

Judged by all these measures of testing, the result seems conclusive. In terms of the size of the church, those men who have had both a college and a seminary training provide a ministry which is from 40 to 75 per cent. more effective than that furnished by ministers who have had neither. The internal organization of churches served by such ministers proves on the whole superior to that of churches manned by untrained ministers. While the results reached by a study of the minister's social activities and community service leads to the same conclusion.[1]

When we pass beyond these general conclusions and endeavor to estimate the comparative value of the other types of education received by the existing

[1] See Vol. II, chapter xiii.

ministry, we are on less certain ground. We cannot say definitely, for example, whether men who have received a college education only are more effective than those who have received a seminary education only; or whether men who have received their pre-seminary training in small denominational colleges are more or less successful than those who have been trained in large independent or state institutions. Nor can we show any definite relation between the subjects chosen for special study in the seminary and the results afterwards reached in the field.

Thus a comparison of the success of college as compared with seminary graduates, based upon the criteria which have already been explained, seems to show that on the whole there is a slight advantage in favor of the college graduate. But it is very slight, only some 6.7 per cent., and is capable of explanation in other terms than that of the character of the education received (e.g., home background, wider contacts, etc.).

In like manner a comparison of the results reached by graduates of denominational colleges as compared with those of independent or state colleges leads to no conclusive results. So far as data are available they seem to show "that the unaccredited and sectionally accredited denominational colleges provide just as effective preparation for the ministry as do independent and state institutions." [8]

Similarly, so far as available data go, it would appear that there is little observable connection between a student's subject of study and his after-success. On the other hand, there was a definite relation between the quality of a student's classroom work and his after-success, though the number of cases on which this conclusion is based were so limited as to render any broad generalization dangerous.

The Ability of the Churches to Support a Trained Ministry

There would appear then to be little doubt that, however imperfect present seminary training may be, it fits men to meet existing conditions in the ministry better than they are met by men who have not had the advantages of such training. The question naturally arises how far the present output of the seminaries is adequate to meet the present demand for trained men, and whether a larger output on the part of the seminaries would result in a corresponding improvement in the condition of the church-at-large.

This is a question which it is exceedingly difficult to answer because it involves a prophetic element. If we assume that conditions in the church are normal so far as the number and size of the existing congregations are concerned, we should get an answer of one kind. If we assume that they are abnormal and can be changed, we should get an answer of another kind.

[8] Vol. II, chapter xvi.

Our study shows that of the total number of congregations only about one-half are now served by a full-time pastor. And this for the very obvious reason that neither in the number of persons served nor in their financial resources are they able to present conditions that justify the employment of a permanent pastor.

The experience of the missionary agencies of the church shows that neither the difficulty of the task nor the smallness of the financial compensation will deter men and women from offering themselves for Christian service if only they can be assured that there is real need and opportunity.[3] But in the present case it is not only limitations of finance that act as a deterrent. It is difficult to persuade any man of intelligence and self-respect that there is need of his service as pastor of a church which is but one of three or four in a community of not more than 1,000 persons.[4] If, for purposes of discussion, we take 350 as a rough figure to designate the kind of church that can support a trained minister of the type we have been considering, we find that there are at the present time about 18,000 such churches in the country and that the present output of the seminaries is just about sufficient to take care of them.[5] If, then, the number of trained ministers is to be increased, there must be a corresponding change in the condition of the churches.

This is what gives the present movement for church unity its great significance. It is not simply important from the point of view of the individual congregation, because it increases the opportunity for service and makes possible more effective methods of worship and religious education. It is the indispensable condition of raising the level of the ministry as a whole by creating the conditions in which well-trained men can find large scope for their service and so increasing the appeal which the ministry as a profession makes to the able young men of the country.

Where the Present Ministry Finds Defects in Seminary Education [6]

If we pass from the general question, how far the present system of professional training gives the man who has had it an advantage over the man who has not, to the specific question, at what points the present ministry feels that the education it has received has been defective, we enter more debatable

[3] This is true in the home field, as well as in the foreign field. Writing of the experience of the National Board of Home Missions, the Rev. H. N. Morse, Administrative Secretary of that Board, says: "A Board like this has never had any difficulty in finding men and women who would offer themselves for any type of worth while service. It is sometimes difficult to secure qualified physicians or nurses, although in general we have been able to secure them, but so far as ministers and community workers are concerned we have always been able to secure well-qualified and conscientious applicants for the most difficult, as well as for the easiest assignments."

[4] This is by no means an extreme figure. In many parts of the country, especially in the South, the average would be considerably higher.

[5] See Vol. II, chapter vi.

[6] Compare the fuller discussion in chapter xvii of this volume.

ground. It is a suggestive fact that when we compare the trained with the untrained minister we find that a larger proportion of the former are dissatisfied with their choice of a life work than of the latter. In a questionnaire addressed to 1,800 ministers, only 61.4 per cent. of the trained men reported that they had never regretted the choice of the ministry, while this was true of 83.4 per cent. of the untrained men. It would be interesting to know whether any comparable difference could be observed in men of other professions. Only in the light of such a comparison could we tell how far this difference was the result of the more critical attitude induced by our present methods of academic training, how far it reflected conditions in the profession itself which need correction.

In the effort to discover how far the present ministry believe their seminary training to have been helpful, a questionnaire was addressed to a selected group of ministers in service, dealing, respectively, with the contribution made by the minister's seminary training to (1) his knowledge, (2) his habits of thought, (3) his Christian faith and spiritual life, (4) his practical efficiency. It was filled out by 1,805 persons, the answers being so arranged as to be capable of numerical grading.

The result showed that while the ministers as a whole were not enthusiastic about the training they had received, they regarded it as having had considerable value. On the whole they rated their training as having had "considerable" value in the strengthening of their faith and the developing of their spiritual life, "some" value in developing their practical skill, and "some" value in giving them knowledge and methods of accurate thinking.

It is to be remembered that these answers were those of ministers who had been for a considerable time in service and reflected, therefore, their reaction to the type of training which was given in the seminaries at that time. It would be interesting to compare the results which students now in the seminary attribute to the instruction they are now receiving.

It is also important to bear in mind that judgment alters, and the impressions recorded at a particular time are not necessarily permanent. What is useful to a man at one time may prove unimportant at another when a new situation must be faced and new needs met. If the seminaries were to provide instruction in all the subjects in which their alumni report that their education has been defective, the course would have to be not three years but a dozen years in length.

More instructive than the view which ministers take of the effectiveness of their seminary course, a view which in the nature of the case must be more or less subjective and unreliable, is the evidence given by the difficulties which they report in connection with their ministerial work. These difficulties vary with different individuals and in different sections of the country, but on the whole there is a consensus which is striking and which sheds

an interesting sidelight on the points in which the present seminary training has been defective.

Of the five functions which the minister must perform, that of teacher, preacher or evangelist, priest, pastor, and administrator, it is in connection with his work as pastor that most ministers find their work most difficult. In dealing with the familiar questions of conventional morality—the relation between husband and wife or parents and children—many ministers report their greatest success, while their difficulties increase when they approach the more complicated social questions which have to do with the relation of social groups to one another. Again, in connection with the misfits, psychological and social, the minister often feels his lack of technical training and finds himself at a disadvantage as compared with the trained psychiatrist and social worker.

In his teaching function, too, the minister confronts many difficulties, partly in his own thinking, partly in the lives of the men and women he is trying to help. Men trained in the more conservative seminaries find it difficult to enter into the ways of thinking of the young people trained in the newer methods of our colleges and universities, while graduates of the liberal seminaries find adjustment to those trained in the older ways of thinking correspondingly hard.

When we pass from formal teaching to the more personal aspects of the minister's work, as missionary or evangelist, we find that one of the minister's chief difficulties is to get people to take their Christianity seriously. One note which recurs in more than one minister's report is the difficulty he finds in getting his laymen to apply their Christianity in their business, though just how this ought to be done he would often find it difficult to say.

So far as public worship is concerned, we find little evidence of dissatisfaction—whether this is a good sign or a bad one is not so clear. Most ministers have received from the seminary such help as they need in conducting their services according to the ritual and tradition of the churches to which they belong. But when it comes to the personal religious life it is a different story. Here we find minister after minister reporting as one of his chief difficulties that of teaching his people to pray. The vivid sense of the consciousness of God as a present fact has, it appears, dropped out of many lives, and the minister does not know what he can do to bring it back.

On the whole, of the five functions of the ministry, there seems least dissatisfaction with the training given on the administrative side. When the ministers complain that they have received little practical help from the seminary, it is of their pastoral work, as counsellors of souls, that they are thinking, rather than of the simple executive work of the parish. In this most of them find little difficulty and are making good.

How far the seminary can be justly held accountable for these failures, so

far as they exist, and what it can do to prevent them in the future will concern us in a later part of our study. Here we are interested in diagnosis, not in cure.

The Need of Greater Specialization in Seminary Training

This general analysis of the problems and difficulties which men are facing in their ministry leads naturally to the further question, how far they can be met by a single type of training designed for all students, how far there is need in our seminaries of specific courses designed to fit men for the particular work they may be called to do. This is a part of the larger question of specialized training which meets us in other professions as well and resolves itself into the question whether the ministry is a profession for which a common body of knowledge is necessary as a basis for all specialization or whether it is a vocation, or group of vocations, in which different types of specialized training are in order from the first.

That specialized training is necessary in the ministry as in all the professions, is not a question. It follows naturally from the development of specialized forms of service—educational, missionary, social, philanthropic—to which we have already called attention. The only question is when it shall be given and how. Shall it precede or parallel general professional training, or shall it follow it in the third year or in graduate courses? Shall all seminaries make place for it in their curriculum, or shall those who need specialized training be concentrated in a few?

There are not a few strong advocates of the former method. This is especially true of those who feel the discrepancy between conditions that obtain in the average country church and the training too often received by the minister. They feel that the conditions which the minister faces in the country are so different from those which he faces in the city that the rural pastorate should be regarded as a calling in itself, for which a man should be trained from the first. If such training is not possible in ordinary colleges, then it should be given in agricultural colleges where the prospective minister can have first-hand contact with the conditions that he must afterwards face.[7] Less radical in its departure from prevailing methods, but accepting the principle of early specialization is the plan worked out by a group of New England seminaries,[8] which are coöperating with the interseminary commission for training for the rural ministry, in a system of instruction which not only brings the needs of the country church to students in the seminary but carries the latest knowledge available to the pastors on the field.

The country pastorate is only one example of many that can be given of

[7] This is a policy advocated by John H. Reisner, of the Agricultural Mission Foundation.
[8] Andover, Bangor, Boston, Hartford and Yale.

forms of ministry which require specialized training, and which present the seminary with the problem whether specialization shall begin when the student enters the seminary, or whether it shall be postponed till the latter part of the course.

Two reasons may lead one to question the wisdom of extreme specialization during the early years of the seminary course. One is the uncertainty as to where the student who has specialized in the seminary will go; the other, the discovery, for which the present study brings abundant evidence, that beneath the special problems faced by country and city ministers there are common problems which are the concern of all ministers alike.[9]

As to the first, it is necessary only to say that while, in a few cases, a man may know what his life work is to be sufficiently in advance to make it possible to plan for this from the start, this is true only in a few cases. When the third year comes, when in any case some degree of specialization would seem to be appropriate, many prospective ministers are still in the dark as to what their work is to be. Even in the case of foreign missionaries, where the character of the calling makes an early decision more likely, the variety of occupation open within the larger fields is so great that specialization often becomes profitable only in the furlough, when some years on the field have shown just where the study of the early years can most helpfully be supplemented.

But there is a more fundamental reason which makes us hesitant to advise too early specialization, and that is the need of laying a broad general foundation in those basic philosophical and historical questions which constitute the presupposition of all effective ministerial work. At no point has our study been more instructive than in its revelation of the fact that at bottom, whether they be working in Windham County, or in the Loop of Chicago, or in China or Japan, ministers are facing difficulties which are basically similar, yet differ so widely in surrounding conditions that it is quite impossible to predict what specific forms of training would be most useful.

Consequences for Educational Policy

The conclusion, therefore, to which we seem to be led by this part of our study is that the ministry still remains what, in the conception of its great representatives, it has always been, a profession, with a certain history and presuppositions with which it is the business of the minister to familiarize himself, even if in the course of his later experience he should be led to criticize them. It would be as unintelligent to think that a man could fit himself to be a successful minister without knowing something of what his

[9] See Vol. II, chapter viii.

predecessors in the profession had done or thought as would be a similar procedure in the case of a doctor or a lawyer. But in the minister's case this acquaintance is particularly necessary, since he is the representative of a church which believes itself to be in possession of a divine revelation of universal significance which has been historically mediated through Jesus Christ.

This general conception of the task of ministerial education is confirmed by our study of the conditions actually existing in the churches and of the problems with which the existing ministry is called to deal. They are faced with many new and difficult problems growing out of the new social and intellectual environment with which their predecessors were unfamiliar; but these problems come to them and to other people in a context set for them by the historic tradition of the church and its present organization and practice. Even the most radical reformer will do his work successfully only if he is familiar with the conditions under which he must work.

The seminaries are not at fault, then, in including in their curriculum the historical and doctrinal studies which are necessary to the understanding of present conditions in the Christian religion. But this does not mean that the methods which they are using are correct, that the proportion given to particular studies can be justified, or that there is not need of radical reform both in content and in method.

Whether and how far this is the case it will be the purpose of later chapters to determine. But first we must know just what the seminaries are doing. To this we next turn.

PART III

WHERE THE PROTESTANT MINISTER RECEIVES HIS PROFESSIONAL EDUCATION

CHAPTER VI

How the Churches Provide for Ministerial Education

We saw in an earlier chapter that American Protestantism differs from Protestantism in Great Britain and on the Continent in three important respects: in the absence of a state church, in the number and strength of the different denominations, and in the extent to which laymen are active in the support and control of the institutions of religion. All three of these characteristics are reflected in the attitude of the churches toward the education of their ministry. They explain the number of institutions devoted to this purpose, their educational independence and the generosity with which they are supported. In the absence of a state-supported church each denomination feels responsible for the education of its own ministry, though the method followed and the quality of the education imparted varies in the different denominations.

There are three ways in which the American churches provide for the education of their ministry. The first and the most important is through professional schools, many of them graduate in character, which are designed exclusively, or at least primarily, for the preparation of men for the ministry. The second is through schools and colleges definitely religious in their character and outlook, through which many of the prospective ministers receive their preliminary, and in many cases their exclusive, training. The third is through a system of adult education in which ministers, while actively engaged in the work of their profession, carry on a course of prescribed study under conditions determined by the church.

We have seen that in the seventeen largest white Protestant denominations in the United States two-fifths of the ministers had, in 1926, received neither college nor seminary training. Only one-third had attended both college and seminary, while one-seventh had attended college only and one-tenth had attended seminary only.[1] In the discussion of this question in Volume II, chapter ii, it is shown that, were figures available for the whole of the Protestant ministry of the United States, the proportion of college or seminary graduates would be found to be even smaller. Indeed, it is a conservative statement that nearly half of the Protestant ministers in the United States depend in large part for the completion of their professional training upon the education which is given them in the courses of

[1] Fry, C. L., *op. cit.*, p. 144.

study prescribed for ministers by their respective churches or upon such other voluntary forms of adult education as may be open to them. It will help us to appreciate more intelligently the problems which the seminaries are facing if, before entering upon our detailed study of their work, we consider what is being done by the colleges that train men for the ministry and by the churches through their system of non-collegiate ministerial education.

The Contribution of the College to Ministerial Education

The distinction, so familiar to us today, between college and seminary is, so far as educational history goes, of comparatively recent date. The college of liberal arts, as we know it in America, was in its inception, and has remained through most of its history, a distinctively religious institution. Its original purpose, as we shall see, was to prepare men for the Christian ministry; and even after the seminary in the technical sense came into existence, the connection between college and seminary remained close. The college was the place where the prospective minister laid his broad cultural foundation, a foundation which was afterwards supplemented by the more intensive technical training of the professional school.

When the first colleges were founded, education in all its branches was in the control of the church. Since the minister set the tone for culture in the community, it was natural that the education given in college should be directed primarily to fitting him for his career. It consisted of the classics, a smattering of mathematics and history, and theology. The Bible was taught in the original tongues and an acquaintance with its doctrines and precepts was required of all college students. This arrangement continued with general approval till the beginning of the nineteenth century. Nearly a hundred years had passed after the founding of the first Professorship of Divinity at Harvard College (1721) before the College felt the need of organizing its graduate instruction in theology in an independent professional school (1819). In Yale the interval was somewhat shorter (1755-1822).

Parallel with the organization of graduate courses of theology in the colleges, and in some cases preceding them, we find the emergence, for causes to be more fully explained in the next chapter, of schools exclusively devoted to the training of ministers. Some of these were ecclesiastically controlled; others were independent foundations. These schools, which multiplied rapidly with the growth of population and the increasing strength of the church, shared with the professional schools and the colleges the responsibility for the education of the American ministry.

With the appearance of the seminary as an independent institution two possibilities emerge. The seminary may become a substitute for the college or its supplement. It may assume responsibility for giving the prospective

minister whatever is necessary for his cultural as well as for his professional training, or, relying upon the college to furnish its students with the necessary cultural foundation, it may confine itself to strictly professional studies.

Both methods have their advocates. On the whole the prevailing tendency in America has been in the latter direction. The seminary as a strictly professional school has tended more and more to emphasize its distinctness from the college, and has been content to accept the college degree as sufficient guarantee that its students have received the requisite cultural foundation for their studies. In this it has followed the Continental rather than the English model. In England theology is taught in the university in connection with the arts course, and the theological college, so far as it exists independently, is rather a place for a year or two of supplementary practical training under church auspices than what the Germans or the Scotch understand by a strictly professional school. On the Continent, on the other hand, as in Scotland, it is the responsibility of a special graduate faculty of theology, which in dignity and in the strictness of its academic requirements parallels the other professional faculties.

While the Continental ideal has on the whole been dominant in American theological education, there have not been wanting advocates of the other view. Thus the Disciples have never believed in independent theological schools and provide for the training of their ministers, so far as the denomination is responsible for that training, in colleges of the Bible, where arts and religion are taught together.[2] A recent canvass of opinion in the denomination shows, however, that a number of influential Disciples, both among the ministry and among those engaged in administrative work, regard the training now being given as inadequate and would supplement it in other ways.[3]

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[2] Cf. Montgomery, Riley B., *The Education of Ministers of Disciples of Christ* (St. Louis: Bethany Press, 1931). Professor Montgomery quotes as typical the following from Professor Loos:

> "We declare it as our decided conviction that no schools for ministerial education should be established apart from our colleges. . . . To separate ministerial education from the colleges would at once lower the character of these institutions in the very particular in which they ought to stand the highest." . . .
>
> "We protest against separate institutions in the interest of the preacher's schools, as well as the colleges. . . . We want to bring the student for the ministry . . . into the full enjoyment of the good influences of the college. He mingles freely with every variety of educated mind, in the students and the teachers; observes the various subjects and processes of the college course; learns to understand and to appreciate the purport, the meaning, and the value of these; and it would be strange indeed, if by all this—that would be freely open to him—he would not be greatly benefited; and be much better prepared for battling with the world of mind in the work of the ministry, than if his whole course of education were limited to a theological school." (P. 48.)

From the point of view of our study these Bible colleges are classed as theological seminaries and considered in connection with other institutions of parallel academic grade.

[3] *Ibid.*, p. 214. Of 390 representative Disciples asked the question: "Are Disciples of Christ colleges which offer only undergraduate work sufficient agencies for the education of Disciples of Christ ministry, provided they maintain strong Bible departments or departments

The advantage of a more intimate connection between college and seminary than now exists is being forced upon the seminaries by certain changes which have recently been taking place in the ideal and practice of the arts college. At first, as we have seen, the college was a strictly religious institution and the theological teaching which it imparted was required of all students irrespective of their future profession. During the last generation, however, a radical change has taken place in the attitude of the college toward religion. This attitude differs in the independent colleges of the East from that in the state-supported institutions of the West, but in each case it involves a departure from older precedents.

The development in the East has two phases, independent yet closely related. One is the gradual emancipation of the church college from ecclesiastical control by the transfer of its management from boards nominated or controlled by the church to independent and self-perpetuating bodies, largely lay in character.[4]

The other is the change in educational theory and practice which has resulted from the increasing prominence given to the physical sciences. The passing of classics and philosophy as required subjects, the large place given to the exact sciences, the greater responsibility thrown on the student by the extension of the elective system: all these have changed the college from its former position as a school of the humanities in which the prospective minister could find an adequate foundation for his theological studies to a place where religion is recognized indeed, but as one among many other competing interests which must fight for its right to live.

Thus the student who enters the seminary from one of our eastern colleges, let us say Harvard or Yale, brings with him no uniform preparation on which his theological course may be built. Indeed he is fortunate if he does not bring with him a group of intellectual difficulties which he must spend much of his time in the seminary in straightening out.

In the West the development has taken a different course. Here the rise of the state university has been the decisive factor. With the emergence in

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of religion?" only 20.5 per cent. answered in the affirmative: 79.5 per cent. answered in the negative.

An account of some of these ways is given in Professor Montgomery's book. We may mention, among others (a) colleges which specialize in the training of the minister and so approximate the type of the seminary; (b) foundations in connection with other institutions such as the Disciples House at the University of Chicago, where a student can pursue his advanced theological studies under denominational influences. (c) An interesting experiment was the College of Missions originally at Indianapolis, Indiana, now transferred to Hartford, as a part of the Hartford School of Missions. Many individual candidates for the Disciples' ministry pursue advanced studies in the theological departments of universities, e.g., the University of Chicago or Yale, but up to the present time no systematic provision for such study has been made by the denomination.

[4] The change in the membership of the Corporation of Yale University is an illustration in point. Originally consisting solely of Congregational clergymen, the Yale Corporation now contains only three clergymen, of whom only one is a Congregationalist.

the different states of large tax-supported institutions of university character covering every department of knowledge, the absence of religion from the subjects of instruction acquires a new and unforeseen significance. The omission, which was perhaps natural in institutions of elementary grade responsible chiefly for the teaching of primary subjects like reading, writing, and arithmetic, becomes now a factor of major significance. What shall we conclude as to the importance of a subject which can find no place in the curriculum of a full-fledged university? Surely the conclusion which many students draw is not an unnatural one, that religion is to be classed not among the necessities of life but among its luxuries.

The result of these changes in the college world is reflected in the student body of the seminaries. During the last twenty years the number of students who enter the ministry from the large eastern colleges has been steadily declining, and while some theological students come from state universities, the number as a whole is comparatively small. So far as the students in the seminary are college graduates they come chiefly from the small colleges which are denominationally controlled, and the question whence the ministry is to be recruited if these colleges should be still further weakened is a pressing one.[5]

A further factor in the college situation needs brief mention if the problem that faces the seminary is to be fully understood, and that is the growth of the technical or vocational as distinct from the cultural interest. More and more we find the professional school pushing back its claim upon the student's time for technical training into the college, with a corresponding inroad upon the time available for purely cultural studies. In many colleges the time given to pre-professional studies makes possible the shortening of the professional courses by a full year. In the state universities, especially, the demand for practical courses designed to fit men for their business, whether it be law, medicine, commerce, or farming, is constantly increasing, and under the pressure the old type of college finds it increasingly difficult to maintain itself.

This new pressure is reflected in the movement for the junior college. This movement would shorten the time now given to college work of the cultural type from four to two years, making the first two years as regards both subjects taught and methods of teaching a continuation of the high school. This change makes it possible for vocational or professional work to begin at a period which corresponds to what is now the junior year. Of such junior colleges there are already in the United States some 475, and the number is rapidly growing.

Face to face with this competition, the church college finds itself in an

[5] See Vol. II, chapter iii and Vol. III, chapter xiii.

increasingly difficult position. There are two possibilities open to it. On the one hand, retaining its old methods and ideals, it may try to compete with the state university. On the other hand, it may seek some method of coöperation which will not involve the surrender of principle on either side. It is certainly an anomalous situation that an institution which claims to give a university education should be obliged to banish wholly from its classroom instruction a subject so deeply imbedded in human history and still so central in the life of society as religion. We find accordingly that in more than one center experiments are being tried in which the churches are coöperating with the state university in schools of religion, in which the former are responsible for the subjects offered and the teachers supplied, the latter for the maintenance of proper academic standards and the furnishing of proper academic recognition.

We shall return to this problem at a later time when we discuss the possibilities of the future.[6] Here it is sufficient to say that the extent to which the different churches are able to control the pre-seminary training of their prospective ministers differs widely. The Lutherans on the whole have succeeded in effecting the most complete coördination between the education received in college and that received in seminary.[7] The churches of Congregational polity, as is perhaps natural, show the widest margin of variation. The Presbyterians and Episcopalians occupy an intermediate position, each possessing a number of church colleges of relatively high standing where students looking forward to the ministry receive their education in an atmosphere sympathetic to religion.[8]

The situation in Canada is more favorable. Here the friendly attitude of the university toward religion and the absence of any restriction which prevents university recognition of religious instruction have made possible relations between college, seminary and university which have many and great advantages. Thus in Toronto we find a number of different colleges, both arts and theological, supported by the churches, and their chief reliance for the supply of their ministry, which are affiliated one with another and with the university in a single university system. In this system Roman Catholics, Anglicans, Presbyterians, and members of the United Church of Canada are all coöperating. The Baptists, who were formerly a part of the system, have recently moved to Ottawa in order to seek affiliation with McMaster University of that city.

Let us take for illustration Victoria University, in Toronto. This is an

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[6] See chapter xix.

[7] Cf. Winfield, *op. cit.*, pp. 94-124.

[8] The Board of Education of the Presbyterian Church in the U. S. A. reports that the Presbyterian College Union and the Board are jointly working out a pre-seminary course. A report is now before the joint committee, and definite action is likely to take place in the near future.

institution of the United Church of Canada, formed by the union of the Methodists, the Presbyterians, and the Congregationalists. It consists of an arts college (Victoria College) and a theological college (Emmanuel College). Students in the arts college up to the number of four hundred, take courses of religion taught by the faculty of the theological college, for which the university gives academic credit. Those who wish to enter the ministry then pass on to their theological studies under teachers whom they already know and with a basis of preliminary study already laid. Their theological degrees as well as their academic degrees are given by the university, in the senate of which the theological professors sit and which thus guarantees the academic quality of the instruction given.

Arrangements similar in principle, though different in detail, are found in Montreal, the coöperating bodies in this case being McGill University and the Montreal theological colleges, including the Anglican College, and the United Theological College * which are affiliated through an organization known as the Coöperating Theological Colleges which works in the Divinity Hall.

Denominational Provision for Ministers without College or Seminary Training

But after all, when we have secured the proper coördination between college and seminary training, we are only at the beginning of our problem. For, as we have seen, at the present time scarcely more than half of the existing Protestant ministry have graduated from either a college or a seminary. What, it remains to ask, are the churches doing to educate the other half of their ministry and how far are we to regard as permanent a system which makes possible so wide a discrepancy?

The church which has occupied itself most seriously with this problem is the Methodist Episcopal. Among the larger denominations only the Baptist equals it in the number of its ministry who have had neither college nor seminary training. But unlike the Baptists, the Methodists possess an organization which enables them to exercise an effective control over each individual member of their ministry. The way in which they have dealt with this problem is, therefore, particularly instructive.

The Methodist Church was the latest of the large denominations to secure a firm footing on American soil and from the first it has included among its membership a large number of simple folk who have been living under pioneer conditions. Coming into existence as the result of a great revival of religion and winning its first converts through a missionary campaign which carried it to the remotest regions of the frontier, it has relied more

* Formerly Congregational, Presbyterian and Methodist.

largely than any of the other churches upon an itinerant ministry. Where other churches inquired as to the academic qualifications of their ministry, the first question of the Methodists was whether a man had received the Spirit. It is the more to the credit of the church that, faced with the problem of a largely uneducated ministry, it should have grappled with it so seriously.

There are four stages through which the prospective candidate must pass before he can become a full-fledged minister of the Methodist Church. Beginning as a local preacher, he becomes successively an itinerant, or a minister on trial, a deacon and an elder, and to each stage there are attached appropriate educational qualifications. To become a local preacher, he must possess "a knowledge of the common branches of an English education, as well as a general knowledge of the Bible and of the doctrines and usages of the Methodist Church." To pass to the next stage and become a preacher on trial, he must have completed a course of study equivalent to "the University Senate requirements for admission to college" and pass an examination designed to show his fitness for his work. As a preacher on trial he may either be appointed to the itinerancy or left without an appointment for study. But his further promotion to the diaconate or the eldership will depend, unless he has been fortunate enough to attend a theological seminary, upon his completion of the four-year course of study required by his denomination. The subjects covered by this course are in part practical, in part theoretical, and include a study of selected parts of the Bible, of church history and of Christian doctrine, of the principles and polity of the Methodist Church and of the non-Christian religions. The instruction is given through a course of study in which specific books are prescribed and examinations held. At stated times the candidates assemble for a period of one to two weeks of lectures and conference, and when they have successfully passed the examination on the work done during the four years, ordination follows.[10]

The system thus described is that of the Methodist Episcopal Church. It is followed with minor variations by the Methodist Episcopal Church, South, the Evangelical Church, and the United Brethren.

The Methodist Church, to be sure, is not the only one of the larger bodies that is concerning itself with the educational status of its ministry. Both the Congregationalists and the Baptists have been seriously disturbed at the large number of ministers among their number who have had no proper professional preparation, and they have appointed committees to make recommendations on the subject. But neither church has as yet devised a comprehensive plan for dealing effectively with the situation. For the maintenance of proper educational standards for the denomination as a whole both

[10] See Vol. II, chapter v.

churches are content to rely upon the men who have been trained in the best theological seminaries.

We find ourselves, therefore, brought face to face with a problem of major importance which is basic for our entire study. It is this: Are we to accept as normal the present situation in which only a half of the present ministry have received a seminary training, making it our aim to improve as far as possible the methods which at present serve as its substitute? Or are we to embrace as our ideal for the ministry a training not less thorough than that now given in our best seminaries? If we adopt the latter alternative, how is the change from the present situation to be brought about? Should the initiative rest with the seminaries? Or have the churches as such an independent responsibility? To answer this question intelligently, we need to know more exactly just what we mean by a theological seminary and what is the place that it holds in the American system of ministerial education.

CHAPTER VII

Origin and Development of the Theological Seminary

The Place of the Seminary in Ministerial Education

In the system of agencies which are responsible for giving the American Protestant minister the education he needs, what place shall we assign to the theological seminary?

At the outset we meet a difficulty of definition. What exactly do we mean by a theological seminary? The term, as we shall see, is an ambiguous one. For the purposes of our present study we have taken it in its broadest sense to include all those institutions which have for one of their specific objects the provision of special courses for the training of students for the ministry. Such training may be given in an institution devoted exclusively to that purpose, or it may be given in an institution which makes provision for other students either of undergraduate or of graduate grade.

How many institutions of this kind there are in the United States and Canada at the present time, it is difficult to say. There are not a few institutions sometimes classified as seminaries which are in reality simply schools for the training of laymen in the Bible. For the purpose of the present study we shall include in our list of seminaries only those institutions which have the training of ministers specifically in mind. There are 224 such schools known to us by name in the United States and Canada; on 176 of which this study has secured information. Some are departments of universities and colleges, others independent institutions under their own boards of trustees. Some require a college degree for admission; others admit students who have only a high-school or junior-college training. Some are strictly denominational institutions designed to prepare men for the ministry of a particular communion; others have definitely in mind an interdenominational constituency. Yet while they differ widely in theological tendency and educational standards, they have common interests and problems which justify us in considering them together. What these interests and problems are will appear more clearly when we review briefly the history to which they owe their origin.

How the Theological Seminary Began

Four influences led to the establishment in America of institutions designed solely for the training of ministers. One was the growing feeling

on the part of the colleges that the provision they had made for the training of ministers by the appointment of single professors to care for the graduate students in theology was insufficient to meet the need. The second was the desire felt by particular denominations, such as the Dutch Reformed Church, to perpetuate on American soil the kind of control exercised by the home church over the education of its ministers. A third was the growing fear of the liberal movement in theology, which was one of the effects of the deistic movement on the Continent. A fourth was the desire to supply ministers for the growing missionary work of the church at home and abroad and to furnish them with a more practical training than that offered in the older institutions.

Harvard, as we have seen, had already founded a professorship of divinity as early as 1721 and Yale had followed in 1755; but the formal organization of the theological teaching of the college in a separate professional school did not take place till nearly a century later—in Harvard in 1819, in Yale three years later. The step was taken to meet the need of the increasing number of students who remained after graduation for one or two more years of theological study.[1]

From that time to this Harvard and Yale have maintained graduate schools of theology, and their example has been followed by a considerable number of American universities. Indeed it may be said that the organization of graduate schools of theology in connection with the American college was one of the important steps which led to the creation of the American university.

A second influence that led to the establishment of the theological seminary was the desire felt by particular denominations to retain control over the education of their ministry.

The first religious denomination to make provision for the training of its ministry by special professors, denominationally appointed and controlled, was the Dutch Reformed Church, which, in 1784, appointed Dr. John H. Livingstone, the pastor of the Collegiate Church of New York City, to be professor of divinity to the church-at-large. Unlike the ministers of other communions, who received their training at Harvard and Yale, or had been free to choose with whom they would study privately,[2] those of the Dutch

[1] There were fifteen such students at Yale in 1822, who petitioned the Faculty that they might be organized into a graduate theological class. With the college's assent to this petition the Yale Divinity School in the technical sense began, though in fact the college had been training ministers in theology from its inception.

[2] It was a common custom, in the colonial period, for some well-known divine to take into his home one or more young men, who were looking forward to the ministry, for the purpose of assisting them in their professional studies. Thus Dr. Joseph Bellamy of Bethlehem, Connecticut, could boast of having had under his care more than sixty students. Other well-known teachers were Dr. Hart, Dr. Smalley, Dr. Samuel Hopkins and Dr. Nathaniel Emmons, the last of whom is said to have taught more than a hundred prospective ministers.

Reformed Church were required, before being admitted to preach, to study in an institution denominationally controlled. When, therefore, the supply of ministers from the home country became inadequate, it was necessary to make other arrangements. While Dr. Livingstone was assisted in his work by other members of the denomination, all students were required to be examined by him before they could receive a license to preach. In 1810 Dr. Livingstone removed to New Brunswick and became president of Rutgers College, and there carried on his work as professor of theology, a beginning from which afterwards developed what is now known as the Seminary of the Reformed Church at New Brunswick.

Action by other denominations followed in rapid succession. In 1791 the Roman Catholics established St. Mary's Seminary in Baltimore. Three years later (1794) the United Presbyterians founded a seminary at Service, Pennsylvania, which was afterwards transferred to Xenia, Ohio. In 1807 the Moravians founded their theological seminary at Bethlehem. In the same year the Congregationalists founded Andover. The next four years saw the foundation of no less than three Presbyterian seminaries. The first was the Seminary of the Reformed Presbyterian Church (now Cedarville) at Cedarville, Ohio, in 1810. Two years later followed the Union Theological Seminary, at Richmond, Virginia (afterwards of the Southern Presbyterian Church), and Princeton Theological Seminary, the oldest seminary of the Northern Presbyterian Church, both in 1812. Four years later the Lutherans established their seminary in Otsego County, New York, this being the direct descendant of a school for Indians founded by the Rev. John Hartwick in 1797. In the same year a second Congregational Seminary was established at Bangor, Maine. General Theological Seminary of the Protestant Episcopal Church was founded in New York City in 1817 and the Baptist Seminary at Hamilton (now Colgate-Rochester) in the same year.

Thus within little more than thirty years after the founding of the first independent seminary all the more important denominations, with the exception of the Methodists,[8] had made provision for the education of their ministers in institutions manned and supported by teachers of their own communion.

A third motive for the creation of the seminary as an independent theological school was the desire to safeguard the orthodoxy of the ministry, which was thought to be imperiled by the rising liberal movement in theology. In 1805 Henry Ware, an avowed Unitarian, was chosen professor of theology at Harvard. This was more than the conservative Congregationalists could stand, and two years later they founded a Congregational Seminary at Andover, under a charter so rigid that when, a century later,

[8] The first Methodist seminary (Newbury) was founded in 1841, more than twenty years later.

under the changed conditions which then obtained, those responsible for the policy of the seminary decided to move back to Cambridge in order to join forces with their once dreaded rivals, the courts decided that the action contemplated was legally impossible and forced its abandonment.

The desire to safeguard doctrinal orthodoxy has played an important rôle in the later history of ministerial education, notably in Presbyterian and Lutheran institutions. But in the early period it was subordinated to another motive, even more compelling, which was the desire to promote the missionary interests of the church by the provision of an ample supply of earnest and evangelically minded ministers. Thus the charter of Princeton Theological Seminary, the official seminary of the Presbyterian Church in the U. S. A., defines its purpose in the following terms:

"So rapid has been the extension of this Church [Presbyterian Church, U. S. A.] and so disproportionate of late has been the number of ministers educated to the call which has been made for ministerial service, that some additional and vigorous efforts to increase the supply are loudly and effectively demanded. Circumstances also do imperiously dictate, not only that the laborers in the vineyard of the Lord should be multiplied, but that they should be more thoroughly furnished than they have ordinarily been for the arduous work to which they must be called."

The whole design of the seminary is summed up in the following words:

"It is to endeavor to raise up a succession of men, at once qualified for and thoroughly devoted to the work of the Gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require."

In its emphasis upon the missionary motive Princeton was typical of a number of later institutions—e.g. Union (New York), Hartford, Oberlin, etc.—in all of which the practical purpose of providing a ministry of evangelistic spirit was combined with other interests.

The first third of the nineteenth century saw the foundation of seminaries in which provision was made for the education side by side of men looking forward to the ministry of different denominations. We may take Union Theological Seminary, of New York, founded in 1836, as an example of this type. The founders, members of the Northern Presbyterian Church, had reacted against the doctrinal strictness which resulted in the disruption of 1837, and founded a school independent of ecclesiastical control around which, as they expressed it in the quaint language of the preamble, "all men who desire to live free from party strife and to stand aloof from all extremes of doctrinal speculation, practical radicalism and ecclesiastical domination,

may cordially and affectionately rally." The charter provides that "equal privileges of admission and instruction, with all the advantages of the institution, shall be allowed to students of every denomination of Christians," and special provision is made not only for preparing men for the ministry but for fitting them to assume the leadership of the various enterprises of practical philanthropy which are characteristic of the time.[4]

In this dual emphasis upon practical training and comprehensive spirit Union is only one of a group of institutions that were founded about the same time. Thus Hartford (1833) and Oberlin (1834), both of which antedated Union, were placed by their founders definitely upon an interdenominational basis, while Newbury (1841), the first school of the Methodists, which was afterwards to develop into Boston University, thus defines its purpose in training men for the ministry:

> "The classification of students and the internal arrangement of the Institute shall be adapted to the existing circumstances of the Church, in respect both to the necessary qualifications of its ministry and the actual qualifications of the young men who are candidates for it, and the adaptation of the Institute shall vary according to the circumstances of the Church at any future time."

The preparation of young men for foreign missions was stated as a particular object of the institute.

We find, then, in the founding of these early schools four dominant motives, all of which recur with redoubled force in the later history. The first was the desire to provide a more adequate professional training; the second was the desire to promote denominational loyalty by insuring that the prospective minister should be educated in an atmosphere congenial to the communion in which he was to work. The third was the desire to insure doctrinal soundness, which was notably in evidence in the founding of Andover. This desire was ordinarily met by the requirement of subscription to some dogmatic statement, either that of the church to which the founders belonged or (as in the case of Andover) which they had themselves composed. The fourth was the missionary motive, which was especially prominent in the founding of seminaries like Princeton, Auburn, Union, and Newbury, many of whose founders were actively engaged in the practical work of the church. With this was often associated as a further motive the desire to break down denominational barriers and, by making it possible for the ministers of different churches to study side by side, to promote the spirit of unity in the church.

[4] "By the foregoing advantages, the Founders hope and expect with the blessing of God, to call forth from these two flourishing cities, and to enlist in the service of Christ and in the work of the ministry, genius, talent, enlightened piety and missionary zeal; and to qualify many for the labors and management of the various religious institutions, seminaries of learning, and enterprises of benevolence, which characterize the present times."

In the years that succeeded all four of these motives continued to operate and they were responsible for a rapid increase in the number of seminaries. Of the four, the missionary motive was perhaps the most prominent, as appears in the name "Western" given to more than one of these schools.

The Era of Expansion

While the denominations were establishing independent seminaries, the colleges on their part were feeling the need of differentiating the training given to ministers from that furnished in the ordinary college course. We have seen that in 1812 Princeton Theological Seminary, though geographically contiguous to the college, had already been established as an independent school. A decade later we find both Harvard and Yale organizing, under the same academic control, separate departments of theology (Harvard in 1819, Yale in 1822). Thus the American theological seminary, whether in connection with a university or in isolation, came into existence as an independent entity with traditions and a spirit of its own.

We must be on our guard, however, against carrying back into these early days the associations of the later history. These early seminaries were very modest institutions, consisting of two or three, or at most four, professors, and their curriculum did not differ essentially from that which had been taught in the academic departments which they succeeded.

The years that follow were years of steady expansion, as the rapid growth of the population and the shifting of its center ever farther and farther to the West laid upon the churches demands which the existing institutions were unable to meet.

The years from 1820 to 1831 were especially prolific in the inauguration of new enterprises, no less than eleven institutions dating their foundation from this period. Of these, five were Presbyterian (Auburn, Western, Columbia, Lane, Chicago), two Episcopal (the Theologial Seminary at Alexandria, Virginia, and Kenyon College at Gambier, Ohio), two Lutheran (the seminaries at Gettysburg, Pennsylvania, and Columbia, South Carolina), one Baptist (Newton, 1825), one Reformed (Lancaster, 1825), and one Congregational (Yale, 1822).

During the years from 1839 to 1869 no less than thirty-seven institutions were founded which had for their explicit object the training of men for the ministry. And this does not take account of colleges founded under religious auspices where many students for the ministry received their preliminary training.

Denominationally the distribution was on the whole proportionate to the strength of the communions in question, though some allowance must be made for the larger number of schools representing some denominations at the beginning of the period. Thus, of the thirty-seven institutions noted,

the Lutherans were responsible for eight, the Episcopalians for six, the Presbyterians, Methodists, and Baptists for four each, the Reformed for three. Two were interdenominational, while the others were distributed among the following bodies: Congregationalists, Disciples, Evangelicals, Universalists, Unitarians, and the Church of the New Jerusalem.

This rapid multiplication of institutions was accompanied, unfortunately, by no corresponding improvement in the character of the education they furnished. On the contrary, taking the period as a whole, it was characterized by a progressive decline of educational standards all along the line; and this decline was reflected in the institutions devoted to the training for the ministry.

The extent of this decline was anxiously observed by President Barnard, of Columbia College, in 1869: "He found that the New England States had one boy attending college for every 1,294 of their population in 1838, and that the ratio had declined to one for every 1,689 in 1855, and one to every 1,927 in 1869. The records of twelve New England colleges showed that the combined total enrollment in their classical or collegiate departments had increased by only three and one-third per cent. from 1855 to 1869, whereas the New England population had grown about five times as fast during the same period." [5]

Nor was the decline simply in numbers. The character of the instruction given was exceedingly elementary. "I can't understand your philosophy," said a man who had been educated under the old régime to William James. "When I studied philosophy I could understand it. We used to commit it to memory." In 1869 the only course given in English literature in Harvard was one by Professor Child, designed as an introduction to the study of Anglo-Saxon and Chaucer.[6]

In the professional schools things were little better. Whether we consider law, medicine, or theology, standards were lower than they had been at any time during the last half-century. No entrance examination was required of candidates for the learned professions. Graduation from high school and a good character were regarded as enough.

The standards required of the ministry in general were even less exacting. The changes incident upon the rapid expansion of the new Republic had been reflected in corresponding changes in the character of its ecclesiastical life. Pioneer conditions are not adapted to produce an orderly and stabilized form of religion, and over wide sections of the country the circuit rider or traveling evangelist was the sole purveyor of religion to the community. Those denominations, like the Baptist and Methodist, whose methods were

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[5] James, Henry, *Charles William Eliot, President of Harvard University, 1869-1909* (Boston: Houghton Mifflin Co., 1930), Vol. I, p. 206.

[6] *Ibid.*

flexible and who made large use of lay preachers and others with little or no conventional schooling were foremost in this pioneer work, and all over the country little congregations grew up whose ties with the central organizations were loose and who were content with the service of a ministry but little better educated than themselves.[7]

Moreover, as a result of the war, many of the strongest denominations had been divided, and in the South, where, owing to the large number of Negroes, recently enfranchised, the problem of illiteracy was most acute, the responsibility of providing an educated ministry fell upon bodies not only financially impoverished but separated by the misunderstanding and bitterness engendered by four years of war from their fellow-Christians in the North, whose help and financial support might have been most useful to them.

Thus the problem which faced the American church at the close of the Civil War was two-fold: (1) to raise the standard of education in the colleges and seminaries which furnished the ministers of the strongest and most highly organized denominations; (2) to lift the general standard of church life in the country at large so that a continually increasing proportion of the churches would desire and be able to support a well-trained ministry.

New Influences, Educational and Social

It is against this background that we must approach the work of the great educators of the generation that followed. Men like Eliot, of Harvard, and Gilman, of Johns Hopkins, inaugurated a new era in American education, and their influence, notable in raising the standards of all professional schools, had its effects upon the study of theology.

For one thing research, long neglected save by a few exceptional spirits, was restored to its central place in the university. For another, the lecture method, in the crude form in which it had too often dominated classroom instruction, was replaced by methods that made greater demand upon the initiative of the student. For a third, electives were introduced and given ever wider scope as the enlargement and improvement of the staff made expansion possible. Seminars were inaugurated and these required as tests. In the Harvard Law School, Professor Langdale introduced the case method. In the medical schools the laboratory came to its rightful place.

All this had its effect upon the teaching of theology. When Dr. Eliot became president of Harvard, there were few students in the Divinity School, and not many of these had a college degree.[8] He restored the idea of a

[7] In the early days the Baptists were not only indifferent but hostile to an educated ministry, and it was only with the founding of Brown University (1764), as a result of the foreign mission movement, that the Baptists began to take the question of an educated ministry seriously.

[8] James, Henry, *op. cit.*

strictly professional school and challenged the denominational ideal which had hitherto been dominant at Harvard by opening its chairs to others than Unitarians. The denominational and independent seminaries felt the new spirit and began gradually to raise their standards and improve their methods. The next fifty years registered notable improvement.

It is true that this improvement was not uniform. Taking the field as a whole, we find a steady continuation of the process of expansion already noted in the preceding period. In the years from 1869 to 1924, the date of the publication of the first comprehensive study of ministerial education,[9] thirty-nine new institutions were founded, but all but three of these antedated the Great War. Since 1914, only five new seminaries have made their appearance. The era of expansion appears to have ended.

If we inquire into the motives which were responsible for this continued expansion, we find all of those which we noted in our study of the earlier period continuing: the ambition to improve professional standards; the desire to promote denominational loyalty and to safeguard doctrinal orthodoxy; the attempt to keep pace with the increasing missionary demand, and the growing spirit of interdenominational coöperation. But with these, two new influences begin to make themselves felt: the attempt to adapt the seminary curriculum and methods of teaching to the new educational ideals which were making themselves felt in college and university, and the desire to promote a form of instruction which would more directly fit the students for the specific tasks which would meet them in their practical work. These influences have been operative to a different degree in different institutions, but their presence in the period as a whole is too plain to be overlooked.

During the first part of the period under review progress was comparatively slow, and consisted rather in the raising of standards of admission and the improvement of teaching methods in certain seminaries than in any radical modification of the curriculum or procedure of the seminaries as a class. As we approach the close of the century, however, and still more during the early years of the twentieth century, we find evidence of increased intellectual activity. This takes the form in some of the larger seminaries of a rapid increase in the number of subjects offered and an increasing freedom of election. Beside the staple subjects of the older curriculum—the Bible, church history, and dogmatic theology—new subjects take their place: the philosophy of religion side by side with systematic theology; comparative religion and missions side by side with church history; Biblical introduction and Biblical theology side by side with exegesis; religious education and the psychology of religion side by side with practical theology; and sociology side by side with Christian ethics.

[9] Kelly, Robert L., *Theological Education in America* (New York: Institute of Social and Religious Research, 1924).

This expansion of the curriculum was itself a reflection of corresponding changes in the life of the church. The foreign missionary movement, beginning modestly in the haystack meeting at Williams College, had been gradually expanding through the century until it had become a prominent factor in the life of the church and called for an increasing number of seminary graduates. In the home field, too, new influences were making themselves felt, and under the leadership of Dr. Charles L. Thompson and others, various forms of specialized service were developed which called for technical training. As a result of the drift from country to city, the problem of overchurching was becoming acute, and both in the rural and urban ministry was confronting the church with new problems with which its present organization was ill-adapted to deal. As a result, we find an active movement for coöperation among the denominations, now taking the form of comity in the assignment of fields, now aiming more directly at organic unity. Of all these movements, the seminaries have been obliged to take account.

In the meantime, radical changes were taking place in the college world. The first colleges, as we have seen, owed their origin to the desire to provide for a learned ministry, and long after this motive had ceased to be exclusive, or even controlling, the religious character of the American college remained unchanged. The Bible retained its place as a textbook and the instruction in philosophy was given by men in sympathy with the theistic, if not the Christian, point of view. Many of the smaller colleges were not only founded by the denominations but controlled by governing boards responsible to them, and this close connection between the college and the seminary remained unchanged.

Of recent years, however, we find a tendency on the part of many of the denominational colleges to loosen the ties between them and the church to which they owe their origin, and to follow the older colleges of the East in making their education more and more completely secular. This tendency has been accelerated by the great educational foundations which, in their natural and laudable desire to improve the educational standards of the colleges, have been obliged to use purely academic standards as their measure of educational progress.

A further development that has affected ministerial education is the increasing attention being directed to the importance of sound methods in secondary education. Nowhere have the newer educational theories to which reference has already been made operated more directly or more radically than in the methods used in the instruction of children. The church has been no exception. So we see different denominations revising their methods of biblical teaching and setting up agencies for the improvement of the Sunday school. As a result, a new discipline has been developed—

that of religious education, which has for its ecclesiastical clearing house the International Council of Religious Education.

The increasing demands thus made upon the seminaries by these new conditions have given a certain advantage to those institutions which are either parts of universities or contiguous to them, and various forms of relationship have been worked out which make it possible for students of theology to receive credit as part of their seminary course for a larger or smaller body of work done in the university. Harvard and Yale not only maintain theological schools of their own but offer generous privileges to independent theological schools in the neighborhood. In the University of Chicago, founded in 1891 under the late William Rainey Harper, provision is made for continuous instruction in four terms of twelve weeks each, and a wide variety of election is made possible not only to its own students but to other seminaries with which it is affiliated. Union Theological Seminary, in New York, has entered into relations with Columbia University, as a result of which Union students are admitted to courses in the university, and vice versa; and the relationship has become even closer since the removal of the Seminary to Morningside Heights close to the university. Among southern institutions, Vanderbilt and Duke have theological departments in close affiliation with the other faculties of the university. Many of the Canadian seminaries, in like manner, although independent institutions, have relations with the adjacent universities (e.g. Montreal and Toronto) which greatly extend the range of their offerings.

In two respects the Canadian churches have an advantage over their sister churches below the border: first, in the fact that the number of denominations to be considered is much smaller and hence a uniform educational policy is more easily attainable; secondly, in the readiness of the universities to include among the courses for which academic credit is given, courses in religion given in denominationally controlled colleges. This makes it possible to secure for students of theology a uniformity of preparation not ordinarily possible in the United States.

Of American denominations, as we have seen, the Lutherans and Disciples of Christ have been most successful in maintaining the connection between the college and the theological school. From the first the Disciples have believed in training men in colleges where arts and theology are studied together; and this has been on the whole their prevailing system, though in certain cases they have departed from it. When further study is desired beyond that provided by the theological courses in the Disciples' colleges, their ministerial candidates ordinarily turn to recognized institutions under independent auspices such as Yale and Chicago.

The Lutheran system approximates more closely to the Canadian. They maintain their own colleges, in which religion occupies a central place in

instruction and from which prospective candidates for the ministry go to the seminary with the preparation the communion deems appropriate. Thus they are able to count on a degree of linguistic preparation which the seminaries of other communions find it hard to attain.

A further noticeable feature of the period has been the increase in the number of graduate students in theology, i.e., students who, after completing a three-year theological course, continue their studies for higher degrees. Not only universities like Harvard, Yale, and the University of Chicago offer degrees to advanced students in theology (e.g., Ph.D. in Religion), but independent seminaries are offering such degrees in increasing numbers (e.g., Th.M., S.T.M., Th.D. in a few cases Ph.D.). At the present time there are approximately 1,500 graduate students of theology in the various institutions in the United States and Canada.

This great expansion of interest has made it difficult to maintain the hours formerly assigned to the older subjects of the curriculum and we find in consequence a tendency to reduce the time that is given to these subjects and to divide it among other fields. Especially noticeable is the tendency to reduce the requirements in language. In many seminaries Hebrew is no longer required and in not a few Greek also has become optional.

What has been said above is applicable only to a selected group of institutions of the higher grade. And these, it must never be forgotten, provide only for a minority of seminary students. Even today the larger number of seminaries still keep to the lines of the old curriculum, and even those which ordinarily require the B.A. for admission make frequent exceptions or maintain a parallel course of lower grade. In the Methodist and Baptist churches, especially, the number of men who are graduates of seminaries is but a small proportion of the whole, and even in churches with a stricter educational tradition, like the Presbyterian and Congregational churches, the proportion of seminary-trained men is disappointingly low.

A Bird's-Eye View of the Existing Seminaries

In the United States and Canada today there are 224 seminaries known to us by name. One hundred and ninety-eight of these are in the United States and twenty-six in Canada. One hundred and fifty-seven of the schools in the United States are primarily for the training of white students and forty-one are exclusively for Negro students. During the academic year 1930-31 they had in their student body approximately 10,000 students.

These schools differ widely in their denominational connection, in their geographical distribution, in their educational standards, in their financial resources, and in the nature of their government and control. Many of them are strictly denominational in character, concerned exclusively with training ministers for a particular communion. Others are interdenomina-

tional in principle. Still others, while denominational in sympathy and control, make provision for the admission of students of different communions.

In general we may divide the seminaries into three main groups: those which admit only college graduates, those which admit both college and non-college graduates, and those which do not make any requirement of college graduation. Of the 176 seminaries whose catalogues we have been able to consult, forty fall into the first class, ninety-eight into the second, and thirty-eight into the third.

Similarly, in the matter of control of seminary policy the existing seminaries are divisible into three main groups: those in which a particular denomination exercises direct control over seminary policy, those in which the control is in the hands of independent boards of trustees, and those which form parts of larger educational units and are governed accordingly.

It is difficult to draw any hard and fast line between institutions of the first and second groups, since even when the denomination is in theory directly responsible for the conduct of the seminary it ordinarily exercises that control through boards of trustees which in practice have a large measure of independence. More important for our present purpose is the existence in the different churches of denominational committees or boards which have general supervision of the institutions of the denomination and which may be supposed to have some influence in the determination of larger questions of policy.

In the second group are to be found some of the strongest of the seminaries, including most of those that are interdenominational in character. Some of these institutions have close ties with particular denominations upon which they are dependent for the supply of their students. Others make definite appeal to a larger constituency. In each case the board has final authority for the determination of policy and can coöperate with other institutions only through some larger unit like the Conference of Theological Seminaries.

There remains a third group in which the final control rests with the governing bodies of educational institutions to which theological education is only one among other educational interests. Such is the case of the professional schools of universities like Harvard, Yale, and the University of Chicago. Such, too, is the case of many colleges which include in their curriculum definite provision for the instruction of ministers.[10]

The relation of finance to policy is so close that we must note here briefly the outstanding facts which the study has brought to light. The main source of income for the theological seminary is the interest from general endow-

[10] See Vol. III, chapter ii, for additional and more detailed classifications.

ment funds. For thirty-seven institutions whose finances were studied in 1928-1929, this amounted to 54 per cent. of the total income, while the chief item of expense was salaries, which amounted to 44 per cent. Nineteen of the institutions received an income equal to or in excess of their expenses. The other eighteen incurred a deficit for the year, the average for the eighteen institutions being $7,842. In these thirty-seven institutions, 4,107 students were registered. The income per student varied from $244 to $2,944, with an average of $942; the expense per student varied from $299 to $2,746, with an average of $977. These wide ranges of variation in income and cost per student can be accounted for in part by such factors as student enrollment, the location of the institution, or the size of the faculty.

It remains to ask what light these facts shed upon the adequacy of the support received by the seminaries. How does their support compare with that of other educational institutions of similar standing? Are their professors as well paid as those in other professions? How does the position today compare with what it was in 1900? Have their financial resources grown as fast as those of other institutions? Are they getting their share of the funds of the churches?

Much information bearing on these questions has been gathered in the course of the study and the details will be found in Volume III. Here it is sufficient to say that there can be no doubt that as compared with other institutions of higher education which are privately controlled and of similar size, theological seminaries are on the whole well off both in financial resources and in material equipment. Taken as a whole they have larger endowments, larger incomes, more expensive plants, and they pay better salaries. This favorable comparison is, however, made possible only because of the wide discrepancy between individual seminaries, what is true of the larger and better-endowed institutions being far from true in the smaller institutions.[11]

Comparing the present financial condition of the seminaries with that in 1900, it appears that in relation to their needs they are little better off than they then were and that they are not now getting as large a share of the total funds of the churches as they did ten or twenty years ago.

The Situation Today

If, then, we consider the general situation that meets us today, we find with much that gives cause for concern not a little that is encouraging. The years that have elapsed since the publication of the last study of ministerial education have seen definite progress along a number of different lines. Among the more significant developments may be mentioned the breaking

[11] This is particularly true of the seminary library. Cf. Vol. III, chapter ix.

down of strict denominational lines and the growing spirit of tolerance and understanding;[12] the greater attention given to the practical adaptation of the course of study to the needs of the student; the inauguration of new departments, like religious education; and of new methods, such as are illustrated by recent developments in field work. Above all, we note a growing concern for the cultivation of the devotional life and in general for the personal health and welfare of the students.

These developments within the seminary have been paralleled by a growing sense of responsibility to the wider constituency it serves, as appears in the increasing number of seminaries that either through summer schools or through other provision for extension work are ministering to a wider public than their own enrolled student body. Not least significant is the closer coöperation between the leaders of the different schools which has been brought about through the Conference of Theological Seminaries, and which is responsible, among other things, for the present study.

Yet over against these encouraging developments we must set two others which give cause for concern. The first is the lack of effective coöperation between the seminaries and the colleges and universities from which their students come. This lack of coöperation, apparent even in the more narrowly denominational colleges, is most noticeable in the case of the eastern colleges which have emancipated themselves from all ecclesiastical control, and reaches its climax in the state universities which are debarred by their charters from any official recognition of religion as such.

A second difficulty, even more formidable, is found in the lack of effective control by the denominations over the policy of the local congregation. This lack renders nugatory much of the effort of their boards to check the tendency to overchurching and puts a serious obstacle in the way of the movement for church coöperation and unity, on the success of which alone the possibility of securing a trained ministry for the country at large must depend.

[12] Thus—to give but a single example—at Princeton Theological Seminary, originally founded as a strictly denominational school, there are today non-Presbyterian students from twenty-eight different denominations.

CHAPTER VIII

How the Seminaries Conceive Their Task

Official Definitions of the Purpose of the Seminaries

In attempting to discover how the seminaries define their task there are two possible methods to follow. We may ask what motives originally led to the founding of the seminaries, as these motives are expressed in the charters which constitute their organized law or have been modified by later official action. Or we may consult the present practice of the seminaries as interpreted by the dean or president or other persons responsible for administrative leadership. In the present study both methods have been followed. The result has been not only to show a considerable difference of aim as revealed by the initial definition of purpose but to disclose the presence of various trends which have modified or are in the way of modifying that aim in definite and recognizable ways.

Among the motives that led to the founding of the earlier seminaries we have called attention to four, all of which perpetuate themselves in the later history. There was first of all the need felt by the colleges to improve the quality of their educational instruction. In the second place was the desire of the denominations to see that their ministers were educated under conditions that would keep them loyal to their denominational history and traditions. In the third place there was the desire of the conservative party in the church to safeguard doctrinal orthodoxy against real or supposed heretical tendencies. In the fourth place there was the need of providing recruits for the growing missionary work of the church both at home and abroad. In addition, two further motives were increasingly in evidence: first, the desire of individuals or groups within the church to provide a school so inclusive in character that students of different denominations could study together; and, secondly, the conviction (in this prophetic of later educational tendencies) that there was need for a training more experimental and practical than the prevailing type of academic training had been.

All these motives appear in the charters which define the original purpose of the seminaries. But of themselves they do not tell the whole story of the way in which theological institutions conceive their task today. There remains the further question, how far they have maintained their original

purpose unchanged through the years, how far they have felt constrained to modify it to meet changing conditions.[1]

"To determine this, we addressed to the institutions on our master list the question: 'Has the original statement of your purpose since been modified or extended?' Forty-nine submitted replies. Of these, twenty-four stated that it had not; sixteen [2] stated that such modifications as had taken place were largely in the nature of the expansion of the curriculum in recognition of the differentiated function of the ministry. Eight [3] institutions, originally or at some time in their history denominational in control or affiliation, reported an expansion in the direction of interdenominationalism. Three institutions reported the removal of denominational restrictions in the admission of students.[4] Two institutions mentioned higher standardization to meet requirements for theological degrees.[5]

"This response, while covering only a limited number of institutions, is typical of tendencies that have been operating in the field of theological education as a whole. Even where no formal official action registers change, there has been in many of the older established institutions, an adaptation to the new conditions in which their work must be done. This adaptation has taken place along the following lines: (1) an expansion of the curriculum to adapt it more perfectly to the needs of a differentiated ministry; (2) a breaking down of the denominational barriers through the admission to the seminary of students of different communions; (3) a tendency to the affiliation of seminaries with neighboring colleges and universities; (4) the provision in the larger and more important schools for postgraduate theological study.

"We shall have occasion in succeeding chapters to refer to the expansion of the curriculum and to the problems it raises for the theological teacher. Here it is sufficient to say that it has taken place in recognition of the growing differentiation of the function of the ministry, with particular emphasis upon religious education, missions, teaching, sociology, research, and courses for that great body of lay religious workers which is growing up alongside the ordained ministry. It is no longer considered essential for every Christian minister to undertake a mastery of Hebrew and Greek;

[1] The quotations that follow in this chapter, unless otherwise identified, are from Vol. III, chapter iii.

[2] Auburn, Columbia, Brite, Boston, Western-Pittsburgh, Oberlin, Drew, Pacific School of Religion, Divinity School of the University of Chicago, Evangelical, Vanderbilt, Gammon, Iliff, Harvard, Yale, Hartford.

[3] University of Chicago Divinity School, Pacific School of Religion, Harvard Theological School, Yale Divinity School, Hartford Seminary Foundation, Oberlin Graduate School of Theology, Vanderbilt University School of Religion, Boston University School of Theology.

[4] Berkeley Divinity School, Hamma Divinity School, Presbyterian Theological Seminary in Omaha.

[5] Biblical Seminary in New York and Phillips College of the Bible.

and the elimination of these subjects has afforded opportunity for the introduction of new subjects into the curriculum. In some cases, the institutions concerned have reorganized their courses of study along functional lines in preparation for a diversified Christian service. Other institutions, while ready to admit the principle of a differentiated ministry, are not adequately equipped to realize this aim in the practical training of their students, or at least do not offer such training on an academic basis comparable with that of training for the preaching and pastoral ministry."

The tendency to specialize appears not only within the seminary in the variety of courses offered but in the definition of objectives as between seminaries. Thus, while, as we have seen, many seminaries have gravitated to the great centers and sought university affiliation, other institutions recognize a definite responsibility for the training of a rural ministry and are content with a location from which access to the open country is more convenient.

"While the majority of the existing institutions continue to be controlled by the ecclesiastical communions they serve, denominational boundaries have been obscured to the extent that the great majority of institutions open their doors to students of other communions. It is significant that a Lutheran [6] and an Episcopal [7] institution have seen fit to do this. In other cases . . . men of other communions are admitted to the teaching staff and to the governing board.

"Worthy of special mention as illustrating the tendency to a broader conception of theological education, is the history of four institutions, each originally of strictly denominational character: the Baptist Seminary of Chicago, Harvard Divinity School (Unitarian), Andover Theological Seminary (Congregational) and Union Theological Seminary in New York (Presbyterian). In the first case, a denominational school controlled by an independent board of trustees becomes a divinity school (theological department) of a university, with academic freedom granted, designed not only to serve men and women of all denominations, but to foster research and advanced scholarship. Harvard, whose teaching faculty was long restricted to one denomination, has added to its staff teachers of other communions 'and so realized the comprehensive ideal to which its position as a theological department of a university predestined it.' Andover, founded to combat a particular heresy, after a century of independent and isolated existence, merges with Newton Theological Institute of the Northern Baptist Church. Union Theological Seminary, originally founded by members of a single church, 'has abolished denominational subscription on the part of its teach-

[6] Hamma Divinity School.
[7] Berkeley Divinity School.

ing force and included within its faculty representatives of other denominations.'" [8]

"One more aim should be noted which in recent years has come to dominate the policy of certain of the larger seminaries: the training of a selected group of men to be teachers or productive scholars. This is in part the result of the rapid increase in the field of learning which has made specialization necessary, and in part to the increasing number of students who can command the leisure for two or more years of post-seminary study. So we see seminaries like Harvard, Yale, Union, and the Divinity School of the University of Chicago, either integral parts of universities or having university affiliation, gathering large groups of graduate students who are candidates for higher degrees.

"Parallel to the tendency of the seminary to extend upward and to include among its functions training for the more advanced departments of Christian learning, we note a movement in the opposite direction. A number of different seminaries are making provision under their own auspices for undergraduate and even for secondary-school training. Bloomfield Theological Seminary, for example, has both an academy and a college. The purpose of Drew Theological Seminary as originally defined, 'to give instruction in theology in the widest sense of the word and in the sciences subsidiary thereto,' provided ample latitude for the creation of Drew University Foundation in 1928. The Foundation includes Drew Theological Seminary and Brothers College of Liberal Arts.

"In addition to the changes that have taken place in the seminaries proper, and in the theological departments of colleges and universities both graduate and undergraduate, mention should be made of the emergence of a number of so-called 'Bible schools' as graduate institutions of theological training." [9]

One more characteristic of the present-day seminary needs to be added in order to make our picture complete, and that is the growing sense of the

[8] "Other illustrations of institutions, originally denominational, which have put themselves upon an interdenominational basis are: the Pacific School of Religion, Oberlin Graduate School of Theology, and Yale Divinity School, all originally Congregational, and Boston University School of Theology, originally Methodist. The educational institutions of the Disciples of Christ are not connected with the church by any legal ties or subject to any ecclesiastical control, and are considered institutions of the church only because of their history and associations."

[9] "E.g., Biblical Seminary in New York, Bethany Bible College in Chicago, Gordon College of Theology and Missions in Boston. Founded 'for the promotion of biblical literature and the science of biblical instruction,' Biblical Seminary is now chartered by the Board of Regents of the University of the State of New York as a seminary of recognized standing with power to grant degrees in theology. While the curriculum is biblical-centered, it is nevertheless organized to provide graduate training for Christian leaders in various fields of Christian service. Bethany Bible College likewise offers graduate training for a differentiated ministry. A number of the Bible colleges of Disciples of Christ have also, within recent years, come to offer the same degrees and to demand the same educational prerequisites as the theological seminaries."

need of coöperation in educational policy, a conviction which is evidenced among other things by the existence of the present study.

Individual Variations of Interpretation and Estimate

Thus far we have been considering the main objective of the seminaries as it appears from the study of their history and as defined in their charters and constitutions. But these alone do not give us an adequate account of the influences which determine seminary policy. To complete our picture we must know how the present generation of seminary teachers interpret their task, what aims they consider most important in their work and what are the standards by which they measure success.

In the effort to secure light on these questions, a list of seven different aims was submitted to the presidents and deans of fifty-four institutions and to a limited number of professors in thirty-four institutions with the request that they grade each aim on the basis of the emphasis given to it in their own institution. These aims were:

1. The mission of the church as an institution for education in Christian character and religion.
2. The evangelization of the world.
3. The maintenance of the church as an institution.
4. The social and economic problems of the community served by the church.
5. The practical problems of the minister.
6. The maintenance and promulgation of a body of doctrine.
7. The extension and maintenance of the denomination.

The presidents rated them in the following order: 98 per cent. emphasized the first aim, 83 per cent. the second, 66 per cent. the third and fourth, 64 per cent. the fifth, 39 per cent. the sixth, 37 per cent. the seventh. The professors rated them in the following order: 94 per cent. emphasized the first aim, 73 per cent. the fifth, 66 per cent. the second, 55 per cent. the third and fourth, 27 per cent. the seventh, 14 per cent. the sixth.

It is interesting to note that while all agreed in the first aim, the mission of the church as an institution for education in Christian character and religion, the presidents and professors differed in the relative importance they assigned to the aims that followed. The professors put the practical problems of the minister second and the maintenance and promulgation of a body of doctrine last. The presidents put the evangelization of the world second and the maintenance and extension of the denomination last. Both presidents and professors put the maintenance of the church as an institution relatively high and the maintenance and extension of the denomination relatively low. All reckoned the evangelization of the world above the maintenance of the church as an institution and all regarded the social and

economic problems of the community served by the church as equal in importance with the maintenance of the church.

"A second list, more detailed in character, . . . was checked by 213 faculty members representing thirty different institutions. This list contained forty-one different aims, some general, some more specific, having to do in part with particular emphases in a general pastoral ministry; others with forms of vocational training such as training for college and university teaching, training of evangelists, directors of religious education, editors and writers, board secretaries, etc." Those to whom the list was sent were asked to check the different aims in the categories of their relative importance, and to distinguish in their answers between what they thought important for theological education in general and what they regarded as desirable for the particular institution to which each belonged.

Those who are interested in the detailed replies can find them by consulting chapter iii of Volume III. Here it is only necessary to say that there is naturally greater agreement as to the aim of theological education in general than as to that of the particular seminary in question. Most of those who answered believed that the field of their own seminary was a narrower field than that which should be covered in the training of the profession as a whole. Only one case of striking divergence from this general rule occurs, and that is in connection with the question, "How far is it the aim of theological education to maintain and promulgate a body of doctrine." Here those who regarded it as a proper aim for their own institutions were more in number than those who regarded it as a proper aim for theological education in general.[10]

On the whole the agreements are greater than the differences. Preparation for the ordinary pastoral ministry naturally stands at the top. Next in order comes the training of directors of religious education. "Then follow in lesser degree preparation for research and productive scholarship; the training of church workers for colleges, as student pastors, etc.; the training of teachers for colleges, universities, and seminaries; the training of missionaries, home and foreign; and the training of ministers for special groups. Seventy-two per cent. believed that it is the function of the seminary to train ministers of music, though only 42 per cent. regarded this as a proper function for their own institution. In the case of other types of vocational training the difference is less marked."

The question as to the direction in which theological education is moving revealed a considerable divergence of opinion. "Some think it is becoming more technical and specialized, owing to an overemphasis on scholarly attainments. Others see a strong drift toward practical skills of parish man-

[10] Fifty-one per cent. as compared with 47 per cent.

agement, and toward proficiency in the technique of dealing with human conflicts and maladjustments." Some see a tendency toward sociological studies, with growing emphasis upon field work and community surveys. Others see a new emphasis upon divine revelation, with the Bible and the other historic documents of the church recovering their central place in the curriculum. Thus not only in their estimate of what should be the aim of theological education but in their reading of current tendencies there is wide diversity of opinion among theological professors.

A Contemporary Estimate of the Aim of Ministerial Education

We may conclude this survey of contemporary opinion with a brief account of the views expressed by a representative committee appointed by the Conference of Theological Seminaries at its meeting in July, 1931. This committee, charged to consider the aims and objectives of ministerial education, was one of six appointed by the Conference to advise with the staff of the study and to draft provisional suggestions and recommendations. The other five committees were charged with considering, respectively, the curriculum and kindred matters, field work, problems of student personnel and student life, the spiritual life of the seminary, and seminary extension.[11]

The reports in their complete form cover many pages and deal with subjects which have been fully treated in the body of the study. We have felt it necessary, therefore, to include in this volume only such portions as involve a criticism of present procedure or make suggestions of change. Specific recommendations and suggestions will be considered in the chapters that deal with the matters to which they are relevant. Here we are interested only in such general considerations as bear upon the aim of ministerial education in the large.

In attempting to define this aim the Committee on Aims and Objectives distinguishes between the aim, which students in theology share with specialists in other fields, to advance the boundaries of knowledge in the subject of their primary interest, and the function of the theological seminary as a professional school for training men (and women) for the ministry of the Christian church. Understanding by the ministry not only the parish ministry but also such other forms of specialized service as the churches require, the Committee recognizes that the kind of education required must be determined partly (1) by the purpose of the church for whose service ministers are to be trained, partly (2) by the nature of the ministry they are to render.

The Committee defines the church as "the organized fellowship which has for its special function the cultivation of the religious life through the

[11] Cf. Foreword.

worship of God as revealed in Jesus Christ and the releasing and directing of energies which are to bear fruit not only in the development of Christian character in individuals but in the creation of a Christian society."

In its definition of the minister's service the Committee includes all five of the factors we have already distinguished as characterizing his practice as (1) teacher, (2) evangelist, (3) leader in worship, (4) pastor, and (5) administrator.

This conception of the minister's work sets the seminary its task. It is its function "(1) to clarify the students' conception of the God whom Christ reveals, (2) to deepen their loyalty to the cause to which He summons, and (3) to furnish them with the knowledge and skill they need to serve the cause effectively in the place to which they shall be called."

Holding this view of the function of ministerial education, the Committee concludes that, making all allowance for differences in the range and emphasis of its activities, every seminary which would train its students for an effective ministry should include the following aims:

1. To assist students in gaining an accurate knowledge of (a) the nature of religion, more specifically of the Christian religion and its place in the history of religion; (b) the Bible as the supreme document of our religion; (c) the origin, historic development, and missionary expansion of the Christian movement; (d) the content of Christian teaching; (e) the nature of man, his needs and possibilities and the creative relations of the Christian religion to individuals and the entire social process.
2. To promote the growth of the religious experience among the students themselves by both the quality and nature of the instruction and by the religious life within the seminary community, for the purpose of stimulating the building of dynamic, intelligent, and constructive convictions as the dominant note of their message and ministry.
3. To help students to know how (a) to discover and understand the needs of their fields, urban and rural, at home or abroad; (b) to initiate and develop methods for the efficient utilization of religious and social resources for the satisfaction of those needs; (c) to secure the maximum possible coöperation among all Christians and Christian bodies in the missionary work of the church and in helping to solve the critical and pressing problems of contemporary life.
4. To develop leaders of religious insight and creative thinking who, through preaching of the Christian ideals, leadership of public worship, education of the young and the development and training of lay groups will win individuals to the service of Christ and organize the local Christian groups for the development of Christlike attitudes in personal and social life.

Thus, according to the Committee's view, the training which the modern minister needs must provide both for the acquisition of knowledge and for

the development of skill. There are some things every well-trained minister ought to know and some things which he should be able to do.

He ought to know something about the church of which he is a minister; its history, its organization and its laws, the activities in which it is engaged, the purposes it is trying to achieve, and the convictions by which its Gospel is inspired. He ought to be familiar with the Bible, the sacred book of Christianity, and to know what scholars can tell him of its history and interpretation. Above all he ought to know something about men and women, with whose needs he will be concerned, and to understand the place that religion holds in their life, both as individuals and as members of society.

But he ought to know these things not abstractly, as a series of propositions to be received on authority, but in the light of a personal experience of their working. As a minister of religion he ought to be himself a man with an experimental knowledge of religion. As the minister of a church in a particular community he ought to know how to discover the needs of the community and to mobilize the resources which religion can make available for meeting them. This knowledge and this skill his seminary education ought to help him to acquire.

One sentence in the Committee's definition has special significance in view of present conditions in the church and in the world. It is that which includes among the functions for which the church exists the releasing and directing of energies which are to bear fruit not only in the development of Christian character in individuals, but in the creation of a Christlike society. From this it follows that students ought to be trained for a social as well as for an individual ministry. The Committee lists among the aims which every seminary ought to set itself that of helping its students to secure the maximum possible coöperation among all Christians and Christian bodies in helping to solve the critical and pressing problems of contemporary life. So in its definition of religious leadership the Committee associates with the winning of individuals to the service of Christ the organization of local Christian groups for the development of Christlike attitudes in personal and social life.

Beyond this general definition of the aim of theological education the Committee did not feel called upon to go, leaving the further discussion of educational methods to other committees. But it added a significant paragraph which, if agreed to, would commit the seminaries to a wider program of extension and research of the need for which we shall have more to say in the chapters that follow.

This paragraph reads as follows: "Finally, while we believe that the primary aim of our seminaries is to train men for the ministry, . . . we agree that our seminaries should also feel a responsibility for (a) forwarding investigation and productive scholarship in the field of religion, (b) extend-

ing their service to the people of their communities outside their student bodies; and (c) assisting denominational leaders, so far as possible in setting up any general plans for extending adult education in the field of religion as a service both to clergy and laity."

PART IV

THE EDUCATION THAT IS GIVEN TODAY

CHAPTER IX

The Personnel Engaged in Ministerial Education

The Importance of Personnel for Educational Efficiency

Thus far we have been considering the ways in which the seminaries conceive their task. We pass in the next place to the personal resources which they command for the realization of their ideals. Who, we shall ask, are the people that determine seminary policy? What are the powers and responsibility of the directors or trustees in which legal control is vested? By whom are they appointed? Whom do they represent and how seriously do they take their duties? What, in particular, is the responsibility of the president or dean? How far is he the real leader? How far does he share responsibility with his faculty? How are seminary teachers chosen, and what has been their previous training? What methods do they use and how far do they succeed in interesting their students? Whence, finally, do these students come and what social and intellectual background do they bring with them? What are their economic needs, their cultural limitations, and their religious experience? And what does the seminary do for them when it has got them? [1]

In no part of our study are the limitations to which it is necessarily exposed more obvious. To attempt any general survey of the competence of those who are responsible for the present conduct of theological education is far from our aim; still less to attempt any comparison between theological teachers and those who are engaged in other forms of professional education. Nowhere does the personal equation play a greater rôle than in the case of the teacher of religion. Nowhere, therefore, is it more dangerous to attempt to measure efficiency by conventional academic standards.

None the less, the seminary, as at present organized, is a part of the system of higher education, and as such must be judged by the standards that obtain within the academic field. Such data as were available on this subject have been assembled, and it will be our aim in the present chapter briefly to sum up the results to which the survey has led.

Responsibility for Shaping Seminary Policy

To begin with the most general matters: Where is the responsibility for determining seminary policy located, and by whom, as a matter of fact, is

[1] See Vol. III, chapters vi, vii, xxii and xxiii.

it exercised? As between trustees, president and faculty, whose voice is controlling, and when a policy has finally been agreed upon, who chooses the persons that are to carry it out?

It is obvious that the answers to these questions will differ according to the type of institution we are studying. There are, as we have seen, three main forms of seminary government and they function in different ways. There is, in the first place, the seminary which is a part of a larger institution, a college, or a university, as the case may be, and which is governed, as are all the other constituent parts of the university, by a faculty which is responsible in the last analysis to the president and the board of trustees.

There is, in the second place, the seminary which is denominationally controlled, like Princeton, New Brunswick, or General Seminary in New York. Here the educational policy is finally determined by the church which created the seminary. The ways in which this authority is actually administered differ widely. In most cases it is exercised through a board of trustees which, when all goes well, is in effect the supreme authority. Some of these boards are so large and meet so infrequently that as a matter of fact the faculty is practically free. Yet it enjoys this privilege by grace and not by right and must always have in mind the public opinion of the church of which it is the agent and representative.

There is, finally, the group of institutions independent, or semi-independent, which are governed by boards of trustees either self-perpetuating or representative of varying interests. Some of these boards have close denominational affiliation, and regard themselves, as they are in fact, as denominational institutions. Others are interdenominational or non-denominational and definitely plan to train a ministry for the church as a whole.

In the sixty-one institutions studied we find all three types of government represented as well as various combinations. The matters with which the responsible authorities are concerned are such as these: (1) the choice of the president and of the members of the faculty; (2) the election of members of the board; (3) the determination of educational policy, including in some cases the planning of the scope and content of the curriculum; (4) the management of the finances of the seminary, including the making of the budget and the determination of faculty salaries and student fees; (5) the control of student discipline; (6) the conferring of honorary degrees.

The extent to which the trustees exercise active responsibility varies according to the questions at issue. In the matter of the election of the president or other chief administrative officer, it is they who ordinarily cast the deciding vote, though in not a few cases the denomination reserves the right to direct control. The relation of the faculty is purely consultative or advisory, and even this modest right is exercised only in a minority of cases.

When it comes to the choice of faculty members the influence of the

trustees is less direct and while, with the limitations already indicated, they remain the final authority, they are usually content to delegate the choice to their president or faculty.

Where honorary degrees are given it is usually the trustees that are the final authority, though in a few cases the right to confer such degrees rests with the faculty.

In matters of finance the control of the trustees is practically absolute. The matter of investment is usually handled through the treasurer or a subcommittee, while in the planning of the budget, the determination of student fees, and the like, the advice of the president and the faculty naturally carries much weight.

In matters of the curriculum and of student discipline, on the other hand, the faculty has ordinarily a free hand. In a few cases we find boards of trustees taking a direct part in determining educational policy, but they are so few as to be practically negligible.

The students as a body have no voice in any policy except in matters of student discipline, and here only in an advisory capacity. In every case final authority rests in faculty, president, dean, or board of trustees. In a few cases the students and faculty work together in determining the scope and content of the curriculum and in matters of student discipline.

The only point where the alumni as a body speak is in recommending members for the board of trustees. A few seminaries make provision for such expression. There is evidence, however, that greater recognition will be given to alumni in the future. In fact alumni are very largely represented on most boards of trustees and in most faculties. One reason for this is the policy of having a large percentage of ministers on boards of trustees. Among these ministers are naturally many alumni.

The Function of the Board of Trustees

So far we have spoken of the board of trustees as though there were but one. This, however, is not always the case. In more than a third of the institutions studied there are two boards with divided responsibility. Where this is the case there is always the possibility of misunderstanding and friction, such as recently occurred in connection with Princeton Theological Seminary. Here a difference of opinion between the board of directors and the board of trustees led to action by the General Assembly which established a single board with full responsibility.

While in a few cases the two boards are entirely independent, in the majority of cases one of the boards is clearly subordinated to the other and its function is mainly advisory.

The function of the board, apart from the executive and administrative responsibility already referred to, is in the main of two kinds, that of

denominational oversight and that of educational counsel. In the seminaries of highly organized churches like the Presbyterian, the Episcopal, the Methodist, and the Lutheran, the first of these functions becomes of considerable importance and is ordinarily exercised through bishops, or the corresponding presbyterian officers, or through trustees appointed by them.

In the churches of independent polity such denominational supervision as exists is ordinarily secured through advisory committees which, while having no legal rights, do in fact exercise a very real authority.

The Canadian institutions furnish an interesting example of the way in which a system which was originally one of strict denominational responsibility can be combined with one of university control. Thus in Emmanuel College, the Council, which represents the denomination in the administration of the college, operates as a part of the university under the Regents and Senate, in the latter of which it is represented.

Passing to more personal matters, we find that the average age of the existing board member is fifty-seven years. While women are in some cases appointed, the number is exceedingly small. The proportion of clergy varies, but in general is about 50 per cent. of the total number. In the strictly denominational schools the boards of directors are composed wholly of ministers or other church officials. In the independent seminaries laymen are largely represented. Of other professions than the clergy, business men come next in number, professional men third. Educators have the lowest representation, but in this respect seminary boards are not peculiar.

The Function of the President

When we pass from the board as the final policy-determining authority to the administrative agents through whom the policy agreed upon is executed, we find a wide variation both of nomenclature and of procedure. Our study shows no less than fifty-four different administrative titles in sixty-three seminaries. Those which alone concern us here are the president or dean, the secretary or registrar, the librarian, and the treasurer.

The duties of the president or dean are those which ordinarily attach to the chief administrative officer of an educational institution. He has general oversight of seminary policy, is the chief counsellor of students and faculty, presides at faculty and at public meetings, represents the seminary at religious and educational gatherings, and in general is responsible for the welfare of the institution.

He is also the chief representative of the institution before the general public. He is responsible for attracting students and soliciting funds, recommends men to the board for positions on the faculty, and is the medium through which the condition of the seminary is reported to the board and the desires of the faculty in matters of policy are reported.

The average compensation paid to presidents or deans in fifty-eight institutions in the year 1928-1929 was $4,890 for those who had houses or apartments furnished and $5,484 for those who did not. The range in salaries of the former group was from $2,400 to $10,700 and of the latter from $3,000 to $8,000.

In the larger institutions the president has various assistants, from a vice-president to a private secretary. In certain institutions he has associated with him other executive officers with definite, though limited, educational responsibility, such as the dean of students, dean of women, and the like.

In most institutions there is a secretary or registrar who is responsible for keeping the seminary records and who is often the adviser of students as to the choice of their courses. In the larger institutions there is a librarian, who gives his full time and has various assistants and catalogers under him. There is also a treasurer or business manager who keeps the books of the seminary and is the agent through whom the trustees discharge their financial responsibility.

In addition to these more regular and recurrent positions there are a number of others which are found in the larger and more highly organized seminaries, such as organist and music director, superintendent of field work, director of extension department, business manager, and the like.

In most of the seminaries studied we find no formulated statements concerning the qualifications a person must possess as a prerequisite for office. In a few seminaries there is a stipulation that the president must be a minister, and possibly a teacher; and that the dean must be a professor, and in a few instances a minister. Where the two offices are subsumed under either of these titles both qualifications are usually demanded. An institution with both a president and a dean expects its president to be a minister and its dean a professor.

The Function of the Faculty

The duties of the faculty in most theological seminaries are those which are customary in faculties in general: the planning of the curriculum, the discipline of students, the passing on their qualifications, and the awarding of degrees. They function in their organized capacity through a large number of committees, of which the most important and frequently recurring are the library committee, the curriculum committee and the committee on public exercises. In a few cases there is also a faculty advisory committee, which is in fact the president's cabinet and his chief counsellor in the determination of educational policy.

The average salary of full professors with house is $3,950 and without house $4,300. But the salaries vary from $2,000 to $8,000.

These figures do not represent the full compensation received by theo-

logical professors, as there are various ways in which it is possible for them to supplement their income by outside work. Data received from a limited number of cases show that the average amount earned in this way by full professors was $1,352 a year, by associate and assistant professors $638 a year, and by instructors $1,224 a year.

Professors in denominational institutions share in the benefit of the denominational pension and retiring funds. "Only twelve institutions reported retirement allowances as provided wholly within the institution, and six of these were not affiliated with any denomination. On the other hand, faculty members of forty-five institutions are beneficiaries under the pension plan of the denomination with which their institution is affiliated. Faculties of seminaries affiliated with universities are eligible for participation in the retiring plans of those universities." [2]

"The replies of sixty institutions show that in determining the content of their courses and methods of instruction, as well as in making statements to the press and participating in local politics, the members of theological faculties have a large measure of freedom, even in the more conservative institutions.

"Twenty-five institutions, or 42 per cent., answered categorically that their faculty members were subject to no restrictions whatsoever regarding the courses which they offered or the methods of instruction which they pursued.

"Twenty-eight institutions, or 47 per cent., qualified their answers, but this qualification involved for the most part nothing more formal than that the individual instructors seek counsel with each other and with the administrative head of the institution in the interest of a well-balanced program of study. Such a procedure obviously avoids duplication and overlapping and makes possible a general understanding as to what is being offered in the curriculum.

"Seven institutions out of sixty, or 11 per cent., require faculty members to conform with the established policy of the institution, or of the church, or it may be of both in the courses which they teach and the methods which they employ. In this connection four institutions, all Presbyterian, though representing both the northern and southern consituencies, cite as their authority the constitution of their church, which requires all faculty members to signify their acceptance of the form of government and discipline of the church and to pledge not to teach anything that appears to contradict Presbyterian doctrine or oppose any principles of Presbyterian government." [3]

In brief, theological professors generally enjoy large latitude in their teaching. Their institutions expect them to be discreet and tactful and to

[2] See Vol. III, chapter xxiii.
[3] See Vol. III, chapter vii.

conform to the traditions of evangelical faith. In only two of the institutions studied does custom prescribe that faculty members may not take an active part, aside from voting, in political life.

How Seminary Teachers Are Recruited and Trained

It was manifestly impossible in the present study to attempt any appraisal of the educational efficiency of particular teachers, or even of the profession as a whole. All that could be hoped was to point out certain general characteristics of the group which appeared in the course of the study.

The simplest and most obvious way of measuring a teacher's academic standing is to ask what degrees he holds. Of 366 teachers in thirty-eight institutions reporting, 89.1 per cent.[4] reported the B.A. degree; 62.6 per cent., the B.D.; 56.6 per cent., the M.A.; 33.3 per cent., the Ph.D.; 6.3 per cent., the S.T.M.; 6 per cent., the S.T.D. Fifty-seven per cent. had honorary degrees in divinity and 19.9 per cent. had other honorary degrees.

To estimate the significance of these data it would be necessary to know the source of the various degrees. Of the 997 earned and 285 honorary degrees held by these 366 teachers, about one-fifth were from denominational colleges, another fifth from denominational seminaries, another fifth from denominational universities. State and independent colleges and universities contributed still another fifth, and the remainder were given by independent seminaries, European colleges and universities and seminaries, and Canadian universities and theological schools.

Another way of testing a teacher's academic qualification is by a study of his intellectual contacts as represented, let us say, by his membership in academic societies and by his years of study abroad.

The membership in societies, scientific and other, varies in different institutions. In one institution the average is 4.8 per cent. and in another 1.2 per cent. The heaviest membership is in clubs, honorary fraternities and societies of biblical research. Only 10.7 per cent. mentioned the Religious Education Association and 4.4 per cent. the American Association of University Professors.

"Only 153, or 41.8 per cent., of the teachers replying reported any period of study abroad. The average number of years by institutions ranged from one to 4.7, an average of 1.8 years for all institutions.

"Of the 366 teachers in our group, 208 had written one or more books. A total of 938 books were written by the entire group, an average of 3.2 for each teacher reporting. Of these 938 books the majority (874) were written by full professors (181), an average of 4.8 for each professor." [5]

[4] The absence of the bachelor's degrees in a few cases is doubtless due to inadvertence, those reporting having taken their possession of that degree as a matter of course.

[5] Vol. III, chapter vi.

In judging the significance of these data it must be remembered that we are dealing not with statistics complete within the field covered, but with a sampling in which the personal equation plays an important part. We have no means of telling whether among the professors who did not reply the most prolific were not in the majority.

That this is likely to have been the case would seem to be suggested by the result of a different sampling, secured, not through direct appeal to individual professors, but from the authorities of the seminaries themselves. To the request for a report of the books published by their faculties during the past five years answers were received from seventeen institutions. This showed that during the years from 1927 to 1932 there had been published, or were in process of publication, apart from pamphlets or long monographs, no less than 224 volumes, or an average of thirteen per institution.[6] Since the output of some of those answering was all but negligible, this would seem to show a lower average of production on the part of four leading theological schools than figures derived from faculty reports alone would suggest.

Passing to more general considerations we note that the age of the theological professor is on the whole high, a fact which is accounted for in part by the large number of full professors. Dividing the present faculty into three groups, full professors, associates and assistants, and instructors, we find that the average age of the first group is 52; of the second 39.8; of the third 46. A few seminaries have a retiring age but many do not, a fact which also helps to account for the high average. Only 5 per cent. of seminary teachers are women.

What qualifications, we may now ask, are deemed most essential in the man who is to be a theological professor? In the effort to determine these the study secured from a representative group of faculty members their estimate of the relative importance of various qualifications. Highest in the list was a positive Christian faith and intellectual honesty (96.5 and 96). Following these, in the order of mention were: teaching ability, professional competence, spiritual influence on students, broad-mindedness, and tolerance.

In view of this list of qualifications it is surprising to find that among the men now holding the position of full professor a considerable proportion (fifty-nine out of 264) had had less than five years' teaching experience before their appointment. On the other hand, three-fourths had served for a shorter or longer time as full-time pastors of churches. The same is true of about half the associates and instructors.

[6] Of these some forty dealt with various phases of the contemporary situation. The others were divided between the familiar subjects of the curriculum, theology, exegesis, the history of the early church and of the Reformation, and practical theology. Of contemporary subjects religious education and comparative religion (including missions) had most to their credit.

It is perhaps natural that for teachers of pastoral theology men should be chosen who have been pastors, but we find that a relatively large number of recruits from the pastorate are found in church history, Old and New Testament, and systematic theology. In addition we find that about half the total number of professors have had experience in some other form of work, e.g., college teaching, secretarial work, missionary service, business, etc.

Scarcely less important than the question how seminary professors are selected, is the allied question, how they are promoted. Here we found no evidence of any definite system that is followed in all institutions, promotions being based sometimes upon length of service, sometimes upon personal reasons connected with the administration.

To get light on the kind of achievement deemed desirable, the study consulted the same group of professors whose views on appointment we have already given. The qualifications approved were, naturally, in the main the same.

One way of rewarding professional competence is through provision for further study either through the sabbatical year or in some other way. Of the institutions studied, some make provision of this kind, but the positions that open the way to pure research are comparatively few. On the other hand, a number of seminaries have fellowships and scholarships which make possible advanced study for promising undergraduates.

No account of the work of the seminary teacher would be complete that did not recognize the fact that in addition to his duties as a teacher there are a number of services in connection with the institution and outside which he is expected to perform. Among the intra-mural services, the most important are preaching at chapel, holding student conferences, and serving on faculty committees. Extra-mural services are of great variety, consisting sometimes of services rendered to the denomination, sometimes to the neighboring community. In addition to the remunerative services already reported, a large number of professors are rendering unremunerative service both to the denomination and to the community. Some reported themselves as engaged in at least eight different kinds of activities of this sort. In Lutheran seminaries especially we find many teachers who are at the same time officials of the church and as such carry heavy responsibility.

CHAPTER X

The Student Body

Whence Seminary Students Come [1]

Even more important than the character of the men who teach in our seminaries is the character of the men who study there. For it is from them that the future leaders of the ministry are to come.

To no phase of our study has more attention been devoted and on no phase has a larger amount of first-hand information been assembled. In the space available to us here only the briefest summary of this information can be attempted.

First of the sources from which the students in our seminaries come. Here the statistics at hand show wide variation in different sections of the country. North Dakota and Texas come first in their contribution, with 26.8 and 18.6 per hundred thousand of the population; Utah and Nevada last, with 1.7 and 0.

Fifty-four per cent. of theological students, or more than twice as large a proportion as the general run of college, university, and professional students, migrate to other states for their training. While the resulting diversity of geographic backgrounds makes possible the development of a wider and more sympathetic attitude, it also creates for the seminaries difficult problems of adjustment.

Of a selected list of 1,776 students the overwhelming majority (about 80 per cent.) were sons of native-born fathers. Nearly half of the remainder report that their fathers were born in Northwestern Europe, while the fathers of the rest came from Europe, Canada, Australia, or New Zealand.

In general, theological students tend to come from somewhat smaller communities than would be expected from the distribution of the population. Only 20.3 per cent. of the 1,776 come from cities of a hundred thousand or more, while 44.5 per cent. come from communities of less than 2,500 population.

Theological students, taking them in the large, come from distinctly religious homes where the educational level is above the average. Their parents are devout, regular attendants and active participants in the work of the church, and enthusiastic over the vocational choice of their sons. The parents average nine or ten years of education, equivalent to two years of high

[1] See Vol. III, chapter xii.

school. Twenty-nine per cent. of the fathers are farmers; 15 per cent. are ministers; 24 per cent. skilled or unskilled laborers and tradesmen.

As is to be expected from this distribution of occupation, the family income is low, the median income being only $1,863 a year. On an average there are four children in each family. The question whether this situation is to be regarded as favorable or the reverse will depend upon whether, among the assets which the student brings with him to his studies, one attributes greater value to the culture made possible by ampler economic resources or to the necessity for self-reliance and initiative which ordinarily go with early responsibility for self-support.

To sum up, in every seminary we find representatives of the open country, the village, and the large city; representatives of small and of large families; of college trained and of uneducated parents; of sons of farmers, ministers, skilled laborers, and business men. There are in many seminaries representatives from most of the states in the Union and the problem of adjusting the curriculum and facilities of each seminary to the individual needs of such a student body is one of no small difficulty.

How Students Are Recruited [2]

All the 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 it is to counsel students as to their life work. But all agree that by far the most effective recruiting agency is the home, and after that the local pastor. School and college also play a large part in the determination of a student's choice of work, and here the influence of the smaller denominational colleges is distinctly more favorable than that of the state or large independent universities.

Those who are responsible for the recruiting activity of the different denominations tell us that they are concerned not so much with increasing the number of men entering the ministry as with improving their quality. One of the most interesting developments along this line is the appointment of student pastors or counsellors, who reside in state universities and through their contact with students in these institutions seek to interest them in the ministry. In some cases (as in Cornell) they work together on a comprehensive plan in which each coöperates with the others in presenting the claims of the church in the most effective way.

"Seminaries differ greatly in their methods of recruiting. Some take no

[2] See Vol. III, chapter xi.

initiative, but rely on their supporting constituency to supply their students or upon such influences as geographic location, affiliation with a university, or the eminence of their teachers. Other seminaries, not so favorably located or connected, feel the need of a more systematic policy of recruiting." The inquiry developed the fact that of the sixty-three seminaries answering our question about "a third (20) had no definite policy or plan; a little more than half (35) specified some activity along this line; eight did not answer the question." The most frequent way of attracting students was through visitation of colleges (31). Correspondence and advertising came next (17 each). Other means were faculty contacts at church gatherings, young people's conferences, alumni coöperation, contacts made by the president, etc. Six institutions maintained special representatives on the field. In three cases prospective students were invited to visit the seminary.

Special attention was given to the part played by financial inducements among the motives which attracted students to a particular seminary. Of the seminaries personally visited by representatives of the staff of the study, approximately three-fourths claimed not to offer special inducements of any kind. The remaining fourth confessed to making an effort to attract men of unusual promise by offering scholarships or other forms of financial assistance, but justified this as legitimate and only in line with the accepted practice of the best universities.

More important than the question how contact between students and seminaries is made is the question, what motives control men in their choice of the ministry as a profession. Here our study has assembled a considerable body of illuminating information.

Of 1,688 students who responded to our questionnaire, ninety-four, or 5.6 per cent. said that their decision was made before the age of thirteen; 278, or 16.8 per cent., between thirteen and sixteen; 668, or 40.4 per cent., between seventeen and twenty; 424, or 25.6 per cent., between twenty-one and twenty-four; 187, or 11.2 per cent., after twenty-four; thirty-seven, or 2.1 per cent., were still undecided. The years most frequently reported are seventeen and eighteen.

The person whose influence was most controlling in bringing about the decision was in the order named: the pastor (337), mother (172), friend (127), father (93), some other minister (43), Sunday-school teacher (32), college teacher (29), with others in less proportion.

The occasion which led to the decision was in 23.1 per cent. of the cases a sermon, in 15.6 per cent. a student conference, in 12.9 a friend's experience, in 11.1 reading, in 6.3 the doing of some form of voluntary religious work.

Specially instructive for the light which they shed upon the character of the men now entering the ministry is their account of the motives which

influenced them in making their decision. Nine hundred students gave 2,466 reasons for their choice of the ministry. These motives have been classified under fourteen headings of which the following are the more important: a call or urge to the ministry; the desire to render helpful service to persons, institutions, and causes; a personal liking or inclination for the ministry; the influence or pressure of parents, pastors and friends; the feeling that the ministry is the supreme means of serving God and man; and the feeling of being well qualified for the ministry. These motives account for about two-thirds of the motives which influence the student's choice of the ministry.

Those who entered the ministry as a result of a direct call describe their experience in colorful tones. "In some cases they describe visions, dreams, or other extraordinary experiences that gave rise to this conviction. A few feel that they ought to enter the ministry because their lives have been almost miraculously spared in times of sickness or peril. Others are positive that they have a divine call, but do not describe how they arrived at certainty. . . . In some cases the call was so positive and powerful that it amounted to compulsion, so that men either cannot or dare not refuse to heed it. In others it is a feeling of restlessness or unhappiness which can be relieved only by deciding to enter the ministry."

Among the other motives there is a wide variety of shading. Sometimes two or more motives overlap.

Wider Background and Experience [8]

Such being the motives which lead men to the seminary, it remains to ask what qualifications they bring with them when they come.

Data are available on conversion and outstanding religious experiences. "Only 838, or 47.2 per cent., of the total number of students (1,776) reporting indicated that they were converted at a definite age; 87, or 4.9 per cent., explained that their experience was a gradual one; 851, or 47.9 per cent., did not answer the question. For many students, coming as they do from strong religious backgrounds, it is quite probable that the conversion experience was either altogether absent or a gradual process. For the 838 students who reported conversion at a definite age, the median age is fourteen years and three months. Approximately 40 per cent. report ages ranging from twelve to fifteen.

"Of the 1,776 students who reported on the question of an outstanding religious experience, 859, or 48.4 per cent., indicated such an experience; 612, or 34.5 per cent., denied such an experience; 305, or 17.1 per cent., did not

[8] See Vol. III, chapter xiii.

answer the question. Of the 859 students reporting an outstanding religious experience, nearly a fourth (213, or 24.7 per cent.) gave descriptions too vague to permit classification."

Among the others we find such specifications as the following: Resolved to live a more useful life (251); strength through trust in God (122); conviction of sin, followed by release and pardon (96); discovery of new moral or religious insight (76); climax resulting in victory or the achieving of some desired goal (42); successful intellectual reconstruction (23), change from cynicism to determination to be genuine and sympathetic (12); resolve to work for social betterment (10). Fourteen described their experience as due to causes beyond their control.

The typical student of this group has been an active participant or leader in some church activity for eleven years, or has participated in two such activities for five or six years, or three activities for four or more.

Most theological students report an active devotional life in college, the time spent varying from an hour and a half a day to nothing, the median estimate being twenty minutes. It is interesting to note that those who attended colleges in the southern branches of their respective denominations had a higher average than those who attended the northern branches.

Of the 1,776 students reporting, 296 had had some vocational experience of a secular or miscellaneous kind; 900 some type of religious vocational experience. In the case of 435 of these the experience occupied 80 per cent. or more of their time. One hundred and thirty-two had held secular positions on a regular professional basis; 107 had held country pastorates; eighty-three, city pastorates; forty-three, religious teaching positions. Twenty-eight had been Y. M. C. A. secretaries or university pastors; sixteen directors of religious education; twelve missionaries; ten club leaders; and four church board workers.

Of 1,776 students reporting, 741 were undecided as to their choice of future work; 122 did not answer. Of the 913 who stated a preference, 398 desired the city pastorate, 249 the country pastorate; while a smaller proportion chose teaching, missions, religious education, Y. M. C. A. work, and miscellaneous occupations. There is considerable variety as between seminaries in the proportion of the occupations chosen.

Passing now to the student's educational background, we note that of 1,384 students supplying this information only 218 showed no break in their educational history. On the other hand, there were intervals all the way from one to seventeen years and more, the largest figures being: 1-2, 526; 3-4, 241; 5-6, 154. The median break reported was 2.8 years. This accounts for the fact that the age of theological students is greater than that of medical and law students.

From what we have already learned of the group reporting we are not surprised to find that 80 per cent. received their secondary education in public high schools, 9.1 per cent. in preparatory schools maintained by colleges, only 5.5 per cent. in private preparatory schools.

Pre-seminary Training [4]

Passing next to the college training of seminary students, we find that of 1,497 college graduates, 230, or 15.3 per cent., graduated from non-accredited denominational colleges; 376, or 25.1 per cent., from sectionally accredited denominational colleges; 548, or 36.6 per cent., from nationally accredited denominational colleges. These three groups of students account for 77 per cent. of the total. It is significant that the large independent universities contributed only forty, or 2.7 per cent., of the students, and state universities only eighty-seven, or 5.8 per cent.

"Combining all schools on the basis of their status, we find that all types of fully accredited institutions (denominational, independent, state) furnished only 807, or 54.0 per cent., of the total number of students; sectionally accredited institutions, 429, or 28.6 per cent.; non-accredited institutions, 230, or 15.3 per cent.; institutions unclassified, thirty-one, or 2.1 per cent."

Law and medicine, on the other hand, show 29.7 per cent. and 23.5 per cent., respectively, of students coming from denominational schools as compared with 77 per cent. of theological students.

Still more striking is the contrast in the quality of the institutions represented. Putting all accredited institutions together, we find that 95.7 per cent. of the law students and 93.3 per cent. of the medical students graduated from accredited institutions, as compared with only 82.6 per cent. of theological students. When we group these institutions according to their grade, the discrepancy grows still greater. Of the law students, 82 per cent. attended grade A colleges, and of the medical students, 79 per cent.; whereas of the theological students only 54 per cent. did so. While the proportion of graduates of non-accredited institutions is negligible among law and medical students, 15.3 per cent. of theological students are graduates of such institutions.

"Concerning the subject or subjects of their major interest in college, some students specified a single subject of interest, such as a language, mathematics, or history; other students indicated two or more subjects. Of the 845 students who expressed a preference for one particular subject, nearly a fourth indicated English. Philosophy and history were next in

[4] See Vol. III, chapters xiii and xv.

order, followed by languages, Bible study and religious education, mathematics and sciences, sociology and economics, education, music and art. . . . Perhaps the extremely small interest in music and art is not unrelated to impoverished cultural backgrounds."

Taking all types of extra-curriculum activities—religious, athletic, or general—"it appears that the typical theological student participated in slightly more than one activity per year during his high-school and college career. This record of participation in the life that the college offers outside the classroom seems modest indeed."

Asked as to the character of their reading, over 50 per cent. of the students named denominational and other religious publications; 10 per cent. news digests and magazines; 11 per cent. literary magazines, some of a liberal nature.

In the effort to determine the attitude of the students toward the social issues of the day, they were asked to indicate their attitude toward such questions as war, child labor, civic betterment, labor unions, etc. While their replies indicated a notable interest in the social emphasis, conservatism was still the dominant attitude. "In this connection it is interesting to note the differences between students in different seminaries. Students attending cosmopolitan seminaries appear consistently more conservative in their attitude toward social questions. There are also interesting differences between the students in different classes, the students' conservatism becoming a bit less evident as they progress through the middle and senior years of the seminary."

So far as technical preparation is concerned, we have already called attention to the dissatisfaction which exists in many seminary faculties at the lack of any uniformity in the standards represented by the B.A. degree. To guide college students who anticipate training for religious work, a number of theological schools suggest in their catalogues the college courses which they consider best suited to preparation for the seminary courses. Sample statements taken from the catalogues of twenty-one institutions (Lutheran, Baptist, Presbyterian, Methodist, Reformed, Unitarian, Congregational, and Interdenominational) and from the law of the Episcopal Church show that the subjects mentioned most frequently are in the order named: English (twenty institutions); psychology, philosophy, and ethics (eighteen institutions); Hebrew and Greek (fifteen institutions); Latin and modern languages (thirteen institutions each); science, especially biology (twelve institutions); sociology and economics (eleven institutions); public speaking (six institutions); Bible (three institutions).[5]

[5] In recent years several denominations have appointed committees to draw up a program for pre-theological education at the college level.

THEIR INTELLECTUAL ABILITY [*]

An attempt was made by the use of intelligence tests to secure some rating of the comparative intellectual abilities of students of law, medicine, and theology in one of our large eastern universities. But the conditions under which the test was made were such that no trustworthy conclusions could be drawn. More instructive in the light which it sheds upon the comparative ability of men entering the ministry is the information derived from an occupational preference questionnaire circulated among the freshmen of sixty-two colleges in the fall of 1930. Returns, including intelligence-test scores, were received from 11,995. Of these, 5,902 had decided on their life work, while 4,314 expressed a decided preference. The remaining 1,779, while having no strong preference, marked the professions which looked most attractive.

"Of the 5,902 students in group A, 226 had definitely decided either for the ministry or other religious work (190 for the ministry, thirty-six for other religious work). The average intelligence-test score of those who had decided on the ministry is 129; of those who had decided on other religious work, 138; of both of these combined, 132. The average intelligence-test score of those who had decided on other vocations is 150. The average for ministers in this group is therefore low, nine points below that for other religious workers; twenty-one points below that for other vocations, and twenty points below the average score of 149 for the group.

"Of the 4,314 students in group B, fifty-three favored the ministry and twenty favored other religious work, a total of seventy-three; 4,241 favored other vocations. The average intelligence score of those favoring the pastorate was 152; of those favoring other religious work, 153; of both of these combined, 152. The average intelligence-test score of those who had decided on other vocations is 147. In this group the pastors and other religious workers average slightly above other vocations, and above the general average.

"Of the 1,779 students in group C, seven indicated that the ministry looked attractive to them; fifteen, other religious work; a total of twenty-two; 1,757 indicated other vocations. The average intelligence-test score of those to whom the ministry looked attractive is 159; of those to whom other religious work looked attractive, 165; of both of these combined, 163. The average intelligence score of those to whom other vocations looked attractive is 158. This again is in contrast to group A.

"Combining groups A, B, and C, we find that of 11,995 students, 250 were looking toward the ministry, seventy-one were looking toward reli-

[*] See Vol. III, chapter xiv.

gious education—a total of 321, or 3 per cent.; 11,674 were looking toward other vocations—97 per cent. The average intelligence-test score of all combined was 140: 131 for students tending toward the ministry, which is eighteen points below the general average; 148 for students tending toward religious education, which is one point below the general average; 150 for students tending toward other vocations, or one point above the general average."

Thus it appears that while the pastorate possessed strong attraction for a number of able men, those who had definitely chosen it for their life work were of distinctly lower intellectual grade.

Where, then, are the ablest men in our colleges going if not into the ministry? Classifying the 5,902 Freshmen in group A according to their expressed preference, we find that those who had the highest average intelligence chose literary professions such as writing, journalism, editing, publicity (173). Next in order came science, with 163. Art, including architecture, the drama, and engineering, were tied, with 158. Fourth came law and diplomacy, with 157; while business executives came fifth, with 150. After these followed in the order named: medicine, 146; agriculture, expert and official, 145; accountants and business management, 142 and 141; the smaller forms of business, 132; the ministry and other religious work, 131; teaching, 122; [7] and farming, 109.

Of the many possible reasons which suggest themselves as explanations of the preference reported, the most plausible is that occupations like agriculture, teaching, or the ministry, where the needed education can be more easily had and at a lower price, attract students from walks of life where the economic background of the home makes economic security appealing.

While it must be remembered that this analysis represents the attitude of freshmen in college which may, and no doubt will, be modified before they graduate, it is instructive as giving a picture of the way in which the different professions appear to intelligent young men at a time when they are first considering the choice of a career.

[7] It is to be noted that in this classification teaching does not include college teaching, which is classified with the professions.

CHAPTER XI

The Course of Study

The Old Curriculum and the New

Two major questions meet us when we try to estimate the success of the seminaries in carrying out the aims which they have set for themselves: "What are the seminaries trying to teach their students? What are the standards by which they measure success? These will concern us in this and the following chapter." [1]

"For more than a century after the founding of the first seminary for the training of ministers in America the situation varied little among existing institutions. In each there was a required curriculum embracing the four divisions of theological study as then understood: (1) exegetical theology, (2) historical theology, (3) systematic theology, (4) practical theology.

"Two convictions underlay this conception of a proper preparation for a minister's training—convictions which are still held by many theological teachers of the present day. One was that in the Old and New Testament, God had given mankind an authoritative revelation of supreme importance both for the individual and for society, and that the way to gain access to the true meaning of this revelation was through a mastery of the original texts in which the Scripture was written. Hence the great importance given to exegesis in the study of Scripture, and to the study of the original languages through mastery of which alone a sound exegesis is possible.

"The other conviction was that the Scripture thus studied and interpreted contained a consistent and authoritative system of doctrine covering the most important things that a man ought to believe concerning God and the most important duties which God required of man. One might differ as to what exactly that system was, but that there was such a system and that it was important to know and to teach it there was general agreement.

"It was indeed recognized, and constantly affirmed, that a mere intellectual knowledge either of the Bible or of its doctrines was impotent to produce salvation. There must be an inner change of life due to the operation of the divine Spirit. Hence the great importance of faith, repentance, and the life of prayer.

"It was also recognized that there was a range of interests in which divine revelation contained no definite prescription, and that there had arisen many

[1] Quotations throughout this chapter, unless otherwise identified, are from Vol. III, chapter iv.

changes and adaptations in the course of history which determined the present condition of the church with which the prospective minister should be familiar. But these were variations within an accepted framework which was basic for all thological education.

"From these basic principles the accepted lines of the theological curriculum followed naturally. It included:

"(1) *Exegetical theology,* consisting of selected portions of Scripture read by the class, the theological and practical significance of which was explained by the professor. Much time was given to the study of Hebrew and Greek as the original languages in which the Scriptures were composed.

"(2) *Historical theology,* occupying relatively little time, consisted of a brief survey of the history of the church with special reference to the particular branch to which the institution belonged.

"(3) *Systematic theology,* the center of the curriculum, consisted of an elaborate statement of the doctrinal position of the church or denomination in question, with its defense against opposing views. Natural theology taught what could be known of God by reason; revealed theology dealt with the doctrine made known by supernatural revelation.

"(4) *Practical theology* had to do with the practical training for the pastoral office: (a) in the liturgical churches, the liturgy and prayer book; (b) in the non-liturgical churches, the preparation and delivery of sermons."

These four subjects still form the basis of the present curriculum. Whether we consider the time given to them, the importance attached to them, or the number and distinction of the teachers who are responsible for them, they form the common core of the curriculum in practically all of the seminaries.

The central position given these four subjects is not due solely to tradition, though tradition may have much to do with the methods of teaching which are often followed. They supply the necessary training for the fivefold work of the ministry as that work is defined in the law of the different denominations and exemplified in their prevailing practice. Even those who on educational grounds criticize the present methods of seminary instruction and would change the proportion of time given to particular courses recognize the propriety, indeed the necessity, of retaining all of these branches of study in the seminary curriculum.

Some Significant Changes

None the less it is true that during the last twenty-five years there have been significant changes not only in the balance but in the content of the

curriculum. These changes appear: (1) in the expansion of the 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 extra-curriculum activities as can be given educational significance. A word as to each.

(1) The first thing to strike us on comparing the present catalogues of the seminaries with those of twenty, and still more of thirty, years ago is the great increase in the number and extent of the courses offered. Not only have new fields been entered, but even in the traditional fields—exegetical, historical, systematic, and practical—there has been notable expansion. "This expansion is due to two quite different causes, each operating in the environment which sets the seminary its task: (a) an expansion and differentiation in the work of the church for which the seminary is training men; (b) an expansion and differentiation in the field of knowledge from which it draws the materials for its training. These operate in different ways, often inconsistent with each other; and these differences will concern us at a later time. But they are both alike in leading to an expansion in the scope of the curriculum."

In view of the variation in the nomenclature used in different seminaries and the uncertainty as to the exact ground covered in any specific case, it is not easy to classify the different courses offered by departments. On the whole the following eight-fold classification corresponds most nearly to the actual distribution of courses in the seminaries of today:

1. English Bible.[2]
2. Biblical Greek and Hebrew.[3]
3. Theology and the Philosophy of Religion.
4. Church History.
5. Comparative Religion and Missions.
6. Religious Education and the Psychology of Religion.
7. Practical Theology.
8. Christian Sociology and Ethics.

Without venturing at this time upon any criticism of the courses offered, it is safe to say that in the present grouping they represent in many cases the scholar's interest in technical research rather than the natural units which

[2] All biblical courses which do not require Hebrew or Greek as prerequisites are classified under English Bible, including those which deal with the theology of biblical characters or times.

[3] All language courses, and all courses in exegesis in which language is a prerequisite, are classified under Hebrew and Greek.

lend themselves to effective teaching. There is a widespread opinion among seminary teachers that a more natural grouping is possible and would be advantageous.

This view found expression at Cleveland in the following paragraphs of the report of the Committee on Curriculum which suggests an alternative grouping which the Committee believes will be educationally more effective:

"We believe that the subject matter and techniques of theological education could be better mastered and utilized by students if the curriculum were divided into three or four large divisions of closely related material. What those divisions would be in an actual seminary, depends to some extent upon the center of stress in that particular seminary's work. But in view of the statement of aims before this committee,[4] it seems to us that the divisions might be somewhat as follows:

"I. A Division or Group of Fields dealing with religion, but particularly with the Christian religion, in its historic aspects.
  The history of religion.
  The source materials of the Christian religion.
    The Old Testament.
    The New Testament.
  The history of the Christian church.
    Literature, doctrine, missions, movements for coöperation and unity, etc.
"II. A Division or Group of Fields dealing with the interpretation of Christianity in the present.
  The systematic interpretation of Christianity.
    Theology and philosophy of Christianity.
  Christianity and human personality.
  Christianity and the social order.
"III. A Division or Group of Fields dealing with the work of Christianity in the present.
  The work of the minister.
    Preaching, worship, pastoral, administrative, coöperation of ministers with one another and with other agencies, leadership in the community, wider human relationships, etc.
  The work of the church at home.
    Religious education, etc.
  The work of the church abroad."

So far as the content of the curriculum in detail is concerned, the Committee contents itself with two comments, one of which has to do with the preponderance of historical studies in the curriculum, the other with that given to linguistic studies.

[4] The reference is to the report of the Committee on Aims and Objectives. Cf. chapter ix.

As to the first, the Committee notes that "as revealed by the Study, 61 per cent. of the courses offered in theological seminaries fall in the first four departments,[5] i.e., in departments dealing largely with matters that concern the past. The Committee is fully aware of the great importance of this material. But they believe that, while still emphasizing the importance of the historical content of the Christian religion, the curriculum should give greater emphasis than it now typically does, to consideration of Christianity in its present environment. By this we mean a study of such large fields of concern as human nature in its individual and social aspects, in its ethical responsibilities, and its economic activities. Our point of view is that these matters should be approached in a seminary with this question always in mind: How should the Christian religion modify the existing conditions? —and always in view of the challenge that the present conditions present to Christian effort. We do not assume that the subject matter for courses dealing with Christianity in its present environment could become stabilized. As new problems are presented for the Christian religion and church by changes in civilization, these should become matters for study in the curriculum of theological education."

The second comment raises the vexed question of Hebrew and Greek. As to these, the Committee has the following to say:

"In the nature of the case, the subjects in the second department (biblical Greek and Hebrew) are very necessary for persons who are specializing in certain directions, and advisable for many others. 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."

(2) As a consequence of the multiplication of courses, the elective system has been adopted by a large number of seminaries with the result that the time given to the older studies such as biblical interpretation, church history, and theology, has been either curtailed in amount or divided into a number of detailed courses, no one of which covers the subject as a whole. In consequence many students are graduating from our seminaries who, in spite of the time which they have given to the study of the Bible and of theology, have only the most superficial mastery of either.

It is true that the degree to which the elective system is followed varies widely in the different seminaries. Our study reveals at least four general patterns, varying from complete requirement to complete election,[6] but the

[5] The reference is to the list given on p. 121 of this chapter.

[6] E.g. (1) the completely required curriculum, (2) the all-elective curriculum, (3) a combination of required and elective courses in varying proportions, (4) the tutorial system. Of fifty-three institutions studied only five have a completely required curriculum, while several institutions approximate complete freedom of election. Only the School of Religion of Vanderbilt University adopts it without qualification. The tutorial system, as practised in

dominant trend is in favor of a course partly required and partly elective, in which the needed unity is sought by the requirement of a field of concentration, or major, within which a definite number of choices must lie. It is an interesting question, which will concern us at a later time, how far this system, which reflects the influence of current tendencies in the arts college, is adapted to the more rigorous requirements of the professional school.

(3) A third modification of the older curriculum is in response to the demand for more definite preparation for a specialized ministry. It takes the form of the provision in a certain number of seminaries of parallel courses designed to fit men for definite forms of service such as the foreign mission field, the country church, the industrial parish, or religious education.

We have already called attention to the reasons that have led to the demand for such differentiated courses and to the difficulty of furnishing them on a sufficient scale and in an effective way. Such institutions as make provision for such differentiated courses ordinarily provide for a large basis of common matter in the first two years and concentrate the major part of the specialized work in the third year.

(4) We note, finally, a growing tendency toward an enlarged conception of the educational function of the seminary, a conception which refuses to confine the seminary's responsibility to classroom instruction but insists that all extra-curriculum activities have educational significance and that they should be definitely included in the seminary's definition of its task.

This view finds expression, among other places, in the report of the Conference Committee on Curriculum, which expresses the judgment that "the curriculum should be drawn from the entire range of the experience of the Christian minister as he functions in meeting the needs of persons or groups in the fulfilling of his ministry." Accordingly the Committee believes "that the sharp differentiation between what has commonly been called the course of study and extra-curriculum activities should increasingly disappear. The distinction between the more or less isolated experience of the student while in the seminary and his experience in the outlying world in which he is to serve is an artificial distinction. Further, within the seminary his curriculum includes experiences both within and apart from the course of study. It is one student who is being educated through all these types of experience and they are all to be thought of as included within his curriculum."

Seminaries differ not only in the extent to which their faculties share this philosophy but also in the practical consequences which they draw from it. Some, recognizing the educational significance of extra-curriculum

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the institutions which adopt it is not a substitute for but a supplement of the prevailing system.

activities, believe that they will fulfill their educational function best when they are kept natural and informal and that any attempt to standardize them is dangerous. Others believe that they can wisely be made part of the seminary curriculum even to the extent of their receiving academic credit and an academic grade. The best-known example of the latter tendency is what is technically known as field work.

By field work is commonly designated the work that the seminary student does in his week-ends or other free time in connection with the various churches, Sunday schools, and other religious and philanthropic agencies, which are glad to make use of his services with or without compensation during his student days. This has always been one of the most fruitful sources from which the prospective minister gains experience which is afterwards to be of use to him in his profession. It corresponds in the seminary economy to the laboratory in the physical sciences and the clinic in the medical school. Recently, however, the attempt has been made in some seminaries to provide definite supervision for this work under seminary auspices and to give credit for the work done on the same terms as are accorded to other academic courses. There are various ways of administering field work and differing theories as to its significance. Here we are interested in it simply as one of the most striking examples of the current tendency to conceive education pragmatically.

What the Seminaries Are Teaching Today

From this general description of the influences that are modifying the older seminary curriculum we turn to a more definite account of what the seminaries are actually teaching. This is rendered difficult, as we have seen, by the lack of accurate description of the content of courses, and we shall be obliged, therefore, to content ourselves with such generalizations as are possible from a study of seminary catalogues.

In what follows we shall be concerned simply with the three-year course which leads to the degree. The provision which is made for students not candidates for the degree, as well as for those who are pursuing advanced postgraduate study, will concern us in the following chapter.

One distinction is important at the outset, namely, that between the proportion of subjects offered and the proportion of courses taken. If we follow one method of reckoning we shall reach one result. If we follow the other, we shall reach quite another. On the average only 70 per cent. of the offerings are given in any year, the variation ranging from 38 per cent. to 96 per cent. in different seminaries.

A detailed analysis of the courses offered in fifty-seven institutions on the basis of the 1930-1931 catalogues reveals a wide variation in the number of semester hours offered. The average is 230 semester hours. Four semi-

naries offered 400 semester hours or more, five from 300 to 399, sixteen from 200 to 299, thirty-one from 100 to 199, only one less than 100.

It is clear from this analysis that the range of subjects included in the present theological curriculum has grown by leaps and bounds. While complete figures are not available, it would be a safe guess that thirty years ago the total hours offered would not be half of what they are today.

Passing to details, we find that the courses offered in English Bible stand first, embracing 20.9 per cent. of all courses offered; biblical Greek and Hebrew come second, embracing 17.2 per cent. of all offerings; practical theology third, with 13.3 per cent.; theology and philosophy fourth, with 12.5 per cent.; church history fifth, with 10.4 per cent.; religious education and psychology of religion sixth, with 10.3 per cent.; comparative religion and missions and Christian sociology and ethics stand together, each embracing 6.7 per cent. of all offerings.

The extent to which a seminary can multiply courses in this way depends on such factors as the size of its student bory, the vocational interests of the students, the financial strength of the institution and the attitude of the faculty.

Taking the curriculum as a whole it appears that the expansion "has occurred mainly in the newer fields. We have already seen that most of the offerings in English Bible are in history and literature. In biblical Greek and Hebrew all seminaries except one offer language-mastering courses, and all except three offer exegesis courses. The majority do not offer courses in language beyond Hebrew and Greek and their cognates. In theology and philosophy the central course is systematic theology, which is found in fifty-two out of the fifty-seven institutions. In church history it is pre-reformation courses. In missions, it is history of missions. In religious education, it is principles or methods. In each of these fields the spread to marginal courses is confined to relatively few seminaries. Three give a course in handwork in Sunday school; five in vocational guidance; five others in psychiatry; and one offers a course in experimental psychology.

"This general tendency to spread from a central line of courses to allied and marginal fields is well illustrated in the field of practical theology. Here the central subject of homiletics, in which courses are offered by 57 institutions, is supplemented in 54 institutions by courses in pastoral theology and in 45 institutions by courses in public speaking." From this we find a steady expansion, till at the periphery we find two seminaries including in their department of practical theology courses on microphone diction, one on church architecture, and another on elementary medical studies.

"It is interesting to notice that all these institutions, with the exception

of two, make some offering in the field of Christian sociology and ethics. There is, however, less agreement here in the type of courses offered than in any other field, only one, a course in social problems, being offered by as many as 29 (approximately half) of the institutions.

"While Christian ethics has been taught in many seminaries for some years, Christian sociology is a comparatively new field. It is, moreover, a wide field, offering ample opportunity for expansion. The same is true, of course, of religious education and psychology. Expansion in these fields reflects a distinct tendency in theological education toward a greater emphasis on courses that deal with present-day problems, and with human nature and its needs.

"Grouping together the courses in English Bible, which comprise 20.9 per cent. of the total offerings, and biblical Greek and Hebrew, which comprise 17.2 per cent., we see that 38.1 per cent., or more than one-third of the total offerings, is biblical-centered. Thus while the theological curriculum has been widened in scope to admit such courses as psychology of religion, Christian sociology, etc., the major emphasis remains just where it was one hundred years ago—upon the Bible."

If we pass from courses offered to courses given, we find that of the total courses given in twenty institutions in a single year the largest number were in the two fields of practical theology and English Bible, the smallest number in the two fields of Christian sociology and comparative religion and missions.

"Adding to the number of courses given in practical theology and English Bible the number given in biblical Greek and Hebrew, we find 54 per cent. of the total courses given in these three fields. On the other hand, only 21 per cent. of the total courses were given in the three fields of Christian sociology, comparative religion and missions, and religious education and psychology of religion."

Turning now to the required courses we find that "of the total required courses given, the largest numbers were in the three fields of practical theology, English Bible, and theology and philosophy. Sixty-three per cent. of the total required courses given were in these three fields. The smallest percentage—13 per cent. of the total required courses—was given in the three fields of Christian sociology, comparative religion and missions, and religious education and psychology of religion."

Through the medium of a student opinion ballot, the attempt was made to discover which courses the students regarded as most valuable. Responses were received from 1,223 students in twenty-eight seminaries (390 juniors, 393 middlers, 331 seniors, 109 graduates) covering 6,083 courses, an average of about five per student.

English Bible heads the list. Practical theology and theology and philosophy hold second place. Comparative religion, ethics, psychology of religion, and church history stand distinctly lower.[7]

Courses in Biblical Greek and Hebrew are marked as helpful by only 26.1 per cent. of the students, courses in Christian sociology and comparative religion and missions by less than a fifth.

Marks of a Well-Planned Curriculum

We may conclude this discussion of the curriculum as it exists today by citing the paragraphs in which the Committee on Curriculum (already referred to) sum up their view of the qualities which should characterize a well-planned curriculum:

"(1) It should recognize a few large divisions in the curriculum. We have suggested three above.[8] Obviously, other names might be used for these divisions. The value sought is some simple, natural grouping of materials around the fewest possible centers. These centers are provided by the aims of theological education, as recognized by a particular institution.

"(2) It should recognize sub-divisions or fields under each division. These need not be thought of as identical with present departments. In the curriculum as organized typically at present, several departments might need to contribute to the work of a single field. The fields may well be as few in number as possible. The object sought is the breaking up of each large division of the curriculum into the most obvious and natural centers of learning and teaching. This will probably be achieved more readily if curriculum makers organize the curriculum with attention either (i) upon the students who are learning, or (ii) upon the functions which the students are learning to discharge; rather than (iii) upon the subject matter as the specialist sees it.

"(3) The student should be helped to see the curriculum of theological education as a whole. He should understand what its chief aims are, what the chief divisions of the curriculum are, and what the contribution of each field toward the realization of the chief aims. He should understand the organization of the curriculum in the particular institution in which he is enrolled. The object sought is that the student may be mentally prepared to enter more understandingly into the work within each field and course, and that he may see each bit of work not as an isolated experience, but as one part of a greater whole. Experiments have been made with various types of orientation courses, designed to further this purpose.[9]

"(4) Each student should be expected to do work in each division of the

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[7] See Vol. III, chapter xvi. There are wide variations among seminaries. For example, in seminaries where field work is highly developed the students gave it a higher rating. The same is true of religious education.

[8] Cf. p. 122 of this chapter.

[9] Such courses have been given in the University of Chicago Divinity School, Union (N. Y.), Oberlin, and Garrett.

curriculum. If the divisions are broken up into a few fields essential to the realization of the aims of theological education, then each student should do work in each field. This basic work may be organized in various ways; e.g., by prescribed courses; or the field may be prescribed but the specific courses selected in view of the student's previous experience.

"(5) Each student should be expected to achieve a more thorough mastery of some one area of the curriculum. He should be given the opportunity to choose this area under counsel. In the organization of the curriculum, several options are open at this point: (i) the curriculum may be organized so that students' area of concentration is a *field;* somewhat as in the familiar practice of 'majoring in a department.' (ii) The area of concentration may be a *division* of the curriculum. (iii) The area of concentration may be a group of subjects closely related to each other but not necessarily falling in the same field or even in the same division of the curriculum. Or (iv) the curriculum may be so organized as to allow concentration around some *function* of the ministry, leading to lines of investigation cutting across fields and divisions. It is the judgment of the committee that during a three-year program, the student's needs are likely to be better served by a broad rather than a narrow concentration. The three latter types just mentioned are given as examples of broad concentration.

"(6) In addition to the basic work, and the concentration work, each student should have opportunity to take electives in fields which he wishes to explore more thoroughly than is possible in the basic work. Even where the faculty is large and courses are numerous, we believe the student's best interest is ordinarily best served when these electives are outside the area of his concentration.

"(7) An institution will find it necessary to settle upon some general proportion of the student's work to be given to each type of work: basic, concentration, and free elective. At the present time, percentages can be little more than matters of opinion. The proportion of basic work will obviously have to be larger in small faculties than in differentiated faculties. If we were to suggest figures, in our judgment the basic work might well occupy about one-half of the program leading to the degree; the concentration work not less than one-fourth of the student's program, and the free electives one-fourth.

"(8) We call attention to the desirability of having each student's program worked out deliberately rather than by whimsical choice; and under careful counsel rather than by mere following of a preference which may lead to one-sided preparation. The two factors here are (i) ample time for the student to make his own choice before the actual choice of an area of concentration and of the free electives; and (ii) counsel from one or more advisers after taking into account as many considerations as possible.

"(9) In the committee's judgment, each student should have the opportunity of pursuing without hindrance of educational machinery, some line or lines of investigation which seem to him worth while, and in which he is expected to give evidence of competence in individual investigation under guidance. Some curricula give evidence of abundant opportunity of this kind. Some institutions have made their curricula more flexible by the introduction of seminars and

honors courses. Admission to such freedom as is implied in an honors course should be based upon the demonstrated ability of the student to use the time and the opportunity profitably.

"(10). In the organization of the curriculum some measure of calculation is often found necessary. In our judgment the 'semester hour' or the 'term hour' is not satisfactory, for it fosters an atomistic conception of the curriculum, both in teaching and in learning. Several institutions use the 'major,' the 'unit,' etc. The practice varies widely and it is difficult to translate the measure of one institution into that of another, because some institutions use the quarter system while others use semesters. However, in the present stage of theological education, some sort of unit seems serviceable. But we call attention to the fact that many institutions are moving away from measures in terms of time spent in class, and are moving toward measures in terms of the student's achievement. Thus some calculate the student's progress by comprehensive examinations (e.g., Harvard, The University of Chicago, and Garrett); while others calculate the student's program in terms of what is expected of him (e.g., Yale).[10]

"(11) We call attention to the difficulty of achieving the ends of a theological curriculum by means of a large number of small, atomistic and unrelated courses. It seems antecedently probable that integration of his learning is hindered in the student's mind by this practice. We believe the cause of some of the student's lack of satisfaction with present courses can be found here.

"(12) 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.[11]

"(13) The student's accomplishment within the curriculum should be tested in a more comprehensive way than is possible by the use, merely, of course examinations."

Suggestions to Seminaries Contemplating Curriculum Revision

In the light of these considerations the Committee has the following suggestions to make to those seminaries which are contemplating a reorganization of their curriculum:

"1. The revision of a curriculum is a joint undertaking in which an entire faculty should share. The detail work may be done by committees but major policies should be arrived at as a result of group thinking.

"2. In any revision, advantage may well be taken of the contributions which can be made by alumni, ministers in service whether alumni or not, and students of the institution.

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[10] At Yale a "unit" stands for a course designed to engage one-fourth of a student's working time for one term; a "Field of Study" is a general field pursued for one year or more and leading to a comprehensive examination of the student's mastery of the field as a whole.

[11] Cf. Vol. III, chapter x.

"3. A curriculum should be constantly subjected to study, and to revision when necessary. But no curriculum revision should be allowed to break the educational process for students or faculty.

"4. No revision should be put into effect without adequate attention to the problems involved in transferring students from one type of curriculum to another.

"5. Changes in curriculum depend for their effectiveness on teaching which will carry the changes into effect. The principle of coöperation already advocated for the revision of a curriculum should also be applied to the problem of carrying the revision into effect by teaching.

"6. The obvious and at the same time the most difficult place to start in curriculum revision, is with a study of objectives. Where this is not done, curriculum revision is likely to be a superficial rearrangement of existing elements.

" 7. In any revision, it is necessary to preserve balance between many contending claims and values. For example, there is the need of combining familiarity with the Christian heritage and sensitiveness to contemporary needs and problems.

"8. In estimating any curriculum as a whole, it is important to consider its contribution to the development of exact methods of thought and precise mastery of content, as well as to the appreciation of values and the acquirement of skill.

"9. Curriculum revision should proceed with full recognition of current developments in the educational world, and of movements for wider Christian fellowship and coöperation."

CHAPTER XII

Teaching Methods

The Faculty as a Teaching Body

"One of the most important matters to be determined in any attempt to estimate the effectiveness of the faculty as a teaching body is the extent to which, as a matter of fact (not of law or theory), they coöperate in the determination and administration of the curriculum. Here we find great variety in the procedure of different institutions. In the smaller schools where the curriculum is largely prescribed, the question is relatively unimportant. Each member of the faculty has his duties assigned and his only responsibility is to see that they are effectively discharged. In larger institutions, however, especially those in which the elective system is an important factor or the interests of large numbers of graduate students must be considered, it becomes an important matter. How far is the individual professor responsible for determining the course of study as a whole; how far simply for developing his own department? There is wide difference of practice here. Men trained in the tradition of German or English universities are likely to magnify the liberty of the individual professor, not only in respect to the governing board but in respect to their colleagues on the faculty, and to resist any suggestion of modification within their own chosen fields. Other professors, however, are keenly conscious of the limitations of this *laissez-faire* method; and a number of faculties are attempting by coöperation, either through small committees of instruction or through the faculty as a whole, to work out a more unified system of instruction.[1]

"One of the most troublesome administrative problems is that of adjusting the teaching load of the faculty. In liberal arts colleges and universities, complaint is frequently made on the part of faculty members that they are overloaded with teaching and have little or no time for writing and research. Some institutions have been severely criticized for 'running an intellectual sweat shop.'[2]

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[1] Quotations in this chapter, unless otherwise identified, are from Vol. III, chapters vii to x.

[2] "Data on the teaching load were secured from 62 institutions. Fifteen report no rules on this matter; 25 are governed by 'rule of thumb' methods, adapting the load to meet the immediate demands; 22 have definite rulings.

"Of the 47 institutions in which the teaching load is regulated, whether formally or informally, 38 institutions reported these regulations in terms of the average number of hours

"The comparison of theological schools with colleges and universities reveals the fact that theological teachers carry a much smaller number of student hours on the whole than do college and university teachers." [3] In like manner when we judge student load by the proportion of students to teachers, we find that theological schools are on the whole more amply manned with teachers than are colleges and universities.[4]

Teaching Methods

Passing from these general considerations to more specific questions, we inquire next what teaching methods are being followed in our seminaries and how far they are successful. The attempt was made to determine by statistical methods which of the different methods followed yields the most satisfactory results. The attempt proved unsuccessful because of the difficulty of finding any really adequate principle of classification to serve as a standard for comparison, and also because it was impossible to determine how far the category provisionally agreed upon is consistently applied.

It is not difficult, to be sure, to distinguish three or four main types of educational procedure which, for purposes of comparison, we may distinguish as the recitation method, the lecture method, the discussion method, and the project method. But when we study their application in detail, we find that the best teachers use a combination of all.

Fundamental for any study of teaching methods is the purpose that the teacher has in mind in giving his course, whether it be the imparting of knowledge, the development of skill, the technical training needed for a vocation, or the acquisition of a unified philosophy of life. Here again it is difficult to draw hard and fast lines, for the wise teacher may combine in a single course two or more of these motives, or even all four.

If we start with the simplest and most easily manageable of all these purposes, the acquisition of knowledge, "we find the simplest method of contact is through the assignment to the pupil of a definite body of content to be mastered and returned to the teacher either in the form of recitation or examination. This body of content may be contained in a textbook or in a series of required readings, or in a syllabus; but in each case it is something

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of teaching actually carried by members of the instructional staff. The range is from 8 to 16 hours a week, with 10 hours occurring most frequently. The remaining 9 institutions reported only the maximum number of classroom hours allowed each week: a range of from 8 to 16 hours with 12 hours occurring most frequently. The minimum figures, reported by only a few institutions, indicate that the number of hours teaching required each week may fall as low as five or may reach as high as twelve."

[3] This is in part due to the fact that, unlike college teachers, seminary teachers do not ordinarily teach in sections. Hence the number of subjects covered is proportionately greater.

[4] "In the 88 colleges and universities in the United States with $2,000,000 or more endowment, the ratio of the total number of students to the total number of teachers is 12.0 to 1." In the seminaries studied, on the other hand, "the average number of students for each full-time professor was 12.9, and for each teacher 9."

definite and easily accessible; and the test of success is the fidelity with which the student masters the task that has been assigned. We may call this method the *recitation method.*

"A variation of this is the *lecture method.* Here the teacher himself furnishes the material to be mastered and the student must rely upon his ability to make quick reaction in the classroom to what has been said. This is true whether the main purpose is to impart information or to stimulate thought.

"In the lecture method, as ordinarily followed, the material is presented in systematic or logical form. But in life we do not meet things in logical order. Abstract principles meet us in concrete illustrations which often present difficulties to the classifier. A variation of the lecture method as ordinarily practiced takes its departure from these concrete cases and, through an analysis of the principles they illustrate, leads on to the synthesis from which the lecture method in its conventional form starts. This is the so-called *case method* as practiced in the study of law."

If now we pass from the side of the teacher to that of the student, we gain a new principle of classification. "We may conceive the student's contact as primarily through the appropriation of material assigned by the professor, whether through textbook or lecture; or the student himself may set a problem to deal with in his own way. This problem may be either intellectual in a narrow sense, as the writing of an essay; or practical, like the preaching of a sermon or the teaching of a class. We may call this for convenience the *project method.*"

"In the practical working out of these methods there will be a give-and-take by the teacher and student, ordinarily in the form of discussion. Its simplest form is question and answer in the classroom; its more advanced form is personal conference between teacher and student. When discussion ceases to be an individual matter and is made the staple of classroom work, we have the *discussion method.*

"A combination of the project method and the discussion method is the *seminar,* in which a series of projects by individual members of the class is made the basis of group discussion.

"Combining these methods, we have as a working principle of classification sufficient for our present purpose, a four-fold division: (1) the recitation method, (2) the lecture method, (3) the discussion method, (4) the case, project, and other methods."

"One further distinction is necessary to pass intelligent judgment upon the methods used—namely, between courses in which the primary purpose is the increase of knowledge and those whose main aim is the mastering of existing knowledge or the acquisition of skill in its use. We shall use the word *research* to designate courses of the first type."

All these methods are in use in our seminaries, though for reasons already explained it is not easy to draw the line between them or to state the exact proportion in which each is used. So far as the study yields any results, they are as follows:

On the basis of a study of twenty-five institutions selected from our master list we find that the lecture method predominates in fully two-thirds of the course. It is to be noted, however, that in the majority of cases it is combined with other methods, either recitation or discussion as the case may be.[5]

All four methods are used in all departments, though the proportions in which they are used naturally vary considerably, recitation predominating in the biblical courses, lecturing in the philosophical and historical group, discussion in the more practical courses. The details may be studied in Volume III, chapter viii.

The above statement makes no attempt to apportion the total class time among the different methods. Inquiry from a limited number of students as to their estimate yielded the following results: lecture, 45 per cent.; discussion, 19 per cent.; recitation, 21 per cent.; miscellaneous, 15 per cent.

If we compare present catalogues with those of earlier years, we find an increasing disposition to use the discussion or project method. Seminars are given especially for advanced students and theses are ordinarily required both for individual courses and for graduation. The most significant example of the use of the project method is field work, of which we are presently to speak more in detail.

The technical helps most in use in the different institutions are those which are familiar in other institutions: textbooks, required reading, term papers, quizzes and examinations. The extent and proportion in which they are used are described in detail in Volume III, chapter viii.

One of the most significant developments in recent years is the attention given to the special needs of individual students. But there is little attempt to do this in a scientific way through a systematic study of the past background of the students. Still less do we find students grouped according to type or dominant purpose. As a result, the three groups of students whose needs we have already distinguished—(a) men looking forward to the pastorate, (b) candidates for specialized work, (c) advanced students—are often taught in the same classes. This is true also of men with different academic training, as for example those who have and those who have not a college degree.

On the whole the student reaction to existing methods of seminary

[5] Straight lectures are used in 417 cases, lectures and recitation in 757, lectures and discussion in 429. Two hundred and six courses are straight recitation courses, 114 straight discussion courses, 249 seminar courses, seventy-seven pure research courses, while thirty-three can be described as project courses.

instruction is favorable. Theological students find little to criticize in the teaching they are getting. They like courses conducted on the discussion method best and lecture courses least, though there are exceptions on both sides. Some students object to the time taken in class by the loquacity of ignorant students, and when the lecture is good criticism is silent.

The chief criticism is of courses which deal with fundamental convictions. Students bring basic difficulties to the seminary and many go away feeling that they have not been met. When one reads the students' comments upon their difficulties, one does not get the impression of men who have gained a clear-cut gospel.

In particular there is a widespread feeling that not much help is given in matters that concern the personal religious life. To this subject we shall return in a later chapter.

The Seminary Library

With this brief survey of the teaching methods in use in seminaries today we have touched in principle on most of the points that are essential to an understanding of their educational procedure. There are, however, two phases of the present situation which are so far-reaching in their educational significance that they require a few words of supplementary comment. One has to do with the equipment and administration of the seminary library, the other with the provision for supervision of the student's practical activities. Taken together, the library and field work form the laboratory in which the student's constructive ability is tested and his ability to think for himself developed.

So far as the seminary library is concerned the report is disappointing; considering the central place which the library holds in the theory of the curriculum, surprisingly so. Both as concerns the content of the library, measured in books, and as concerns the administration, measured in the use of them, the situation leaves much to be desired. Though the age of many theological libraries corresponds very favorably with those of colleges and universities, their equipment is decidedly inferior. The prevailing impression is that of an institution which has failed to keep pace with the educational development which has been so notable a feature in college and university libraries. Until the situation is improved, the library will remain what it is, "a decidedly secondary unit in the institutions which it serves." [*]

Not only are most of the libraries studied small in the number of their books and inadequately supplied with proper facilities for the purchase of new books, but they are inadequately staffed. An accepted conception of the librarian is that of a secretary or clerical helper whose primary duties are

[*] Vol. III, chapter ix.

to record books, to catalogue them in some way, to dust them, and to bring them to the would-be user. That the librarian should be one who is prepared to aid and stimulate research; that he should be familiar with modern teaching methods; that he should have the competence and initiative that secure for him the consideration and place of a regular member of the faculty, is an ideal which is realized in only a few institutions. When it is realized that the average budget of a hundred seminary libraries studied is but $4,781.44 [7] and that this includes all salaries and wages, one gets some conception of the extent to which standards in this field are inferior to the accepted standards of American college and university libraries.

Under such conditions it is doubtful if the theological student makes as wide a use of library facilities as would be expected from a student spending three years in pursuit of academic work for graduation from a college or university. Considering the type of colleges and universities supplying students for the ministry as revealed in this report and the type of library facilities presented by the institutions under consideration, it is probably correct to assume that the majority of theological students graduating from American seminaries never have the opportunity of acquainting themselves with good libraries and graduate with but a limited knowledge of theological literature.

The result is still more serious so far as the professors are concerned. How can we expect the teachers in our seminaries to do first-rate research when, in the case of many of them, the tools for such research are not in the seminary library, and their limited salaries are such that they cannot afford to purchase the books for themselves.

Field Work

One of the encouraging things about contemporary ministerial education is the increasing interest which the seminaries are taking in the student's practical activity. As the medical schools recognize that no medical student can be qualified to practice his profession who has not served one year as interne in a hospital, so the seminaries are coming to regard the responsibilities assumed by their students in churches and settlements as a form of project work which has educational as well as practical significance, and they are making provision in various ways for its support and supervision.

The student's practical work (field work as it is often called) may be approached from differing points of view. It may be thought of as a practical way of dealing with the student's economic needs. It may be thought of as a form of service to the church and to the community. It may be regarded as a form of laboratory work and as such as forming an integral

[7] This average, it must be remembered, includes a number of institutions of the first rank with a large budget and proper facilities for administration.

part of the seminary curriculum. The last is a view that is being increasingly taken by those whom the seminaries have charged with the supervision of the work.[8]

It is important to remember that the discovery of the educational significance of practical work is by no means recent. Thus, in the Preamble adopted by the founders of the Union Theological Seminary in New York, in 1837, we read: "that it is the design of the founders of this Seminary that its students, living and acting under pastoral influence, and performing the important duties of church members in the several churches to which they belong, or with which they worship, in prayer meetings, in the instruction of Sabbath schools and Bible classes, and being conversant with all the social benevolent efforts in this important location, shall have the opportunity of adding to solid learning and true piety enlightened experience." What is new is the increased attention given to practical work and the new relation in which it stands to the curriculum.

Some form of supervised field work is carried on in many seminaries, but only ten give academic credit for it.[9] It is an interesting question, to which we shall return later, whether the latter fact is ground for criticism or not.

In general, we may distinguish three attitudes toward field work determined in part by the educational philosophy of the institution in question, in part by the limitation of its financial status. The first is that of those who think of field work as a planned and ordered curriculum based upon a comparative study of the different kinds of work the minister has to do. Under this plan the seminary furnishes the jobs, arranging them in a definite order, beginning with the easiest and going on to the more difficult, according to their educational significance, and offers skilled supervision at every stage. This, to be sure, is possible only in a seminary near a large city and with ample funds, and even so the ideal can be realized only to a degree. The organization of field work in any seminary must depend in large part upon the kind of work available to the students in the various localities.[10]

The second is that of those who, while giving to field work primary importance and making definite provision for the practical supervision of the students' work, believe that both purposes will be most effectively accomplished by relating the student at once to the kind of work he will later have to do as pastor. They therefore give preference to such normal church work as may be open to the student in the course of his effort at self-support, especially to service as pastors of churches within reach of the seminary.

[8] Of sixty-eight seminaries reporting, forty-nine regarded the outside work of their students as having educational significance, only fifteen as primarily a matter of self-support. Of the forty-nine, twenty-one regarded the educational aspect as primary, twenty-eight thought of the work as having both educational and economic significance. Cf. Volume III, chapter x.

[9] Cf. Vol. III, chapter x.

[10] E.g., Alexandria, Bangor or Auburn, as compared with Chicago, Boston, or New York.

The institution undertakes in various ways to supervise and direct the students' service in these relationships.

The third view is represented by those seminaries which, while agreeing in principle that the student's practical work has educational significance, feel precluded by financial limitations and lack of personnel from exercising any effective supervision of what he is doing.

In the practical administration of field work two further questions emerge. One has to do with the extent to which it is necessary to employ on the seminary staff specially trained supervisors of student work; the other with the way in which the field work of the student is to be related to his classroom work, both in connection with the courses offered in field work, and in connection with those offered in other departments.

As to the first, we find a difference of practice. Some institutions put the charge of their practical work in the hands of someone whose ecclesiastical duties, either in the institution or in the denomination with which the student is working, make such supervision appropriate and natural; others feel the necessity and advantage of using trained supervisors to supplement and correlate the first type of supervisor.

As to the second question, we find a wide gap between theory and practice. In theory, field work ought to be intimately related to the other departments of the seminary and the director ought to be able freely to call upon the help of other professors. In practice, however, this relation proves difficult to carry out consistently. On the whole it would be fair to say that up to the present time, in those institutions which take it most seriously, field work, while coöperating to a considerable extent in such fields as religious education, community relations and pastoral work, remains a department among departments.

At Cleveland the problems connected with field work were considered by two of the committees appointed by the Conference: the Committee on Curriculum and the Committee on Field Work. The former was content to approve the inclusion of field work in the regular curriculum of the seminary, leaving the detailed discussion of the many problems of adjustment to be considered by those more immediately responsible. At the same time it stressed the central value and educational significance of the project as represented in the most fully developed types of field work. The latter, after expressing general approval of the fuller treatment of the subject, as it appears as chapter x of Volume III of the study, made the following recommendation:

> That (a) "a full and continuous study should be made of all fields which are chosen for student work with a view to making more intelligent placing in the future possible;" (b) "that there should be further development of the technique of student supervision;" and (c) "that field work should be

given a status in the curriculum and financial support equivalent to that of the departments of the more formal studies." [11]

An Estimate of Present Teaching Methods

We cannot better sum up the impression that present teaching methods make upon a group of acute observers than by quoting the following sentences taken from the report of the committee appointed by the Conference of Theological Seminaries to consider the curriculum and related matters:

"To the committee it seems probable that much effective teaching in the near future will have an increased rather than a decreased tendency to cut across rigid departmental lines as they sometimes exist now. We doubt that it can remain true in the future as it has been said to be in the past, that 'each professor is a king in his own realm and goes his own way regardless of what is done in other departments.' Teaching within fields will have a tendency to require the breaking down of hard and fast departmental limits. It will probably have the effect of lessening the frequency of the remark 'that problem belongs in the —— department, and we cannot speak of it here.' We anticipate that increasing coöperation will be required between teachers of departments if departments are retained, or between teachers in different fields if fields are used in organizing the curriculum. Such coöperation may come in many ways. For example, it might be recognized that several existing courses in separate departments or fields overlap so greatly that students would learn more economically and with better integration of the learning, if several courses were merged into one. Such a course might require being conducted by several teachers from different departments or fields. For example again, many feel there is an unhealthy separation of content from the techniques of its use. Biblical, historical, theological, and philosophical studies may tend to become ends in themselves. On the other hand, the 'practical' courses may tend to become studies of technique without content. The danger is felt in homiletics, religious education, pastoral theology, etc. Suppose that the starting point for some large units of teaching were natural functions of the ministry, as suggested above. It should be possible to approach many areas of subject matter from the point of view of their use instead of studying them in isolation. It is possible that such an approach might 'warm up' places sometimes felt to be cold; and it might also give more body to courses sometimes felt to be thin. As still another example, it has been suggested that one of the most practical ways of furthering coöperation between teachers of different fields is the joint production of a syllabus of

[11] Commenting on the above recommendations, a member of the Committee expresses the judgment that field work is significant

"1. as a means of making the outside activities of students educationally as well as financially rewarding;

"2. as a means of integrating much of the seminary curriculum around an organized consideration of the graded experiences of students in the guided practice of their profession;

"3. as a means of utilizing parts of the curriculum through the introduction of problems and issues of present and pressing interest which might otherwise be ignored."

a comprehensive nature, stating the outcomes desired in students' comprehension or skill, to which several courses or fields might contribute. A syllabus of this kind might be suitable as a students' working guide during preparation for a comprehensive examination. Such teaching is hardly possible without full coöperation between faculty members, and an intelligent understanding of more than one field of theological learning in addition to the mastery of one's own specialty.

"As courses become less atomistic, the problem of securing suitable texts or work-guides will become more pressing in several fields. Members of the faculty, individually or jointly, may find it necessary to work out syllabus guides on whatever scale is required. As natural units of teaching become more clearly defined, it is conceivable that competent teachers might be commissioned by the Conference to produce texts or work-guides for larger units than are now commonly used.

"The committee recognize that there are organizations and associations already in existence, formed for the purpose of performing special functions. Many of the fields covered by these organizations are represented in the curriculum of theological education. Some of these organizations devote a part of their attention to problems of curriculum and teaching that fall within the scope of the functions of the seminaries.

"The committee feel that much would be gained by a constant contact and interchange between the Conference of Theological Seminaries in the United States and Canada, and these organizations and associations. Pending such provision as the Conference at its next meeting may make for this purpose, this committee would welcome the opportunity to give to these organizations information regarding this committee's recommendations on the curriculum of theological education, and to receive from them information touching plans now under way among them, affecting curriculum and teaching method."

The Standardization of Theological Degrees

The important question of the standards which determine admission, promotion and graduation in Protestant theological seminaries is fully discussed in Volume III, chapter v, where it is shown that the requirements of the seminaries for admission are in general not exacting either from the personal or from the educational point of view. Christian character, church-membership and fitness for the work of the ministry are most generally assumed to be the personal qualifications required of theological students, but the tests of "fitness" employed by most seminaries are somewhat superficial. Educational requirements are elastic. More than three-fourths of the seminaries make provision for the admission of non-graduates, and the study found that, in fact, one theological student out of every four in a selected group of sixty-one institutions having relatively high standards was not a graduate of a college. Even in some of the small minority of seminaries

that profess to be strictly graduate institutions, the proportion of non-graduates in the student body was found to range from 15 to 30 per cent. of the total enrollment. In the 176 Protestant seminaries included in the study it is probably safe to say that not more than half of the students are college graduates.

When it comes to any uniform system of promotion and elimination, the seminaries find themselves on no surer ground than other institutions of higher education. Like these others, they are conscious of the inadequacies of the grading system; but the evolution of a system of comprehensive, objective examinations, uniformly administered and scientifically standardized, is still in the future.

If seminaries share with other institutions concern over the faults of the grading system, it may fairly be said that they are unique among institutions of higher education in the confusion that prevails over the granting of degrees and other rewards of graduation. As an indication of this confusion, it is sufficient here to point out that, taking the seminaries as a whole, there are no less than fourteen different ways in which graduation is recognized, and that in each case there is considerable variation in the conditions which lead to the award. In the seminaries themselves the study found an acute consciousness of the anomalies of the situation, and in most of them the matter has received serious attention during the past few years.

At the Cleveland meetings of the committees appointed by the Conference of Theological Seminaries no subject received greater attention than this; and, indeed, the standardization of theological degrees was the single matter on which definite action was subsequently taken by the Conference. It was pointed out that the advantage of a professional degree is that it marks the holder as having achieved a recognized measure of competence in his profession. This standardization must be considered as lamentably lacking in theological education where the Bachelor of Divinity degree may represent a theological course following high school, a theological course following college, or, as in the case of some Canadian institutions, a post-graduate course following seminary graduation. There are cases where the diploma without a degree may, as a matter of fact, represent a greater measure of achievement than a recognized theological degree. It is intolerable that the same degree can be given for a course of study which represents seven years of college and seminary training and for a course which represents only four.

In consideration of these facts the Committee on Curriculum presented to the members assembled at Cleveland a body of recommendations dealing with the whole subject of theological degrees. These were reported to the full Conference at Gettysburg, which, after further discussion and amendment, adopted them in the following terms:

"(a) The First Theological Degree—In view of its predominant use, we recommend that the B.D. degree be adopted as the standard first degree for a theological course. It will normally require three years of two semesters, or their equivalent, beyond the A.B., or its equivalent, to complete this course. It should be regarded as a professional degree, the standards of which in intellectual attainment are fully equal to those in any other field of scholarly activity.[12]

"(b) The Diploma—We recommend that a diploma be awarded for work during a theological course of three years, which does not meet the full requirements for the bachelor's degree in theology. We recommend that the diploma be *not* awarded for work which has satisfied the degree requirements in quantity, but has not satisfied those requirements as to quality. If comprehensive examinations are a requirement for the degree, we believe they should also be required for the diploma.

"(c) The Certificate—We recommend that a certificate be awarded for work during one or more years, but not fulfilling the requirements of the diploma or degree. The certificate is essentially a statement of courses satisfactorily carried.

"(d) A Second Theological Degree—We recommend that a master's degree in theology be adopted as the standard second degree in recognition of work which would normally extend one year beyond the bachelor's degree in theology.[13]

"(e) A Doctor's Degree—Where a theological seminary without university affiliation grants a doctor's degree, we recommend that the Th.D. be the degree used. The level of achievement which goes into the earning of a doctor's degree in a theological seminary should be equivalent to that which is required in earning a Ph.D. degree in a standard university.[14]

"(f) The Ph.D. and A.M. Degrees—The Conference regards it as undesirable for a seminary not an integral part of a university to grant the Ph.D. or the A.M. degrees. However, we do consider it legitimate for a seminary affiliated with a university to offer a program leading to the Ph.D. and A.M. degrees in coöperation with a university, the degree being given by the university."

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[12] One member of the committee dissented from this conclusion holding that the first theological degree, like the first medical degree, should be an earned doctorate, and presented a careful memorandum in support of this view.

[13] The Conference discussed the question of the second degree at some length, but was unable to reach any further agreement other than that it should be a master's degree.

[14] The question of the honorary doctorate was not discussed by the Conference, though its importance, in view of the prevailing difference of practice, is such as to justify early consideration.

CHAPTER XIII

Extra-Curriculum Activities and Relationships

How the Seminaries Are Meeting the Economic Needs of Students [1]

One of the striking features in the present educational situation is the new interest taken in personnel problems. The seminaries are no exception. We have already more than once referred to the efforts that are being made to meet the needs of individual students and to the growing conviction that to do this successfully it is not enough to revise the curriculum in the technical sense. All the student's interests and activities must come within the purview of the seminary and must be judged by their educational possibilities.

This broader view of the teacher's responsibility is especially appropriate in the case of seminary students. For the calling to which they look forward makes particular demands not only upon the minister's intellectual leadership but upon his power of personal magnetism and simple human friendship. There is no calling in which the widest possible culture is more desirable.

Yet the conditions under which many seminary students have been brought up have severely limited their opportunities for culture, and even after they come to the seminary it is necessary for most of them to work for their own self-support. It becomes a question, therefore, what exactly is the seminary's responsibility for the economic needs of its students, and how that responsibility can best be discharged.

That the problem is a pressing one cannot be denied. The practical difficulty most frequently mentioned by seminary students, when questioned as to what difficulties they find to be a hindrance to their work, is their precarious financial situation.

The data collected by our study show that most theological students come from families rich in children but poor in material wealth. The great majority of these students earned their way through college in whole or in part. All of them, whether from homes of poverty or of plenty, have reached the age of self-support. They are entering a profession which is poorly paid, yet is regarded by public opinion as removed from the deliberate seeking of financial preferment, monetary rewards, and side-lines to profit.

The situation is more serious for the seminaries than for the colleges

[1] See Vol. III, chapter xvii.

because of the larger proportion of men whom it affects. It may not be especially difficult for a college to maintain high educational standards when an easily assimilable minority of its students are working on outside jobs to provide a part of their own support; but it is far more difficult for a theological seminary to maintain high standards of study on a graduate level when almost every student is seeking by some outside employment to provide for the whole of his support.

The seminaries are trying to deal with this situation in two ways. One is by leaving enough of the student's time free to make it possible for him to devote himself to remunerative work while in the seminary. The other is through direct subsidies or loans. In those seminaries in which academic credit is given for field work, carefully controlled and supervised, the load of curriculum work is to that extent automatically made lighter for students so engaged.

Of a selected list of students in the seminaries studied 75 per cent. of those reporting were engaged upon part-time remunerative employment throughout the seminary session, and the unmarried students devoted an average of sixteen hours per week to this outside work.[2] Much of this work was of the secular type with little or no educational value. Students engaged in it simply because they needed the income.

The religious and social work in which students engage upon a remunerative basis, on the other hand, is of definite educational value and, as we have seen, an increasing number of seminaries are trying to capitalize this value by making provision for its systematic supervision. The difficulty is that those responsible for the supervision of student work are obliged to consider two factors that often pull in opposite directions—the student's need of securing the maximum financial assistance and the desire of the seminary to make his work of the greatest educational benefit. When a seminary can command funds sufficient to control the student's full time during his year of field work, it is possible, to a considerable extent, to overcome this difficulty, but the method is expensive and is open, therefore, only to institutions of considerable financial strength.[3]

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[2] Of the 1,776 students who returned the Student Data Blank, 159 were candidates for graduate degrees beyond the B.D., and 648 or 37 per cent., were married and had wives, or wives and children, to support. These facts complicate the data concerning the economic problems of these students.

If we simplify the situation by considering only unmarried students who are candidates for the B.D. or an equivalent degree, it yet appears that the problems of the economic support of students constitute on the whole the most baffling and urgent problems that confront institutions for theological education.

[3] It is worth considering, however, whether many seminaries now offering scholarships and other financial aid might not, as is the case with some seminaries, require of their students in return a certain amount of field work in local churches. Thus to use a portion of the scholarship funds, would, in many institutions, render better service to the students, to the seminary, and to the churches.

Most serious is the cramping influence of this preoccupation with economic needs upon the student's habits of study and so upon the theological curriculum. Theological students ought to be free to study from inner motivation, and the methods of teaching in the theological seminary should be such as befit students in a graduate professional school. It is difficult to maintain such methods, however, and to grant the freedom that they imply, when students are compelled to use every available hour for work upon some job outside of their studies which brings them needed income. This constitutes a serious limitation upon their ability to devote themselves with vigor and whole-minded interest to their studies, and in turn imposes a limitation upon the work of the teacher, who finds himself competing with economic necessity for the student's time and energy and is therefore tempted to resort to methods of compulsion. It furnishes, therefore, a strong argument for the control and supervision of outside work so that the student may derive the maximum of educational benefit.

The other way in which the seminaries are dealing with the student's economic need is by direct financial assistance. This takes two forms: that of subsidies of various kinds and of loans.

It is probable that theological students are subsidized more largely than any other group of students except those in training for commissions in the Army and the Navy. But adequate statistical material is lacking. Much could be learned from a study that would determine what financial assistance is received by theological students as compared with similar assistance granted to students in other professional schools and in the graduate schools of the sciences and liberal arts.

The assistance granted to theological students is of two types: (a) free tuition and minimal charges, (b) scholarships, fellowships, and other monetary grants.

(a) *Tuition and other charges.* Most of the seminaries make no charge for tuition or for rental of rooms in their dormitories, and keep other charges, such as for board, at a minimum figure. Recently, however, a movement has begun in those seminaries which are parts of universities or affiliated with them to make a charge for the tuition of seminary students as well. In the case of institutions which make this charge, the fee is considerably lower than the charge for tuition in other professional schools. Some seminaries which charge a tuition fee provide for the remission of the larger part of this fee upon application. A very considerable portion of the total subsidy granted to theological students does not appear as a subsidy upon the books of the seminary, and is not so regarded by the students, because of the general assumption that tuition and room are free and that other charges are to be kept as low as possible.

(b) *Scholarships, fellowships, and monetary grants.* In addition to the

subsidies involved in this policy of free tuition, free room and minimal charges, theological students receive pecuniary aid through scholarships, fellowships, and monetary grants, both from the seminaries and from various denominational and non-denominational agencies. Eliminating all loans, the study shows that out of a total enrollment of 5,551 students in forty-eight seminaries in the year 1928-29, 3,020 students received grants amounting to a total of 507,503. The average grant was $160.

The evil tendencies of this system of subsidization have often been pointed out. It makes the way into the ministry too easy and tends to select for theological education students with meager economic resources or mediocre ability or non-venturesome disposition. It tends to pauperize theological students and to make them financially irresponsible. It sends them out with an often ill-concealed feeling that the world owes them a living; and it tends to foster the general idea that ministerial salaries should be kept low and eked out by gratuities. It raises questions of conscience, moreover, as to what forms of expenditure are legitimate for a theological student who is supported by the income of trust funds or the gifts of pious people; and it may thus lead to dishonest rationalization of conduct.

The disadvantages connected with the present system have led many seminaries to institute a system of loans either as a substitute for or as a supplement to the existing practice, while loans are also made by denominational authorities or others outside the seminaries.

In the judgment of the Committee on Personnel Problems this system should be extended and much aid now given in grants should take the form of loans.[4] A businesslike contract should be made by the student and fulfilled. Such a contract might properly include remission of portions of the loan at the completion of stated periods of successful service in the Christian ministry. In working out such a system the Committee suggests that much can be learned from the experience of the Harmon Foundation and other agencies which follow a regular policy of loans to college and university students upon the basis of a contract which is strictly enforced.

Another alternative requiring careful study would be the refusal by the seminary to admit students until they could command an amount sufficient to maintain them during the seminary course without outside work. While this would mean a postponement of the time of entrance and so would mean a further break in the student's academic preparation, the experience of medical schools shows that the policy would be practicable if resolutely enforced.

In view of all these facts, there is urgent need of conference, mutual

[4] The discussion in the Gettysburg meeting of the Conference on Theological Seminaries (June, 1932) brought out clearly the difficulties to be met with in any extensive application of this method.

understanding, and, if possible, a uniform policy on the part of the seminaries covering such matters as are briefly dealt with in this section of our study. It should be possible for the larger non-denominational seminaries at least to adopt a common policy on these points, and it should be possible within each denomination for the seminaries of that denomination to reach a similar understanding.

The most undesirable feature of the present situation is the practice among students of applying for admission to more than one seminary and of accepting membership in the one which offers the largest financial return in the way of scholarship aid and remunerative employment. It is not an unusual experience for the head of a seminary to receive from such a student a letter to the effect that "Blank Seminary offers me so much; what will you offer?" Most seminary faculties are unwilling to enter into such a competition; yet often, quite unknowingly, a seminary will outbid another for the enrollment of one of these self-seeking students.

One problem that requires special consideration is that of married students. In general, theological students who are married are of two types: (a) somewhat older men who have had some experience in the ministry which has revealed to them their need for more thorough theological training; (b) younger men who for one reason or another are unwilling to postpone marriage. The older group of students should be encouraged by the seminary, but can hardly be supported except by remunerative part-time employment of a major character, such as part-time service in the pastorate. The case of the younger men is not so clear. The arguments that a theological student needs a wife to lead a normal life and that pastor's wives should have an opportunity to share in their husbands' training, are not of themselves sufficient to justify the growing proportion of younger married students. It is at least fair to raise with a theological student who proposes to marry in the middle of his course the question as to whether he is prepared to assume the financial responsibility that marriage entails and to support himself and his wife without dependence upon the funds of the seminary.

The Social Life of Faculty and Students [5]

A representative group of students (936 in thirty institutions) was asked to keep a diary of their time schedule during a typical week of the school year. Seventy-one hours (42 per cent.) were devoted to physical maintenance —sleep, meals, and exercise; 51.3 (30 per cent.) to strictly curriculum activities, including recitation, study, and required field work; 11.5 (10 per cent.)

[5] See Vol. III, chapters xvi and xviii.

to other forms of non-required field work, including sermon preparation, etc.; 38.2 (23 per cent.) to all other activities—travel, social intercourse, time for reflection, public and private worship, student activities.

It would appear, then, that the student's day is divided somewhat as follows: ten hours to sleeping, eating, and exercise; six to curriculum activities; two and a half to field work of all kinds; five and a half to all other activities.

"The number of hours given to recitation per week averages 16.62; study hours average 25.56; hours given to required field work average 9.13. All students report recitation and study hours, but only 599, or 64.4 per cent., report field work (practice hours) assigned as course requirements. Study hours and practice hours combined give a total of 34.69 hours per week spent in the preparation of courses. This is equivalent to 2.02 hours of preparation per hour of recitation. Theological students are apparently industrious."

Social life is promoted among seminary students in a variety of ways. Ten institutions report that the faculty makes no systematic effort to promote the social life of students. The methods most frequently employed in those seminaries which do feel this responsibility are the hospitality extended to the students by the faculty in their homes, faculty receptions of a more or less formal nature, and group socials participated in by faculty members. Methods less frequently mentioned are afternoon teas for students and faculty, Thanksgiving dinners, class socials, formal dinners given by the president of the institution, and an annual picnic or banquet. In some seminaries there is a social committee with student and faculty personnel and in many informal ways contacts between different groups of students are promoted.[*]

One of the most effective contributions which the seminary makes to the social life of its students is by providing the proper physical equipment for student life and activities. Most seminaries have dormitories, and "of the institutions studied, 40 per cent. have all unmarried students living in their dormitories; 40 per cent. report that more than 90 per cent. of the unmarried students . . . live in the dormitories; 15 per cent. of the institutions have from half to three-fourths of unmarried students in the dormitories. Only 5 per cent. of the institutions have no dormitory facilities. We estimate that of all the unmarried students in the sixty-three seminaries studied, fully 90 per cent. live in dormitories.

[*] Some students report twenty-seven hours a week given to activities which may roughly be classified as cultural, others less than eight. It is perhaps natural that in a crowded schedule, when field work takes most of the time that is left over from classroom work, cultural pursuits should fall to the bottom of the list. See Vol. III, chapter xviii.

"The survey staff made no effort to score or appraise the quality of these living quarters. Some seminaries have excellent and even luxurious dormitories; others have very plain although comfortable dormitories; and in a few cases the dormitories are old, poorly lighted, and poorly ventilated." On the whole, however, "seminary students are well satisfied with their living conditions."

"More than half of the institutions (52 per cent.) provide no living quarters for married students. Another 20 per cent. do provide some living accommodations for their married students, which are sufficient to care for a major portion of those who are married. In 25 per cent. of the institutions, only a small per cent. of married students have apartments provided by the institution. Only 3 per cent. of the institutions report no married students enrolled."

Less satisfactory than the general living conditions is the provision for the student's meals. Only about one-third of the institutions studied mention a refectory or seminary dining-hall. The students take their meals in private boarding-houses or restaurants. The result is too often irregular meals, and cheap, and in many cases insufficient, food.

One important factor in the social life of the seminary is the proximity of the faculty to the students. Here we find wide diversity of practice. To the question how many members of the faculty live in dormitories or apartments adjacent to the student quarters, 25 per cent. of the seminaries answered none; 28.5 per cent., all (or all professors). The remaining gave numbers showing a wide range of variation, but on the whole the number of those living near the student body is small.

During the past ten years, as a result of the change in educational philosophy already referred to, there has been a phenomenal growth of extra-curricular activities in our leading schools and colleges. While on the whole, as is perhaps natural, seminaries have not participated in this movement to the same extent as other schools, it has not been absent. Of the sixty-six institutions studied, all but three had some form of student organization, either social or religious or both, with student meetings either weekly, bi-monthly, or monthly. These organizations deal with a wide variety of activities, the details of which are given in Volume III, chapter xviii.

One form of student activity that plays a great rôle in other educational institutions is not prominent in the seminaries, and that is student discipline. Apparently this is not a serious question for most seminaries. What is needed is not so much formal discipline as counsel on those matters of personal decorum in which men with faulty social background are deficient.

The policy of most seminaries is to avoid specific student rules and to expect of students conduct in keeping with the Christian ideal. There is a

tendency to place more responsibility upon student bodies for their own government, with faculty counsel through a special joint committee. In the main, however, the president or dean, with faculty coöperation and backing, retains this function, and does not place the primary responsibility upon the students themselves.

Student opinion of the provisions which are made for their welfare is on the whole favorable. Taken as a class, seminary students seem satisfied with the conditions under which they are living.

How the Seminaries Are Dealing with Their Students' Health, Physical and Mental [1]

One further point needs special mention—the extent of the responsibility which the seminaries feel for the care of students' health, physical and mental. Here, on the whole, measured by the standards which obtain in the best educational institutions, the situation is unsatisfactory.

"No general health survey among seminary students has ever been made, nor does this study attempt such a survey. Aside from information available in a few seminaries which require health certificates for admission and physical examinations each year, very little is known of the health of theological students. Bits of information have been gathered here and there during our study which, while admittedly inadequate, are presented here for what they are worth."

Such information as it has been possible to secure has been obtained from two sources: first from student data blanks, which include certain questions concerning health; and, second, from student time schedules, which state the amount of time given to sleep, exercise, and meals.

About half the students report a regular medical examination. Only thirty out of the 1,444 cases, or 2 per cent., said they had ever been refused life insurance. One thousand and seventy-one, or 74 per cent., reported that they took regular exercise; 22 per cent. that they exercised occasionally; while 4 per cent. did not answer the question. Twenty-nine per cent. stated that they felt energetic most of the time; 42.6 per cent. that they were alert, but not energetic; 26.7 per cent. described their state of feeling as medium, 5 per cent. as dull, and 4 per cent. as very tired.

There was wide variation in the hours spent in sleep, and the same is true of meals. On the whole the situation in the latter respect, for reasons already stated, is unsatisfactory.

"Of the sixty-six institutions on the master list only twenty-three maintain an infirmary where sick students may find quiet and proper care. The

[1] See Vol. III, chapter xviii.

average capacity of these infirmaries is about four beds. In eight cases the infirmary is provided for the joint use of the theological school and its affiliated university. These, of course, are equipped to care for a larger number of students.

"Twenty-four seminaries provide free medical care for students, including consultation, examination, and prescription as required by an attending physician. Except in rare cases, hospital privileges are not provided. . . . Thirteen institutions charge a nominal medical or health fee, that makes medical privileges available to the students exclusive of hospital and operation services. Several institutions are able to secure reduced rates for students in local hospitals or free service by hospitals for a limited period." Few seminaries require compulsory medical examination.

So far as recreation is concerned, it is the general policy of the theological institutions to provide certain recreational equipment and to make available certain recreational privileges, but to leave the organization and promotion of those activities largely to the students. Thirty-five institutions provide a gymnasium; forty-four tennis courts; twenty-six handball courts; fourteen a bowling alley; twenty-four a game room; twelve a baseball field; seven a swimming pool; and five a volley-ball court. Only twelve institutions report a physical director.

If the responsibility felt by the seminaries for the physical health of their students is slight, this is still more true of the responsibility felt for their mental health. For many students the seminary brings a period of mental and religious readjustment which raises difficult problems and often injures health. At some of these problems we shall glance in a later chapter. Here it is sufficient to say that they are of two kinds: those which can be dealt with by personal counsel and those which require the expert medical care of a psychiatrist.

On the whole, the time given to counselling individual students has increased and many students report the help that has come to them from their conferences with the faculty. But there are not a few cases that cannot be dealt with in this way, and these are often among the most difficult to discover. A few seminaries, therefore, are employing the services of a trained psychiatrist to deal with such cases—a policy which might wisely be extended.

Much attention has been given to the question of the sources of help which students find most satisfactory in dealing with their personal problems. It is interesting to discover that among these sources talks with a faculty member rank high. In the case of social and moral problems, as indeed of all problems of a more personal nature, students of all types of institution give first place to private devotion and meditation.

The importance of the help received through student counselling leads to

the question whether there is not room and need for a more thorough study of the problems and capacities of individual students than it has been possible to give in most seminaries. Such study might begin before the student comes to the seminary and continue after he has graduated, and it might be so planned as to become the responsibility of the institution as a whole and not simply, as is now the case, of the principal or of such professors as may be interested.

Suggestions and Recommendations

We may conclude this study of the way the seminaries are meeting student needs by summing up briefly the most important conclusions reached by the Conference's Committee on Personnel Problems.

It was the opinion of this Committee that among the personnel problems that affect theological students those which grow out of their economic necessities are the most basic, not because they are in themselves more important than the intellectual and spiritual problems students face, but because the limitations they impose often prevent students from dealing with the latter in what would otherwise be the most effective way.

The Committee gave much attention to the situation disclosed by our study and their report reinforces what we have said as to its seriousness. As to the remedy, the Committee is not so clear; or, if this be too much to say, at least as to the proper way of applying the remedy.

To supplement the present system of subsidies (through reduced tuition or scholarship) the committee believes that a system of loans should be developed. It deprecates the competition of seminaries for students and believes that, so far as recruiting is carried on at all, it should be in the interest of the profession as a whole and not of any particular seminary.

The Committee deplores the fact that the overcrowding of the student's schedule because of necessary remunerative work leaves little or no place for that voluntary religious ministry which is the most natural expression of the Christian spirit of service.

In view of the difficulties involved in working out any comprehensive policy, the Committee believes that there should be early conference between seminary representatives and that it should be possible through such conference at least for the larger non-denominational seminaries to reach a common policy, and for the seminaries within each denomination to reach a similar understanding.

So far as married students are concerned, the view taken is that, while older men who are already married should be welcomed to the seminary, men not now married should be advised to complete their seminary course before they marry. When married students are admitted, they "should be provided proper apartments at reasonable cost. . . . There should be definite

provision by the seminary for the social life and for the cultural enrichment of the wives of married students."

So far as broader cultural opportunities are concerned, the Committee believes that the seminaries can do much to raise the general standard of manners through the social life which they make possible in their dormitories, refectories, and the social rooms of the school. "In general it is the conviction of the Committee that better provision and ampler opportunity could be afforded by the seminaries to their students for a social life characterized by beauty, dignity, and the right sort of formality as well as by warmth of fellowship. The value at this point of proper physical maintenance of the buildings and grounds should not be overlooked."

So far as faculty counselling is concerned, while emphasizing its importance, the Committee believes it is a mistake to limit it to a special officer appointed for the purpose. It believes that there is danger, too, of overorganization of student counselling, but the data seem to indicate that few of the seminaries are as yet in sight of this danger.

So far as physical health is concerned, the Commiteee believes that periodic physical examination should be required of all students and that the seminary should provide proper medical care and infirmary service either free or at a considerably reduced charge. Beyond this the Committee does not feel it necessary to go. It believes that seminary students are mature enough to care for their own recreation, both indoor and outdoor, provided proper facilities are afforded. Where conditions are normal, it sees no need for a special physical director.

Psychiatric service should be provided for students when, as, and if needed. There is, however, "in the judgment of the Committee no need of employing a psychiatrist to give full time as a member of the faculty, and it is a mistake to combine in one person the office of psychiatrist and student counsellor."

Finally, the report calls attention to the need of including vocational guidance in the general system of student counselling, and for this purpose would enlist the services of experienced pastors, missionaries, and Christian leaders to present the claims of the various types of Christian ministry to the students and to counsel with them as to their own most effective field of service.

To the question raised with the Committee, "If a student shows that he is unqualified for the ministry, should the seminary discourage him or even dismiss him?" the Committee returns an unqualified yes.

To the question, "Should the seminary accept a student who is undecided as to whether he will go into any form of religious work?" the Committee returns the answer: "In special cases only, provided there are good reasons, and without affording scholarship aid to such a student."

CHAPTER XIV

The Religious Life of Faculty and Students

The Place of Religion in the Life of the Seminary

The needs which we have thus far been considering are found to greater or less extent in every group of students and are being dealt with by each educational institution in its own way. But there is one need which, while not confined to theological students, acquires in their case a place of central and critical importance; and that is the need of maintaining a warm, intelligent, and vital religious life. These men are, for the most part at least, looking forward to the ministry, and the specialty of the minister is religion. Unless the seminary succeeds in keeping the religious life of its students unimpaired, it has failed at the place where failure is most disastrous.

It affords matter of some surprise, therefore, to find that, in comparison with the importance which manifestly attaches to it, many of our seminaries do not seem to be taking this responsibility with due seriousness. They maintain chapel services, indeed, and other seminary exercises designed to promote the religious life. They deal with questions that have to do with personal religion, so far as their intellectual aspect is concerned, at the appropriate place in the curriculum. They encourage their students to carry on religious work in the churches and Sunday schools of the neighborhood and, where field work is standardized, discuss with them their performance of their duties. But taking them in the large, they make little provision for the systematic oversight and discipline of the individual religious life, and it is at this point, if we are to judge from the reports of the students themselves, that one of the most conspicuous failures in the modern seminary is to be registered.

This is not due to any lack of appreciation of the importance of the religious life. Rather is it due to the assumption that those who come to the seminary are already so grounded in their religious experience that, apart from the provisions to which reference has already been made, they can be trusted to look after matters for themselves. There is, to be sure, considerable difference between the different seminaries. In institutions of the Protestant Episcopal Church, where the Catholic tradition is still cherished and the conception of a personal religious director is familiar, there is frequently provision for individual instruction in the ways of cultivating the

religious life; but in seminaries of the more pronouncedly Protestant type, where the freedom of the individual is emphasized, there is little attempt at individual oversight. Indeed the attempt would often be regarded both by faculty and students not only as unnecessary but as impertinent.

Yet while this has been on the whole the prevailing attitude of the seminaries in the past, our study shows that that attitude is changing. The transition through which many students of theology are passing, a transition begun for many of them while still in college and accentuated by the critical studies of the seminary, raises difficulties for many students which are reflected in the character of the devotional life. Where conviction wavers, progress becomes difficult, and it is in the field of basic conviction that many of the most serious difficulties felt by seminary students lie.

It is not surprising, then, that we find among those responsible for our seminaries a growing concern for the quality of the religious life lived by faculty and students. This concern finds expression in the report of the Conference Committee on the Spiritual Life and Welfare of Students. This Committee records its conviction that the cultivation of the private and corporate devotional life and the development of the moral character of the theological student should be regarded as a major responsibility of the seminary.

There are two difficulties that the seminaries face when they set themselves seriously to discharge this responsibility. One is the difficulty of isolating the moral and religious life from the life of the student as a whole, the other the difficulty which grows out of the wide diversity of religious background and experience which students bring to the seminary.

So long as we think of religion as a separate compartment in life, and prayer as one specific activity among others, it is comparatively easy to deal with the matter. And when the seminary, through its provision for daily chapel and such other religious services as may be deemed appropriate, has made provision for such corporate acts of worship, it may regard itself as having done its full duty. But when worship is regarded as a quality which should characterize all right-living and the ideal of the religious life is to carry the consciousness of the presence and guidance of God into all that is done, the matter becomes less simple. In this case all the activities of the seminary must be judged from the standpoint of their bearing upon personal religion, and the hard and fast line between the intellectual and the devotional tends to break down.

Again, when a seminary draws its students from a homogeneous constituency and can count on having in its student body a type of religious experience which in its outstanding features is the same, the problem is correspondingly simplified. Here intellectual difficulties are reduced to a minimum and one can begin the cultivation of the religious life at the place

where the student finds himself when he comes to the seminary. But when, as we have seen to be the case in many of our seminaries, students come from all parts of the country and types of religious experience are represented among them as diverse as those we have already reported, the matter becomes more complicated. What is helpful to one group of students may not be helpful to another, and much preliminary study of individual cases is necessary before the needed guidance can be wisely given. In seminaries where the student body is drawn from many different denominations, such discrimination is particularly needed, and one of the most important tasks of the seminary is to introduce each group of students to those types of religious discipline and experience with which they are least familiar—the evangelical to the Anglo-Catholic, the believer in the social gospel to the man whose religion has been prevailingly other-worldly, and the like.

How the Seminaries Care for the Religious Life of Faculty and Students

With so much of preface let us consider what the seminaries are doing today to foster and promote the religious life among the members of the seminary community. We find four main lines of approach, each of which calls for special consideration: (1) the provision of public exercises for corporate worship by the seminary community as a whole or by special groups within it; (2) the opportunity of religious growth offered by practical religious service, and especially by participation in the religious life of the church in which the student is working; (3) the treatment of religious problems and difficulties in connection with the regular classroom work; (4) personal counsel and direction either through occasional contacts or by the provision of a stated religious director or advisor.

The most characteristic social expression of the religious life is the chapel service. There is not a single institution studied which did not have at least one chapel service a week, and in the large majority of cases services were held either daily or three or four times a week.

In only seventeen out of sixty-three institutions was chapel attendance required. But even in institutions where requirement is insisted on it is not regularly enforced, the attendance averaging about 85 per cent. Only in one institution was a chapel record kept.

Where attendance at chapel has become purely voluntary we find a sharp decline in the percentage of attendance, attendance ranging from 30 per cent. to nearly 100 per cent., 60 per cent. being the average for the group. A few institutions had practically 100 per cent. attendance on a strictly voluntary basis, a situation which invites further study as to the character of the service used and the motives which operate.

"The architectural beauty of the chapel has apparently little influence on

attendance. Of the twelve institutions visited, the average attendance for those that have beautiful and churchly chapels was 53 per cent., as compared with an average of 55 per cent. for those whose chapels are of the plain 'meeting-house' type." [1]

So the character of the service (e.g. whether it be prevailingly liturgical or of the more familiar evangelical type) makes little difference, provided (and this is a proviso of major magnitude) it is conducted by one who takes the service seriously and brings to its preparation an earnest devotional spirit.

It is to be feared, if we are to judge the students' comments, that in the past this condition has not always been fulfilled. The professors who have taken the service have too often contented themselves with brief talks of a more or less perfunctory character. Old sermons have sometimes done duty as chapel talks with little apparent edification to their hearers. We find repeated complaints from students that after being lectured for three hours in the classroom they are not in the mood for anything more of the same kind in chapel. From many comments, we select the following as representative of a large number: "After sitting in class all morning most students do not feel like sitting through chapel." "Chapel is just one more activity in a busy schedule. It is something that can be omitted (in contrast to class) and so attendance is poor." "There is too much talking in chapel, not enough time for quiet meditation and worship." "Most of the chapel talks by professors are hardly worth hearing. They sound like random comments made on the spur of the moment, or worse, like condensations of old sermons."

Most instructive for its evidence as to the contribution made by the chapel service to the religious life of the students is the uniformly low rating which it receives among the sources from which the students receive help in the solution of their personal problems. While private devotion ranks at the top among sources of personal help, the chapel service comes almost at the bottom.

Having said this, however, it is important to go on to say that in recent years there has been a marked improvement both in the method of conducting chapel services and in the response which they are finding from the student body. A large place is given to prayer and silent meditation, and where the address still persists it is more carefully prepared.

Besides chapel services there are other corporate or social services, among which the most prominent are student prayer-meetings, communion services for faculty and students or for selected groups, group conferences on the devotional life, and retreats.

"Student prayer meetings, in some form, continue to play a rather impor-

[1] Quotations in this chapter, unless otherwise identified, are from Vol. III, chapter xx.

tant rôle in most theological schools. One Methodist school has conducted such meetings over a period of fifty years with sustained interest. A standing committee of students and faculty members is responsible for arranging these meetings, which occur on Wednesday evenings and include the entire seminary family.

"On this same campus, there are small spontaneous prayer groups which flourish in one student generation and die down in another. No attempt has ever been made to control or systematize these spontaneous groups. It is felt that when they arise, they do so in response to a felt need, and that when they die down, it is because the need has temporarily ceased to exist.

"Spontaneous prayer groups of this nature were found in all seminaries visited except one. In one Congregational seminary a group of students goes once a week to the home of a Quaker professor for a 'fellowship of silence.' A similar group was found in an Episcopal school. One dean stated that no attempt is made either to stimulate or to suppress small spontaneous prayer circles among the students. Several mentioned the advantage of the spontaneous prayer groups over organized efforts to hold prayer meetings. Indeed, there would seem to be a tendency to give up the promotion of traditional prayer groups and to allow the students to follow their own inclinations, on the ground that mechanical efforts made definitely to promote private devotions fail in their purpose. This does not mean, however, that organized prayer groups are not still to be found in abundance. . . . Sometimes these prayer groups are organized along class lines, all the members of each class meeting together for informal prayer once a week. More frequently the organization is by dormitory floors, or by dining clubs. One institution conducts a general prayer service for all students at noon four days a week, using Murray's *With Christ in the School of Prayer,* as the basis of each day's talk." One chapter is taken for each week and the services built around these themes. The service is carefully planned in advance, but there is ample room for spontaneous prayer by members of the group. Prayers are generally in response to definite requests for prayer for specific persons and causes.

"A total of forty-four institutions out of sixty-three reported the celebration of the Lord's Supper, including institutions of the Congregational, Methodist, Presbyterian, Protestant Episcopal churches; Unitarian, United Lutheran and other Lutheran bodies; the Reformed Church in America, the Reformed Church in the United States, the Evangelical Association, the Evangelical Synod of North America, the Church of the United Brethren in Christ, and not a few non-denominational institutions. Among the Protestant Episcopal seminaries Holy Communion is celebrated from one to three times a week. The practice in other institutions is from one to four times a year. Among the institutions representing the Baptist, Disciples of Christ,

Church of the Brethren and Methodist Protestant denominations, this rite is not observed.

"No fewer than twenty-six of the institutions covered in this study are making use of the retreat, which brings together large groups of both faculty and students for meditation and prayer and for the discussion of their common problems. Retreats are held by one or more institutions representing all denominations included in this study, with the exception of the Baptists and Disciples of Christ. Usually they take place once a year; but in some cases, two, three, and four times a year, or even once a month. One institution has a shore cottage where frequent intimate meetings are arranged by the students for discussion of personal problems under the leadership of a member of the faculty. One school has four special services during the year, at Thanksgiving time, Christmas, Easter and Commencement. Another institution observes two days of quiet (at the beginning of each semester) when classes are adjourned and the offices closed. The day is begun with a general service of devotion in the chapel, after which the students meet by classes for prayer and to talk over personal religious problems. A communion service held in the chapel closes the day's session. At a Presbyterian school, a day of prayer is held about the middle of the year at which time a speaker is brought to the campus who, in the judgment of the faculty and of the students, can make a contribution to the devotional life of the school. Small prayer groups are also planned for the day. An Episcopal seminary holds a retreat in connection with registration day, thus projecting a spiritual tone to the work that is to be undertaken. This same school also takes the Senior class to a quiet spot in the mountains for two days of quiet prior to the time of ordination. Another school brings four outstanding preachers to the campus each year, each of whom conducts a service of worship and preaches as he would in his own church. No one presides at the meeting to introduce the speaker. All that needs to be said about him is said before he comes. He himself is instructed to make no reference to the fact that he is a visitor, the sole purpose of his visit being to make whatever contribution he can to the students' devotional life."

The character of the service varies with different institutions according to the genius of the denomination represented. "Among the Baptist schools there is very little of the atmosphere of ritualism. The institutions of this denomination have an informal type of service, usually decided upon by the leader of the day. This may make for variety; more often, by the very inertia of human nature, the service takes a stereotyped form—a song and a prayer, a few verses of scripture, and a brief address. At one institution the chapel service departs from accepted practice and takes the form of a student forum.

"Perhaps to a greater extent than any of the other non-liturgical institu-

tions, those of the Congregational Church have a dignified form of service following a set order. The practice varies, of course, from institution to institution.

"While historically Disciples of Christ have been extremely non-ritualistic, within recent years the pendulum has swung in the direction of a more ritualistic type of service. In a number of Disciples' institutions the chapel service is conceived of as an educational feature—an opportunity for demonstrating to the students what the worship service should be.

"The Methodists have always sought to cultivate the devotional life in a manner uniquely their own. They meet in small groups for self-examination and mutual stimulation, and then proceed to translate their religious experience into terms of practical usefulness. This type of service admits of a large measure of freedom for experimentation on the part of the leader. At one institution, a professor has taken for his theme in his chapel talks the reconciliation of science and religion. So we find services in institutions of the Methodist Church warm and spontaneous in the measure that the leader captures his opportunity to breathe warmth and spontaneity into them.

"It is among institutions of the Episcopal Church that most devout adherence to the conventional symbols of historic religion is found. The practice varies between high and low church institutions, but the prayer-book service is most commonly used.

"There is not time in this brief report to mention in greater detail the verious types of services in use in the institutions representing other denominations. Among Lutheran institutions the service may be formal, following the Lutheran form of worship, or there may be large freedom. . . . Practice varies also among the non-denominational institutions. At one such institution a set form of worship is regularly used; another has a service of singular unity and beauty in which music plays a central part. At still another, the chapel service is occupied with a discussion of the everyday problems of the students and seeks 'a proper balance between the practical and the mystical.'" In still another an informal service is held in the student social room and includes a prayer circle for specific objects named by individuals who have a problem on which they feel the need of guidance.

"Of the sixty-three institutions studied, all but thirteen report that the students share with the faculty the responsibility for the service of worship. In many cases their coöperation takes the form of actual leadership; in others, of participation in the ritual, or in the ministry of music. We have already spoken of the practice among Disciples' institutions where this service is used as an educational experiment. The rate of attendance was found to be fully 10 per cent. higher where students shared in the service. Four institutions report their chapel service as wholly the responsibility of the students."

A second method used in the cultivation of the devotional life is the

participation by students in the regular forms of church work, either in connection with required field work or on a voluntary basis. The Committee on the Spiritual Life lays great stress on this form of activity, holding that it is a more normal thing than the chapel service, which is the activity of a selected group. The Committee on Personnel raises the question whether the fact that much in this activity is of a remunerative character may not militate against its effectiveness as spiritual discipline. But this is a difficulty which, if real, would lie against the work of the ministry itself. So far as we have evidence on the subject, it seems to show that field work, as at present carried on, is a real help to many students in the development of the personal religious life.

So far as the classroom is concerned, few seminaries report courses specifically devoted to the personal religious life. Of twelve seminaries visited by a member of the staff only three report having classes which bear directly on the personal religious life of the students. One of these institutions has two such classes—one on 'Mysticism' and another on 'Worship'—both dealing primarily with the cultivation of the personal religious life. The other schools have one class each, dealing respectively, with 'Prayer and the Devotional Life,' 'The Life of Prayer,' and 'Devotional Classics.' These courses aim primarily to familiarize students with the principal sources of help in their own private devotions and to suggest ways in which these sources may be used for the development of their personal religious life. Other professors mentioned courses in pastoral theology which contain suggestions for the cultivation of the religious life, but admitted that the emphasis in these courses was theoretical rather than practical and that any help a student might receive for his own religious life would be incidental to the main purpose of the course.

"Leaders in nine of these twelve seminaries reported a definite effort to make the regular class work contribute to the personal religious life of the students. In three of these institutions, varying widely in background, much emphasis is placed on the classroom as a constructive force in the total religious life of the school.

"Practically all seminaries, although not all individual professors, open classes with prayer. The students feel, for the most part, that this is helpful so long as it does not become perfunctory."

Some degree of student counselling goes on in all sixty-three institutions. But there has been no way of determining the extent to which this counselling includes the students' personal religious problems. That it does so frequently appears from the answers to the student questionnaire, in which faculty counsel is mentioned as one of the most frequent sources of help.

Responsibility for such counsel is differently organized in different insti-

tutions. In some cases it is the responsibility of the president. In others it is apportioned among the faculty. Some institutions have a college pastor or director of religious work. In others there is a committee on worship or on student life and work, in some of which committees students are represented. The students themselves ordinarily have committees of their own.

"No institution was discovered that has anything like a complete record of the student's religious background, experience, needs, and problems, although nearly half the schools thought such information would be helpful if it could be secured without giving the impression that the faculty was trying to spy upon the privacy of the students. One school formerly secured such information through long personal interviews with each incoming student; but the practice, called by the students 'the inquisition,' was recently given up."

The Religious Experience of Students in the Seminary

Passing now from the provision which the seminary is making for the cultivation of the religious life among faculty and students to the extent to which they are successful in what they are doing, we consider next the religious experience of students in the seminary. What does the religious life mean to them? And how far are they receiving help in the problems they regard as of major importance?

One reassuring fact meets us at the outset, and that is the extent to which the students in our seminaries maintain the habit of private devotion and the help which they find in its practice. Of the 936 students who submitted their time schedule, 813, or 87 per cent., indicated that they engage in some form of private devotion. The mean time for the practice is 2.44 hours per week, with approximately two-thirds ranging between .69 and 4.19 hours. Or, leaving out the 123 students who do not practice personal devotion, the mean time becomes 2.81 hours, with approximately two-thirds ranging from 1.24 to 4.38.

On the other hand, we note the disturbing fact that 122 students have apparently abandoned the practice of private devotion altogether. With what heart, one may ask, can those who do not pray in private hope to lift their fellows to God in public worship?

More encouraging than the time spent in private devotion is the testimony as to its helpful effect. This testimony is the more significant as it comes from students in all types of seminary, liberal and conservative alike.

An effort was made to separate private worship from reflection, the students being asked to keep these items separate on their time schedules. In addition to engaging in private worship, 716, or 76.6 per cent., spend time in reflection. The mean for all seminaries is 2.66 hours a week or, leaving

out the 219 students who do not report spending time in reflection, the mean time for those who do is 3.44 hours a week.

If we consult the students themselves as to the obstacles which they find in the way of cultivation of a healthy devotional life, we find that they are of many different kinds. Some students tell us that they cannot find time for unhurried private devotion. Others feel handicapped because of the lack of a satisfactory place for private devotion. Still others complain of the lack of a proper devotional atmosphere in the seminary. Those who wish to maintain their own religious life often feel that they must do it in spite of an undevotional atmosphere in the school itself. Sometimes, it is true, this may be the expression of a "holier than thou" attitude on the part of students who constitute the prayer groups. More often, however, it is due to the critical spirit of the seminary which makes the devotional use of the Bible difficult.

This difficulty is felt by the Committee on the Spiritual Life. It contends that an obligation rests upon those who teach in the seminaries to see to it that with their criticism there is blended appreciation and that no student leaves the classroom without being led to feel the religious significance of the matters that have been discussed.

A major difficulty is the lack of a proper technique for private devotion. The ignorance of many theological students on this subject would be amazing if it were not pathetic. A dean in an institution, who has recently given much attention to instructing the students in the material of private devotion and the way to conduct public worship, reports that what he said came to most of the students as entirely new. Nor is it only students that are in need of instruction. Meeting a colleague outside the beautiful Thorndike Chapel of the Chicago Theological Seminary, a professor in a sister institution asked him what it was for. "Oh," said the other, "for private meditation." "Meditation," said the first, "what do you mean by that? I confess the term conveys nothing to me."

Apart from the more intimate problems which have to do with the devotional life, our study shows that students in the seminary are confronted with a number of major problems that bear directly upon their work as ministers. Some of these are intellectual, growing out of the readjustment of thought which they have been passed through as they have tried to replace the simple uncritical views they brought with them to the seminary by others more consistent with their critical environment. Others are moral, having to do with personal problems such as sex, or the more complex matters of social duty. To be held steady in this process of reconstruction the student needs most of all to maintain the continuity of his personal religious life, and he needs at this point all the help that the seminary can give him.

The Seminary's Responsibility for the Cultivation of the Moral and Religious Life

As a result of the situation thus analyzed the seminary finds itself confronted with certain serious problems. These problems have been formulated by the Committee on the Spiritual Life and Welfare of Students as follows:

"1. What can be done to prevent that loss of enthusiasm for a life of religious service which is more or less inevitable as the consequence of three years' professional academic work? How can we save men's sight of the wood, when their gaze is so constantly directed to the trees?

"2. How can the process of the student's theological reëducation be so accomplished that his more mature religious ideas assume a positive rather than a negative significance with reference to his earlier and immature convictions?

"3. What can be done to safeguard him against the vices and peculiar moral problems of 'professionalism' to which he becomes particularly liable as soon as he enters the seminary?"

The first of these problems the Committee regards as the most serious. While members of the Committee are agreed "that the presence of a student in a theological school must be taken as being in some measure a personal commitment to religion," and that those who come to the seminary "in such a state of intellectual perplexity that they doubt whether they have any certain truth to offer the world" constitute a small minority, they yet "recognize the unhappy fact that many theological students do not keep to the end of their course that strong sense of a personal religious vocation which turned them to the seminary in the first instance. They may leave the seminary intellectually better trained men than they were on entering, yet much of their learning has not been interpreted in the terms of life; and through the process, perhaps as a direct result of the process, there is a certain relaxing of their whole idealism for the ministry as a religious vocation. At this point we were agreed that gains in technical professional proficiency, whether in theological speculation or in practical church methods, do not compensate for the loss of personal devotion to religion." On the contrary, "the culture of the private and corporate devotional life and the development of the moral character of the theological student should be regarded as a major responsibility of the seminary."

Various causes, in the Committee's opinion, have contributed to this disintegrating process, not least "the multiplication of departments, the spread of specialized theological learning, and the increased academic responsibilities within a restricted field imposed upon members of a modern faculty." But however the situation is to be explained, it is the responsibility of the seminary to deal with it.

In addition, two further methods are recommended by the Committee: the use "of an informal orientation hour for members of the first year class, corresponding to the traditional 'encyclopaedia'"; the second and more important, the tutorial system. While the primary purpose of the system is academic, and not pastoral, it offers opportunity of personal counsel which no wise professor will neglect. Yet the Committee warns against the danger of insincerity at this point. The tutor must be a genuine tutor, not a "confessor" disguised as a tutor.

Coming to more formal services, the Committee believes that the student will ordinarily receive more spiritual help by engaging in regular church work, either in a parish of his own or as assistant to some older and wiser man, than through the formal religious services of the seminary which, in the nature of the case, must have a somewhat narrow and exotic character. So far as the chapel service itself is concerned, the Committee reports that there seems to be a general will and determination to redeem it from its traditional formality or carelessness. It discovers various schemes for creating a greater sense of responsibility in the conduct of the service. Among those commended are: (1) the formation of faculty-student committees to consider its forms and conduct; (2) the publication of a list of services, with a statement as to the persons in charge, and possibly the subjects to be considered in the addresses; (3) attempts to bring the practice of the chapel well abreast and indeed ahead of the standards in vogue in churches of the denomination or normal constituency; (4) sober experiments in entirely fresh forms of worship, where such are feasible and welcome; (5) a much greater care as to the music and closer coöperation with the organist or choirmaster.

The Committee warns against the danger of conceiving of the chapel service as a form of laboratory practice. The service must be conceived in good faith and for itself, without immediate reference to its suggestions for the subsequent practice of the profession.

As to supplementary forms of service, notably the communion, the Committee believes that the practice should be regulated by the usage of the denomination to which the seminary belongs, it being always borne in mind that both students and faculty have other means of communicating than those furnished by the seminary. It sees little hope of reviving the traditional student prayer-meeting. Plainly the private devotions of students cannot, and ought not to be organized. The Committee would call attention, however, to the value of some room in the seminary quarters which might be set apart for quiet meditation. From such evidence as it had, it seemed to the Committee that a room which was not a miniature chapel, but was rather a place of reflection, might best serve this need. Chapels for private devotion, as apart from a larger seminary chapel, are apparently not much used, where

they exist.[2] The Committee suggests that somewhere in the seminary, possibly in this Quiet Room, there be a good selection of devotional and autobiographical literature to fit the more meditative hours in the student's life. It further quotes, with approval, the suggestion that a seminary would profit by having a fund on which professors might draw for the purchase and distribution of books likely to be serviceable in promoting personal religion. An occasional lecture course or seminar on the great works of Christian devotion would serve an immediate need and be permanently helpful to the minister.

As the responsible body in all these matters, the Committee is inclined to believe that the judgment of the faculty is, on the whole, apt to be wiser than that of any single generation of students. Its experience is that students too often wish change for its own sake and that one generation will request a practice which had been discouraged by a previous generation and abandoned because of student opinion at that earlier date. The Committee does not observe continuity and coherence in student reaction to the immediate situation. It advises consultation with the students all along the way, but does not take the momentary demand of any single generation of students as being finally definitive, since over a period of years mutually exclusive demands tend to cancel each other. It is fortified in this judgment by the fact that most ministers ten or fifteen years out of the seminary seem to think better of its direct religious contribution to their lives than they thought while in residence.

In conclusion the Committee calls attention to some of the moral dangers which beset the ministry as a profession and to the need of more systematic instruction in the seminary in what may be called personal ethics. It is suggested, therefore, that much of the public worship of the seminary may be addressed to the simple ideas of personal integrity as fortified by religious faith. It calls attention in particular to certain specific temptations to which the minister is exposed—unreliability in money matters, procrastination, plagiarism, a too easy concurrence in creed subscription, and in general a divided loyalty.

It is suggested that every seminary would be well advised to include in its course on pastoral duties a detailed account of the ethics of the ministerial profession, so that no man should enter the profession ignorant of the particular types of moral problem to which his profession lays him open. This might well be supplemented by addresses on the ethics of the other professions, to form a half course or seminar by itself.

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[2] Yet it is to be noted that the Lampman Chapel (at Union in New York) was provided to meet a definite need felt by students, and that—apart from its use for private meditation—it fills a real need, as providing a place for smaller devotional services (e.g., early morning communion, vesper services, etc.).

The Committee confirms the judgment expressed by the Committee on Personnel Problems that if a student is known to be a morally deteriorating influence, a seminary is warranted in considering the necessity of requiring his resignation, but this should be only on the basis of well-substantiated charges, not of general report or rumor.

CHAPTER XV

The Seminary and Its Larger Constituency

The Enlarging View of the Seminary's Educational Responsibility

So far we have been concentrating upon the responsibility of the seminary to its own student body. But we have seen that this is only a part of the work that seminaries are doing. Through both their faculty and their student body they have direct relations to the community in which they are located and render in many cases real service to this community. Moreover, through the participation of their faculty, they are contributing in various ways to the wider process of adult education which the church is carrying on through its conference system and in other ways. Still further, as students of their specialties, seminary professors are enlarging our knowledge of the history and psychology of religion and so become members of the university fraternity of research. Finally, so far as they are furnishing candidates for the foreign field the seminaries have relations to the representatives of other religions and to that new religion of secularism which is rapidly becoming a rival of the older historic faiths.[1] This introduces a new group of relationships and responsibilities which need brief survey.

One of the notable features in the educational history of the last twenty years is the growing recognition that the responsibility of the seminary is not completed when it has sent its students out with its diploma or degree, but that it has a continued responsibility to keep in touch with them and to give them such help as it can in their further educational development.

From this it is a natural and easy step to the conclusion that if it is proper for a seminary to render this service to its own alumni, it should extend the service, so far as its facilities admit, to that larger group of ministers whose education has been imperfect and who feel the need of carrying their studies further. We have seen that the churches are coming increasingly to feel their responsibility for supplementing the present imperfect education of their ministry, and that they are endeavoring in various ways to make provision for its discharge. In this attempt where shall they look for help more appropriately than to the institutions which they have themselves created for the education of their ministry?

[1] Cf. the Report of the Conference held at Jerusalem in 1928 under the auspices of the International Missionary Council (New York, 1928) Volume I, *The Christian Message*, pp. 230-237.

This growing interest by the seminaries in the men and women who feel the need of continuing their education is a part of the wider movement for adult education, which has been so notable a feature of the last two decades and which has transformed many colleges and universities from cloistered institutions, confining their activities to a limited group of students, into centers of popular education which are functioning twelve months in the year and sometimes fourteen hours a day. But in the case of the seminaries the movement is particularly interesting and significant because of the possibilities that it opens up for far-reaching changes in the present standards and procedure of the churches.

Four different extra-mural groups are affected by this new policy: (1) the ordinary minister who wishes, while still exercising his pastoral duties, to continue some course of systematic study in the field of religion; (2) special groups, like the executives of church boards or workers in the field of home and foreign missions, who need further preparation along specific lines; (3) the large group of lay men and women in our churches who are engaged in the task of religious education; (4) cultivated persons, without special executive responsibility, who are interested in religion as a cultural study and would like to share what the seminaries have to teach.

So far as these persons can afford to take a year or six months of systematic study, the seminaries can take care of them within their regular schedules; and we have already considered some of the ways in which they are doing this. Here we are concerned only with the extra-mural activities of the seminaries. We shall consider in turn: (1) the needs they are designed to meet; (2) the ways in which they are being met; (3) certain major problems which emerge as needing particular consideration.

Extra-Mural Groups That Are Being Served by the Seminaries

The most obvious and familiar of these groups consists of the alumni of the respective seminaries. Most of the extra-mural activities of which we shall speak began as service to a particular group of alumni.

From this it is an easy step to the group of ministers, either in the neighboring community or in the church at large, who are interested in continuing their study and welcome any opportunities the seminary may give.

One does not go far along this line before one meets this basic problem: How far should the work the seminary offers be confined to those who have the preliminary preparation to profit by it? How far should it be extended to include that larger body of the ministry who, having had neither college nor seminary training, are not in a position to profit by lectures which take this training for granted? Obviously we meet here in accentuated form the same problem that we met in the seminary itself—the question whether men who are not college graduates should be admitted to the same classes with men who are.

So far the problem has not become acute because most of those that desire to take advantage of the extra-mural facilities offered by the seminary are men with some academic preparation, or at least with a keen intellectual interest which may serve as a substitute. But the wider circle is there and in time its needs must be met, if not by the seminary, then by some other appropriate agency.

Besides this larger group there are a number of smaller groups of people with specialized interests and responsibilities who cannot afford to take a whole year of study, yet need help in some technical problem which their work has raised. Some of these are found in the administrative service of the church, some are in home and foreign missions; still others are in teaching positions; and in various ways some of the seminaries are trying to meet their needs.

One group which raises perplexing questions is the large body of lay men and women engaged in Sunday-school teaching and other forms of religious education, who need training for their work. At present they are receiving it in various institutions and schools carried on either by the denominations or independently, but with little relation to the type of instruction given to ministers in our theological schools. Recently, through the creation of the International Council of Religious Education, a body representing more than forty denominations in their elementary work of religious education, the churches have created a body which is their agent in unifying the educational work of the different denominations. But the relation between the Council and the seminaries has not yet been defined, and there is as yet no clear understanding as to where the responsibility of one leaves off and that of the other begins.

The need of such an understanding is accentuated by the recent emergence of a new office in the church not recognized in ecclesiastical theory, that of director of religious education. The director, while often a layman, is in theory responsible for the educational program of the church in coöperation with the minister, and the question of the nature of the training he needs and of the relation he sustains becomes one of great importance.

Finally, there is that growing body of intelligent persons whose interest in religion is primarily cultural, but who welcome the opportunity to hear lectures or attend courses which will enlarge their knowledge in this field.

These being the groups which the seminaries are serving, it remains to ask in what ways they are doing it.

How the Seminaries Are Meeting Their Extra-Mural Responsibility [3]

Among the most important of these ways may be mentioned (1) summer schools, (2) extension courses and lectures given in the seminary, (3) con-

[3] See Vol. III, chapter xxiv.

ferences and institutes, (4) extra-mural courses, (5) seminary publications, (6) library-extension services, (7) faculty service in denominational and interdenominational conferences and institutes, (8) correspondence courses, (9) demonstration centers, (10) coöperative research.

Eleven of the forty-one seminaries report yearly summer schools, while two seminaries report occasional summer schools. Two seminaries report having recently discontinued summer schools.

These summer schools range in nature and organization from a regular summer school that is an integral part of a four-quarter school-year to a one-week summer course, which has some of the earmarks of a conference, but which, nevertheless, grants credit. The five or six weeks' summer school represents the most frequent type.

Seven of these summer schools are promoted by the seminaries, and have no sponsors other than the individual seminaries promoting them. Five seminaries coöperate in a ten-day New England Summer School for town and country ministers, carried on under the auspices of the Interdenominational Commission for Training for Rural Ministers.[8] In 1931 the Yale Divinity School and Union Theological Seminary coöperated in giving a summer school in New York City, in which selected courses in Columbia University were open to divinity students in attendance. A similar coöperative relationship exists between the Chicago Theological Seminary and the University of Chicago, and between Garrett Biblical Institute and Northwestern University. The opening of these university courses to summer-school students in theological seminaries greatly expands the range of offering and makes any rigid definition and classification of summer-school curricula difficult if not impossible.

Eliminating the courses in related universities, we get an interesting picture of the curricula in these summer schools. An analysis of 295 courses shows that while English Bible holds the largest place, taking in this respect the same relative place which it holds in the regular curriculum, courses in religious education and psychology of religion bulk much larger (25 as compared with 10.3). Other courses given are church history, 13 per cent.; pastoral theology, 13 per cent.; theology and philosophy, 11 per cent.; comparative religion and missions, 6 per cent.; Christian sociology, 5.7 per cent. Greek and Hebrew are conspicuous by their absence.

The growing emphasis on religious education and psychology of religion in the summer courses offered reflects a seminary response to a demand for courses of a type which deal with problems which religious workers are actually facing on the field. It is to be noted that this strong emphasis occurs in those summer schools which are organized primarily to meet the

[8] Bangor, Boston University, Hartford, Yale, and Newton.

needs of field workers. The range of topics covered in these popular courses is indicated by the following list: "home economics, regional ecology, rural economics, nature study, ornithology, psychology of play, agencies of religious education outside the church, problems of working with young people, the vacation school of religion, educational psychology, the economic order in the light of Christianity, the church in the industrial community, religious drama and pageantry, mental health, church surveys, an activity program of religious education for young people, metal work, handwork, international relations, graded music in church schools, science today. Credit is granted for these summer courses by all the reporting seminaries except one, which reports that the granting of credit is planned in the near future. The teaching personnel of these summer schools combines some of the local seminary faculty, and visiting professors. Registration fees are charged in most cases, but no fees are charged by Bangor, the expenses being met by the Interdenominational Commission for Training for Rural Ministers.

"Among the students enrolled in these summer schools are representatives of all types of extension students mentioned earlier in this chapter plus regular students who are either making up lost time or trying to shorten the time required for the degree. Since accurate figures on registration were difficult to secure, we have not attempted to estimate the number of students who avail themselves of opportunities for such study."

A second way in which the seminaries are meeting the needs of extension students is through lectures given in the seminary itself during term time. Eleven seminaries report the attendance of "in-service" religious workers at regular courses during the winter term. Some seminaries vigorously promote this type of extension work, since it brings to the younger and less experienced winter-term students contact with persons engaged in practical field work. The courses offered yield full credit toward degrees, but a small minority of these "in-service" students take one or more of the regular winter courses for no credit.[4]

"Five seminaries report . . . seminars designed primarily for local religious workers, but open to others interested except when credit is desired. The courses are conducted by members of the seminary faculty; and in two seminaries credit may be earned in these extension courses by graduates working for higher degrees. Thirty-three per cent. of these extension courses reported fall in the field of practical theology; and 45 per cent., in the

[4] "In another section of the report we have presented data which show that a great many special students and some regular students spent part-time only in seminary work, devoting their major time to practical work. The line between regular seminary students and 'in-service' students, whether they be classed as specials or extension, is hard to draw. The terms, 'special, extension, and unclassified,' as applied to a rather large body of students are exceedingly ambiguous. Should work done in the regular classes of the seminary by students who are not devoting their major time to study be called extension? The seminaries face a real problem in this matter; and careful attention should be paid to it."

field of religious education and the psychology of religion. The following list indicates the nature of these courses: an analysis of human behavior and its conflict; pastoral care; church music; principles of public worship; methods of religious education; education as guidance; philosophy and psychology of play; principles of educational psychology and mental hygiene; care of a parish; preaching; principles and history of church worship; history of medieval, renaissance, and modern architecture; religion and personality adjustment; the making of the American religious mind; the contact of Christianity with foreign civilizations and religions."

Some seminaries have tried mixing extension students in the same classes with regular students and have later given it up as a bad job. The disadvantages so outweigh the advantages that special courses are provided for students who are not seeking degrees, or who cannot devote full time to study, or who lack the educational background which is required by the regular course.

"Twenty-two seminaries reporting arrange special lectures for pastors and religious workers. In some cases these lectures, while primarily designed for ministers and religious workers, are open to the general public. The lectures resemble somewhat the conferences above described; but differ in that the major emphasis is placed on lectures, with less attention given to general discussion and conference.

"Three of these seminaries arrange the lectures in a series covering several weeks; while most of the seminaries compress the lectures into a one- to three-day program, or scatter them irregularly through the year.

"Four types of support for these lectures appear: (1) endowed foundations; (2) direct fee charges; (3) seminary funds; (4) private gifts and contributions. The eight lectureship foundations reported by six seminaries are endowments which provide an income making possible these annual lectures.

"In most cases the lectures are delivered by outside speakers; but in two cases the lectures constitute a semester lecture series given by members of the seminary faculty. . . . Credit is not given for attendance; the major emphasis appears to be on religious education and the psychology of religion."

Twenty seminaries reported conferences for pastors and social workers. These conferences vary in length from one to ten days. They vary also in the constituency to which they are addressed, some being primarily for alumni or at least for ministers, others for church workers or other special groups. "Three seminaries report endowed foundations, which make possible these conferences. Other seminaries help finance the conferences by charging a registration fee of from two dollars to ten, while some semi-

naries meet the expenses from private contributions or from the seminary's general fund."

These conferences for the most part deal with current problems such as interchurch coöperation, preparation for industrial democracy, social and religious conditions in the Orient, etc. The trend toward social and economic emphasis suggests the possibility of enlarging the attendance at these conferences to take in doctors, social workers, leaders in business and labor, and others. An example of such an enlarged membership is the Lincoln Day Conference for social workers held at the Union Theological Seminary under the leadership of the late Professor Gaylord S. White, which for many years brought together for a day's conference a large number of persons, both ministers and laymen, engaged in various forms of social work in New York City and vicinity.

A few seminaries, not more than half a dozen in all, report the giving of extra-mural courses, usually at some evening or other convenient hour. In some cases credit is given. Three seminaries report the holding of religious workers' institutes in out-of-town locations, in one case denominational, in the other two interdenominational in character.

Eleven seminaries report correspondence courses, eight being designed to meet the demands of those seeking credit for higher degrees. "One seminary grants the B.D. degree for two years' correspondence work taken in three different departments. One seminary grants the D.D. degree taken in absentia through correspondence courses, excepting the last three months, which must be taken in residence. One seminary grants the B.D. degree for five correspondence courses and thesis and five years in the denominational ministry. One seminary grants the Bachelor of Theology and the Master of Theology to 'graduates of theological seminaries' on the basis of prescribed correspondence courses properly completed. Four seminaries offer correspondence courses applicable on all degrees with restrictions as to the proportion taken in absentia and in residence. In most cases, these credit courses are open to students wishing to do non-credit work. An enrollment fee is charged, and the seminary faculty set up the course outlines and attainment standards.

"Two seminaries report non-credit correspondence courses which are designed primarily to meet the needs of alumni, graduates, and religious workers in general who wish to follow their study interests without reference to any recognition or credit awards. One seminary has a four-year correspondence study program, the completion of which gives the religious educational secretary or worker a special seminary correspondence certificate."

"Thirty-six publications are reported by thirty seminaries. The most frequently reported publication is the quarterly bulletin which is sent to alumni,

graduates, members of the denomination and, in some cases, to friends of the seminary. Two quarterly trade journals are reported which publish articles on religious topics."

"Thirty-one seminaries report extension library service. The service touches two major groups: (1) local religious workers and laymen who make direct use of the library through personal visits, and (2) out-of-town religious workers who take advantage of a loan library service through the mails. All thirty-one reporting seminaries indicate the first type of service, which is freely extended to members of all local religious denominations in the large majority of cases. Three seminaries, however, report that this service is free to only their own alumni, graduates, and denominational members. The second type of out-of-town mail service is reported by twelve seminaries. For the most part, this takes the form of direct mail service to individuals; but, in a few cases, it takes the form of a round-robin circulation book-service to a selected group. Transportation is paid by the borrowers, either one way or both ways. A few schools make a small replacement charge for books loaned through the mail."

One particularly interesting form of seminary extension is the demonstration centers carried on by some institutions, such as the Union Settlement at East 103rd Street in Upper New York and the Graham-Taylor House maintained by the Chicago Theological Seminary. Another, even more significant form of extension work is the research project on Racial Fusion now being conducted by the Divinity School of the University of Chicago.

In addition to these more popular forms of educational work, the seminaries are contributing to the enlargement of knowledge through the contribution by their professors to research in the field of religion. The nature and extent of this contribution, and its bearing on the larger problems which confront the seminary and the church, will be considered in a later chapter.[5]

Criticisms and Suggestions

Commenting on the situation thus briefly described, the Committee on Seminary Extension endorses the judgment expressed by a large majority of the seminaries that extension service is a proper function of the theological seminary. The Committee believes that the contact with different types of persons which this service opens "should be envisaged not only as an opportunity for the student to improve his knowledge of religious subject-matter and technique, but also as a means for the seminary to extend its experimental and research activity in the direction of community analysis and clinical case work, so that the resultant contact of extension student and seminary will be one of continuous mutual assistance."

[5] Chapter xviii.

While the Committee welcomes the inclusion of the widest number of persons in the extension courses to be given by the seminaries, it feels that they have a special responsibility for "helping those ministers whose professional training has been partial or incomplete and whose subsequently developed educational attitude and habits bring discredit upon the ministry as a profession." But the Committee insists that help offered in this way should not be considered a substitute for the regular seminary course and that where academic credit is given it should not be in terms that lower the existing standards of the ministry. In particular, it criticizes the custom that prevails in some seminaries of granting degrees by correspondence alone, and expresses the judgment that, in view of the danger connected with this practice, there should be "a special consideration of safeguards governing the conduct and evaluation of such work. For the achievement of this purpose, the creation of standard syllabi for basic courses and the establishment of effective tests and measurements are suggested."

The Committee suggests that, for the sake of definiteness in terminology, the term "summer school" should be restricted to "sessions whose academic standards are fully on a par with . . . the regular work of the seminary, and . . . of sufficient length to warrant the giving of credit. . . . In no instance should credit for a degree be granted for completion of a course which requires less than the minimum number of class hours for which credit is granted in any regular seminary course."

Extension work that does not lead to a degree, of whatever kind it is, should be carefully designated and classified as such.

The Committee calls attention to the importance of "training laymen who hold official positions in churches and other agencies to appreciate the advantages of permitting their ministers and other professional workers to take advantage of the extension services offered by the seminaries and to help carry the financial burden involved therein." But it believes that in addition, in view of the fact that many official lay members of the churches fail to grasp the objectives and methods of church work that are suited to present conditions, the seminaries can and should perform a highly specialized function in the field of lay education.

So far as the seminaries themselves are concerned, the Committee is clear that "wherever faculty members are called upon by the administration to assume responsibility for extension service, this work should be recognized as an integral part of their required labor and not as an extra second-mile performance supported merely by the professor's idealism and loyalty."

The Committee attaches great importance to publication as a means of contact between the seminary, the religious community, and its leaders. On this subject it makes the following recommendations:

1. That an Abstract Service covering periodical literature in the various

fields of religious interest should be established after the pattern of the Social Science Abstracts, either through the medium of existing publications or through the creation of an interseminary agency.

2. That a service be organized which will supplement the individual book review service by way of stating the progress achieved and the issues raised in the course of the year's work in each of the major branches of religious interest.

Of special interest is the opinion expressed by the Committee that the contact with different types of persons, which extension service makes possible, "should be envisaged not only as an opportunity for the student to improve his knowledge of religious subject-matter and technique, but also as a means for the seminary to extend its experimental and research activity in the direction of community analysis and clinical case work, so that the resultant contact of extension student and seminary will be one of continuous mutual assistance."

Finally, the Committee raises the following four questions, as to which it makes no definite recommendations:

"1. Since colleges and universities have made extra-mural provision for credits for academic degrees, may not seminaries make provision for candidacy for theological degrees through extension work?

"2. May not theological schools equate with their own courses given in residence, courses given in summer sessions of other accredited schools and on the basis of such credit award advanced standing?

"3. May not those non-college alumni who hold diplomas but no degrees be encouraged to continue theological work after graduation, by making candidacy for either B.Th. or B.D. possible without completing the college requirements for the Bachelor's degree?

"4. Ought any degree to be granted on the basis of credits gained exclusively by extension work?"

How Far Is the Seminary Responsible for the Religious Education of Laymen

The wide variety of services thus rendered by the seminaries is to be understood as a response on their part to the growing tendency in educational circles to think of education as a continuing process and hence as never completed at graduation. In the case of the seminaries this responsibility is naturally most directly felt in connection with their own graduates, who are for the most part either in the pastorate or in other forms of ministerial service. But we have already seen that the work of the seminaries is extending beyond this boundary and tends to include laymen as well.

This introduces us to a problem of considerable difficulty and importance, namely, as to the extent of seminary responsibility for the education of laymen in religion.

The situation is complicated by the fact that the seminary is not the only body that is concerning itself with the problem of the religious education of laymen. The denominations, as we have seen, have boards and committees of their own which are responsible for the control of their Sunday-school work, and these boards have been recently united in the International Council of Religious Education. This body is not only responsible for the provision of suitable materials for use in the different denominational schools, but is concerning itself with a number of questions which have to do with educational theory, and has recently appointed a committee charged to prepare a draft for a curriculum guide for the use of professors who are teaching religious education in seminaries.

The question naturally arises whether those who are responsible for planning the curriculum of religious education in our seminaries should take account of the work of this committee and in what way. Is there any danger that the tentative norms thus developed may increase the practical difficulties of integrating religious education within the general field of organized theological education?

Such an understanding is the more to be desired because of certain difficulties which have arisen in connection with the new position of director of religious education. Many of these directors, who are found in our larger churches or in state councils of religious education, have been trained primarily as technicians and have had little vital relationship with the church as the hitherto accredited agency of religious education or with the system under which the minister with whom they are supposed to work has been trained. Under such conditions it is not surprising that misunderstanding and friction should occasionally arise. It would seem that here is a situation that calls for coöperation and study on a scale wider than has yet been given to it.

The need for such a coöperative approach has been emphasized by Professor Norman E. Richardson in a memorandum appended to the report of the Committee on Curriculum. In this memorandum he raises the question whether the movement to train laymen for teaching positions in the church has not proceeded far enough to make it imperative "that the seminaries ascertain, on a factual basis, whether or not directors of religious education, trained outside of the scope of organized theological education, can be relied upon to do the educational work which needs to be done under the auspices of our churches?" To this end he suggests that a study should be made of the functioning of directors of religious education whose professional education has not brought them in touch with the ideals which are controlling in contemporary theological education. Such a study, he believes, would throw light upon the question of the responsibility of theological seminaries for the training of directors of religious education.

The question of the proper training of directors of religious education is, however, but part of a larger problem, namely, that of the religious education of laymen. The laity, by the tens of thousands, are being trained for volunteer service as teachers in Sunday schools, club leaders, and directors of various kinds of specialized church activities. This training has been carried on with little formal relation to the theological heritage of the church as that is represented in the seminary curriculum. It has been permeated with technological idealism and skill. It has emphasized method more than content. The result is that many laymen have developed a conception of educational method which has made them critical of the work of the ministry.

This situation, Professor Richardson believes, brings the seminaries face to face with an extension responsibility which, up to the present time, has not been adequately considered. He thinks it important that they should proceed without delay to ascertain the facts upon which a definite policy and objective may be formulated concerning the relation of organized theological education to the training of the laity.

The need of such a review, Professor Richardson believes, is not confined, however, to religious education in the technical sense. "It extends to practically all subjects included in the curricula. In these days when so many and such significant developments are taking place in systematic theology, the pastoral ministry, historical theology, church history, parish organization and administration, liturgies, and other fields," the time seems "opportune for a careful study of the entire theological curriculum from the point of view of its function and structure."

Professor Richardson does not advocate a " 'standardization' of theological curricula that would violate the law of institutional and communal differences. But within wide areas of common interest and endeavor," he believes that it should be possible to work out "tentative, experimental norms for curricular units, administrative procedures, and other aspects of theological education." Such experimentation, based upon the descriptive facts now available, would, he believes, result in a marked efficiency and economy in the work of the seminaries. He suggests that "the Conference of Theological Seminaries is the proper organization for carrying on such a project and that now is the appropriate time to consider what next steps might be taken."

PART V

THE EDUCATION NEEDED FOR TOMORROW

CHAPTER XVI

General Considerations Affecting Educational Policy

The Purpose of Ministerial Education

Thus far the writer of the present volume has occupied the position of a reporter. It has been his aim—as objectively and impartially as possible—to record the more important facts that have been brought to light in the study of which the succeeding volumes will give a more detailed account. It remains to interpret the findings thus reached, and to suggest the course of action to which they seem to point.

Such interpretation and suggestion must in the nature of the case be the expression of individual judgment. What follows is, therefore, to be understood as the personal view of the writer; using indeed all the data at his disposal—not simply of a factual but also of an interpretive character—but in the last analysis expressing convictions for which he alone is responsible.

In any approach to the problem of ministerial education, the first question to be decided is as to the purpose which we seek to accomplish. Whom do we propose to educate, and for what? Is the training of the parish minister to be our primary aim? Or shall we include in the task for which we must plan the training of specialists either in the field of administration or of research? Shall we accept existing standards in the church as on the whole adequate and content ourselves with teaching our students to do better what is now being done; or shall we become critics of existing standards and try to make of our students reformers rather than conformists?

In both respects the student of ministerial education is in the same position as the student of legal or medical education. To plan a course of study which will be adapted to present needs, the faculty of a medical school must decide whether it is to be their primary purpose to train general practitioners or to educate specialists and, if they include both purposes, how the needs of the two groups are to be reconciled. They must decide further how far to take existing medical standards and practices as on the whole normative, how far they shall attempt to enlist the interest of their students in the effort to improve, or it may be radically to reform, existing medical practice.

Whether they choose the first alternative or the second or, as many of those who are engaged in professional education attempt to do, try to combine both, they will find themselves brought face to face with the basic social

conditions to which we referred at the outset—the demands which the public makes upon the doctor and the lawyer, the conditions which obtain in the profession as a whole, and those wider social influences affecting the economic status of the community in which lawyers and doctors must do their work, that determine the limits within which change is desirable or practicable.

It will be appropriate, therefore, before attempting to discuss in detail the type of training which is needed for the parish minister or for the specialist, to consider briefly some of the basic principles which affect ministerial education as a whole. These have to do in part with the more exact definition of its objective; in part with the method which is to be followed in its pursuit.

Let us say that it is to be our aim to train for the parish ministry. In any program of ministerial education, this purpose must be basic. This study has shown that 90 per cent. of the students in the seminaries enter the parish ministry, and of those who take up more special callings the great majority are still in a true sense ministers of the church. Whatever else the seminaries may do or leave undone, therefore, it is their primary duty to see that the education they give is such as to fit the parish minister to perform his duties acceptably. Any further work that they may do, whether in the way of training specialists or of developing the critical spirit, must be supplementary to this.

The first question that must be faced by those who are planning a course of study for the prospective parish minister is how far they can count on agreement as to what he needs to know.

We have seen that there is more than one standard by which a man's success in the ministry may be measured. He is at once a minister of religion, an exponent of Christianity, an official of his church, and a neighbor and citizen. To be successful in his profession, therefore, it is necessary for him to know, and to know not as a matter of theory but with the knowledge that comes with practice (a) what is the nature of religion and what its place in human life; (b) what is distinctive in the Christian religion and what its message to the men of today; (c) what is the function of the church as a religious institution and what its relation to other human institutions, notably the state and the school; (d) what is the responsibility of the church for social leadership as distinct from its contribution to the religious life of the individual.

If we contrast the general attitude on these questions with that which prevailed a generation ago, we find evidence of a widespread uncertainty. Not only outside the church, but within the churches, there are many persons who, if asked, can give no clear-cut answer to any of these questions and whose religious life is correspondingly vacillating and ineffective. Only a

ministry which has itself definite convictions and is able to voice them intelligently and sympathetically can do for the present generation what it needs to have done.

The first question to be determined, and in many ways the most important and difficult, has to do with the extent to which the different seminaries accept a common standard. They are training men for the ministry of the Christian church and, however they may differ in theological belief and in ecclesiastical loyalty, they are all agreed that, in spite of its present divisions, the church is in a true sense one. How far is this unity a present fact which can be brought to expression in the theological curriculum? How far is each seminary responsible for interpreting to its students that which is distinctive in the teaching and practice of other branches of the church than its own?

Within the institutions represented in the present study we find far-reaching contrasts in their attitude to these fundamental questions. Some regard themselves as committed to a position once for all defined for them by their church and expect professors and students alike to adopt and to defend it.[1] Others make large use of critical methods in their approach to these problems and leave many matters open which others of their colleagues regard as closed.[2] These contrasts in the character of seminary teaching are reflected in the attitude of the student body, some students accepting traditional views without question while others have doubts about the most fundamental matters. It is important, therefore, for those who teach in our seminaries to determine whether we are shut up to a choice between inconsistent views of Christianity or whether it is possible to discover a core of common conviction which, in spite of their differences, gives Christians a recognizable and preachable Gospel and so makes practical coöperation possible.

We have seen that there has been a marked change in the attitude of Christians toward this question during the past generation. The movement for Christian unity, if it has achieved few changes in the organic relationships of the churches, has had this effect at least, that it has brought hidden unities to light and created a more sympathetic attitude on the part of the representatives of the different communions. It is for the seminaries to find ways in which this new attitude shall find expression in the curriculum, as it affects the three major interests of religion: doctrine, conduct, and worship. It is not meant, of course, that the existing differences should be overlooked

[1] While it is true that in theory many Protestant bodies (e.g., the Baptists and Disciples) deny that they accept any other standard than the Bible, in practice it is not the Scriptures pure and simple, but the Scriptures as interpreted in the tradition of the denomination which in fact controls the character of the education given.

[2] The extent of these differences among the teachers of our seminaries has been impressively illustrated in a recent volume of autobiographical sketches entitled *Contemporary American Theology* (New York: Round Table Press, 1932).

or minimized, but only that they should be fairly stated and that the points of agreement should receive corresponding emphasis.

Recent developments in the church have emphasized this need. During the past seven years three great international conferences have been held which have dealt with various phases of the movement for Christian unity. The first, the Universal Christian Conference for Life and Work, held at Stockholm in 1925, dealt with the possibilities of a united Christian witness in face of the needs, sorrows, and dangers of our post-war world. The second, the World Conference on Faith and Order, held at Lausanne in 1927, dealt with the existing divisions in the church and the steps necessary to secure effective church unity. The third, the meeting held at Jerusalem in 1928, under the auspices of the International Missionary Council, considered the need of presenting a united front to the non-Christian world and the steps necessary both in thought and life to bring this about.

All three found themselves in the last analysis brought face to face with fundamental problems for thought in which the aid of specialists was essential. All three, therefore, in one form or another, appointed committees of specialists to guide them in their thinking.

But how futile to think that a task so great can be entrusted to any single committee or group of committees. If the unity of which we are in search is to be realized, all theological teachers must coöperate in bringing it about. The unity, which exists in fact, must be discovered, defined, and made central in the teaching of the seminaries. Only on the basis of this antecedent unity can the questions which divide particular denominations and groups be properly approached.

The questions thus raised have their primary application in the training that the seminaries must give to the men who study under their direction. But we have seen that the ministers who receive their education in the seminaries constitute only a minority of the present ministry. What attitude is the church to take to these imperfectly trained ministers? Has the church discharged its full duty when it has done what it can to furnish those who desire it opportunity to carry their studies further while they are still pursuing their profession, or are more radical measures called for, and if so what are they and who is responsible for putting them into effect? This is clearly not a question that concerns the seminaries only or even primarily. It is a question for the church at large. Yet it is a question in which the seminaries have a very direct and vital interest.

We are thus brought back to the basic question already raised in an earlier chapter: How far the type of education given in our existing seminaries constitutes an ideal toward which we should aim for *all* ministers; how far we should contemplate as a matter of permanent policy the existence of two types of ministers, one group highly trained according to the best

professional standards, the other relying chiefly upon their native wit as that is sharpened and refined by the wider education which is given in the school of life.

Some critics of the present system tell us that if they had to choose between having all ministers educated in seminaries or none, they would choose the latter. They are so out of sympathy with the type of education given in the existing seminaries that they would welcome any change, however radical, that would necessitate a complete breach with the past. What we need, they tell us, is not long hours spent in the study of ancient languages and the history of a civilization that has long ago had its day, but first-hand acquaintance with present conditions and practical experience in dealing with them. For the kind of training given in our present seminaries they would substitute an education based upon a fresh analysis of contemporary needs.

The question as to the extent of reform needed in present ministerial education is not likely to receive any speedy or uniform decision. Here it is sufficient to say that, so far as the evidence of the present study is concerned, it would appear that, however deficient the education given in the existing seminaries may be, at least it fits men better for the work they have to do than any alternative which has yet appeared. Judged by any possible standard of success, the man who has received his training in the best seminaries (that is, seminaries which require a college degree for entrance) is far more effective than the man who has received his training in seminaries of less rigorous standard, and still more than the man who has not attended a seminary at all. If we are to abandon the ideal of a seminary training for the ministry, the reasons which influence us will be practical rather than theoretical.

If, on the other hand, following the precedent set by other professional schools, we look forward to the time, whether it be near or far, when the early Protestant ideal of a highly educated ministry shall be realized for all ministers, the question arises what changes must take place in the organization of the church to make this possible. There are two obstacles revealed by our study that render the realization of the ideal difficult. One is economic and the other is psychological.

The economic obstacle is the existence of a large number of small congregations which have resources neither in men nor in money to offer a well-trained minister a full-sized man's job. If room is to be found for the services of any considerably larger number of seminary-trained men, there must be radical changes in the existing organization and government of the church. The present situation, in which we often find a half-dozen congregations competing for the support of a community that could be adequately cared for by a single well-staffed, well-equipped church, can no longer be tolerated.

So far as the local community at least is concerned, competition must yield to coöperation, if not to unity.

But here we find a psychological obstacle to overcome. Man is by nature a lover of authority and would rather be the big frog in a small pond than one of a number of small frogs in a big pond. More powerful even than denominational rivalry as a factor perpetuating ecclesiastical division, is the unwillingness of local leaders to surrender their present control. The present system gives the small man a prestige to which his abilities do not entitle him, and he is, naturally, loath to surrender it.

Here is a field for education on a large scale. It is a part of that larger task of education in coöperation which is the supreme need of a democratic society. Here the seminaries, through their agencies of extension and research, have a responsibility to meet of which we shall have more to say in later chapters.

In the meantime, while the present situation continues, they have an immediate responsibility for coöperating with the existing agencies in the churches, in helping those in the present ministry that desire it to improve their theological education. There is a wide field here which the seminaries are just beginning to enter, and the definition of its nature and the limits to which it can profitably be entered will concern us at the appropriate place.

Besides these basic questions which affect the education of the parish minister, the seminaries face a number of more detailed and technical questions which concern the education of the specialist—questions such as these: How many specialists are needed and of what kind? What kind of training do they need? When should the training be given and where? In the undergraduate course, or in graduate study? In all seminaries that have teachers qualified for such work or only in a few highly specialized institutions? If the latter, how shall they be chosen? What standards shall be recognized as fitting men for specialized work, and how shall these be related to the basic theological degree? These questions will concern us in a later chapter. We mention them here as forming a necessary part of that definition of aim which we have seen to be the point of departure in any adequate system of ministerial education.

The Overcrowded Curriculum

When we have defined our aim, we must discover the method which is best fitted to realize it. Here our study has brought us face to face with a number of issues that require more careful and comprehensive study than they have yet received.

One of the most perplexing of these has to do with the rapid expansion of the curriculum during the past quarter of a century. We have seen that "many different factors have contributed to this spreading—if not to say

sprawling—of the curriculum. One is the fact that the colleges are sending men to the seminaries who are inadequately prepared to do seminary work. This accounts for the presence of such college courses as general psychology, philosophy and sociology in the seminary curriculum. Another factor operating to expand the curriculum is the demands of the alumni and of ministers on the field." [8] When faced with practical parish problems many ministers feel inadequately prepared. For this they blame the seminary. In response to their criticisms we find a rapid expansion of such departments as practical theology, religious education and psychology and Christian sociology. "Still another is the demand for advanced courses for men who are candidates for higher degrees, which has led to a great increase in the number of electives open to candidates for the B.D."

In dealing with the situation thus brought about it is important to distinguish between that part of it which is due to the desire to give candidates for the ministry a better professional training and that which is the natural result of the research interest, with its tendency to ever-increasing specialization. The attempt to crowd into an already overcrowded curriculum courses designed to meet some highly specialized need is due largely, though not exclusively, to the latter cause. It has resulted, as we have seen, in a departmentalization of the curriculum, the result of which has been to separate subjects which, in a course designed to meet the professional interest, would be found together.

"The seminary that has thus yielded to the demand for a more diversified curriculum finds itself faced with a host of administrative problems, many of which require a redefinition of educational policy. Which of these courses, and how many, should the student be required to take? Shall all students be held to the same requirements or shall they be differentiated according to the needs and vocational interests of the students? What are the educational effects of splitting the curriculum into 'departments' or 'fields' and subdivisions in each field?" Does the present method furnish the student with an integrated and well-rounded education or is he in danger of becoming superficial and ineffective, having a smattering of many things but a mastery of none?

"One effort to deal with this growing departmentalization is seen in the orientation courses that appear in a bare half-dozen catalogues. Such courses indicate that a need is felt of greater unity in the curriculum, but they do not as yet fully satisfy that need."

There is, to be sure, no short cut to the solution of these problems. They

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[8] Quotations in this chapter, unless otherwise identified, are from Vol. III, chapter iv.

Note that the difficulty mentioned in the last sentence of this quotation is felt equally in other fields of professional education, notably in medicine. Cf. *The Final Report of The Committee on Medical Education* (New York, 1932), pp. 255, 393.

have not arisen arbitrarily, but have been forced upon the seminaries by the general educational situation. Each seminary will have to deal with them in its own way in the light of its history and tradition. Many factors will have to be taken into account—the present teaching personnel of the seminary, some of whom have strong departmental interests; the relation of the seminary to the denomination with which it is affiliated, to its alumni and to the wider constituency it serves. But underlying and conditioning these varying factors there are certain fundamental educational principles on which an efficient curriculum should be built, and certain broad educational issues that must be faced.

Specialized versus General Professional Education

To one of these issues we have already called attention. It concerns the distinction between specialized and general professional education. "This is not to be confused with the distinction between functional education and that which has for its primary aim the acquisition of a body of knowledge for its own sake. All true professional education is functional." What we have here in mind is rather the distinction between the type of education that aims to furnish a man with the kind of training required by all ministers and that which trains for a specialized ministry. "It corresponds in medicine to the distinction between the general practitioner and the specialist; and in engineering, to the distinction between the trade schools, which are vocational and engineering schools, which are professional. The vocational school gives the student specific skills in the details of the task he is to perform; the professional school attempts to give him a broad foundation of principles and skill in thinking out practical problems, with the belief that he will acquire the special practical skills when he gets the job."

If the more specialized view of the ministry is made controlling, then the way to build the seminary curriculum will be first to survey the kinds of tasks the minister and other religious workers have to perform. Such a survey will result in a list of duties, activities, and problems, many of them of a highly technical character. The curriculum would then be built on the basis of these duties and activities with a view to giving the minister training in the specific tasks which he must perform.

This way of making a curriculum seems practical and straightforward; but we have already noted some of its difficulties. One of the more obvious is that the function of the ministry is rapidly changing and that one cannot build a curriculum for tomorrow on a list of the duties and activities of ministers today; a second, and more basic, is the objection that most intelligent preachers will acquire these practical skills much more efficiently and quickly in the pastorate than in the seminary. The seminary, therefore,

should not devote too much time to them unless it wishes to specialize in clinical work. Still a third objection is the fact that men do not stay in the same job, and when you have trained a man for one type of work, you will often find him doing another.

If the broader view of ministerial education is controlling, the seminary will devote its primary attention to furnishing its students with a working philosophy of life. For that purpose it will introduce them to the fundamental philosophical disciplines like psychology, theology, and sociology, which give them a knowledge of the working of human nature, and to those historical studies which shed light upon the origin and development of Christianity and its present place among the religions of the world. As the sacred book of the Christian religion, the Bible will hold the central place, but the primary interest in the study of the Bible will not be to give the student the technical training that will fit him to be a specialist in the languages in which it is composed, but rather such a working knowledge of its contents as will fit him to interpret its central message to the present needs of men. So far as the effort is made to develop skill, it will be not so much the special skills needed in some particular form of ministry as the power to deal intelligently with the broader social and economic problems and to enter sympathetically into human need.

For reasons which we have already explained, it is not easy to construct a curriculum which will give the kind of professional education which is needed by the minister of today. The type of education which most students bring with them from the colleges furnishes a very inadequate preparation for the independent thinking that such a curriculum requires. It is not easy to combine the flexibility that will permit adaptation to differences of individual interest with the maintenance of the standards needed to secure the discipline that is essential; and even if this difficulty could be overcome, we find teachers differing as to the kind of studies which are best adapted to stimulate and develop the type of ability which it is the aim of a professional curriculum to develop. The study of languages, of philosophy, of history, and of literature, have in the past been largely relied on for this purpose. Some teachers believe that these disciplines have had too great an emphasis in the past and that in the future the sciences and mathematics should play a greater part in the minister's preliminary training. Others are equally convinced that the trouble is not with the time given to history, but with the way in which it has been taught.

The decision which we reach on this question will depend on the view we take of the nature of the church and of the function it fulfills in our complex modern life, and this in turn upon our view of the place of the historical element in religion and especially of Jesus Christ in the religion

that bears his name. What place should be given in the interpretation of the Christian religion to values rooted in the past; what place to independent creative factors, that can be isolated from what has gone before?

This is not a question which it is possible to decide on the basis of a study of existing curricula. It introduces us to fundamental philosophical issues on which honest difference of opinion is possible. But this at least may be said, that where history is studied in the professional school it should not be as an exercise in archæology, however interesting in itself, but for the light it sheds upon present interests and the contribution it makes to the answer to present questions. The custom, which obtains in too many seminaries, of beginning church history with the first century but carrying it no farther than the seventeenth, if so far, is to be deplored. If we are to study history, let us study it as a whole, not forgetting that part of it which has been contributed by our own country and age. If we study history in this spirit, the more we can have of it the better.[4]

The curricula of most seminaries provide for a certain amount of specialized practical training. But even where this ideal is theoretically controlling, our study shows that the training given is for the most part limited to that which can be given in the classroom. A few seminaries, as we have seen, through supervised field work, are applying laboratory or clinical methods to the work done by students in parishes, Sunday schools, etc. "In the courses designed to prepare for the more basic activities common to all forms of the profession, however, the emphasis seems still to be on the mastery of subject-matter rather than on skill in the use of it." [5]

What Is Meant by a Functional Curriculum

This reference to subject-matter suggests a further issue of far-reaching educational significance. "Stated briefly it is whether or not the curriculum shall be viewed as a body of subject-matter, done up in course packages to be dealt out to and digested by the students, or as an orderly series of experiences arranged to achieve definite educational goals. According to the first view, the seminary is a place where the student gets information; according to the second, it is a place where he has educational experiences, only part of which are experiences derived from books. The issue is not so much in the nature of an antithesis as it is a narrower or broader view of the curriculum. The narrower view regards the curriculum primarily as a course of study, the major experiences being book and classroom con-

[4] In this connection the discussion in the Report of the Lindsay Commission of the place of history in the curriculum of a Christian college furnishes an instructive parallel. See *The Christian College in India* (Oxford University Press, 1931), pp. 148-152.

[5] "The ability to use the Bible in its original languages is gradually being replaced by a knowledge of the conclusions reached by the men who possess this skill."

tacts with teachers; the broader view regards the curriculum as including all educational experiences of the student.

"The broader view is easy to take but hard to carry out in practice. . . . The difficulty is that there are so many truly educational experiences that cannot be catalogued and reduced to courses and credit hours. The alumni of any seminary will give eloquent testimony to the fact that some of the greatest benefits derived from their seminary life came from experiences not included in the curriculum. Why, it may plausibly be asked, should we not leave them there—as experience of the student's free personality reacting naturally to the ordinary contacts of life? Why organize and classify and institutionalize them? Here we come upon the outstanding weakness in American higher education. It is course-minded, and credit-minded. . . . We proceed on the theory that learning is getting information; and that information is contained in books and lectures which can be classified into courses and properly labeled. Getting an education is, externally at least, a process of passing courses, and rolling up a score of credits which at the end of a specified time can be cashed in for a degree." Those things that cannot somehow be squeezed into the system of courses and credits do not get in.

We may illustrate the issue at stake in connection with field work, the place in the present seminary curriculum where the functional conception of education finds most impressive illustration. In field work the effort is made to relate the practical work done by seminary students to the questions discussed in the classroom, so that each will help the other. There would be general agreement among seminary teachers that this connection is important and that the effort to make it more effective is helpful. There is, however, a difference of opinion as to the best way to accomplish this end. One group believes that so long as academic credit is given at all, field work should be required as a part of the regular curriculum, sharing with other departments the quota of hours and of credits. Another group believes that it will accomplish its purpose most effectively if it is kept as flexible as possible, and for this reason would prefer that no academic credit should be given for what in their judgment should be, so far as possible, the expression of the free religious spirit. Some even regret the necessity of using field work to relieve the student's economic needs, believing that this association introduces an undesirable factor.

The difficulty, so far as it is a real one, would seem to lie, not in the association of field work with the existing academic system, but with that system itself. "The seminaries are not the only institutions in the course business. The curricula of secondary schools, colleges, professional and graduate schools are built on the same general plan. The indictment, if it is

to be made, must be against the whole American system. Whether the seminaries alone can break free from it is an open question. There is encouraging evidence that some of them are trying to do this."

It is important, however, in our efforts to bring about reform that we do not make our conception of functional education too narrow, as though that education only were functional which consisted in doing things rather than in talking about them. Here, as everywhere, when we are dealing with the mind, what matters is the point of view. What makes a curriculum functional is that everything that it contains is thought of in the light of the use to be made of it, whether that use is to be immediate or only to take place after the lapse of years. Thus a view of God is functional which thinks of Him not as an object of speculation, interesting simply to the mind, but as a personality who is at work in the world, with whom man may have relations which affect his welfare and destiny; and history is studied functionally when everything that is taught is thought of as in its bearing upon the life we are living today. The great teachers have always realized this and taught in this way, and it is the fact that they have thus taught that has made them great.

Consequences for Educational Procedure

To sum up, in planning the seminary curriculum we need to distinguish more clearly than we have done between the teaching and the research interest. The curricula of many of our seminaries fail to make this distinction clearly. They are too technical and detailed to meet the needs of the ordinary student looking forward to the parish ministry, not thorough enough to meet the need of the specialist. There should be a regrouping of departments along the lines suggested by the Cleveland Committee on Curriculum and a reshaping of the curriculum in the light of this regrouping. Vocational work, in the narrow specialized sense in which we have defined it, should, for the most part, be deferred so far as possible to the latter part of the course, and the earlier years taken up with laying a broad foundation on which all the later studies must rest.[6] But the point of view even of the earlier part of the curriculum should be functional. It should be designed to furnish the man looking forward to the parish ministry with such acquaintance with the principles of the Christian religion and such knowledge of the history and present activities of the Christian church as will fit him to take his place intelligently in the institution of which he is a minister. To that end emphasis should be laid in all courses of instruction upon the

[6] This does not mean that the student's practical work, as contemplated in the various forms of field work, should not begin upon the student's entrance to the seminary, but only that the point of view which should be controlling in that work should be its contribution to his general professional education rather than its usefulness in fitting him for some particular specialized work.

points at which students of different schools agree, as distinct from the points upon which they differ, while at the same time each student should be encouraged, through the undertaking of some special piece of research, to develop the critical spirit which will help him to take an independent attitude in the face of difference. Above all, the students should be helped to face the intellectual readjustment which for many has become a necessity by being introduced into a spiritual atmosphere in which all intellectual questions are approached in their bearing upon the personal religious life.

For many seminaries the provision of such a course of study and the creation of such an atmosphere will be all that they can be expected to do. To attempt, with their limited resources of men and means, to provide for the needs of the graduate student would be to run the risk of doing less well what they are now doing. For other institutions, however, the provision of adequate training for the advanced student becomes a task of major importance. How many such institutions there should be, how widely they should specialize, and what should be their relation to the more strictly professional schools is a problem which can only be approached coöperatively.

In the chapters that follow we shall consider successively the needs of these two classes of students, and then go on to inquire in what way provision for their needs can best be made.

CHAPTER XVII

The Education of the Parish Minister

The Training Every Minister Needs

Our statistical studies show that out of every hundred men who graduate from a theological seminary, some ninety enter the parish ministry. In any attempt to plan a seminary curriculum, therefore, the needs and problems of these men must be basic. In this chapter we propose briefly to sum up the results of the study so far as they bear upon the education of the parish minister. What can these studies tell us about the kind of training the seminaries have been giving and the extent to which it has been successful?

In our approach to this subject one impressive qualification needs to be borne in mind. The men whose experience and impressions were studied are not the graduates of the seminary of today. They represent the graduates of ten or twenty, or more years ago. Their criticisms of their seminary education, therefore, however justified, do not necessarily hold against the education given today. They tell us at most what problems ministers face today, what difficulties they encounter, and what are the points at which they most feel themselves in need of help. Yet, since the conditions which they are facing are those which will meet the present generation of seminary graduates, what they can tell us should be helpful to all who are responsible for planning the present curriculum and for administering it.

We have seen that, however it may differ in other respects, the work of the parish minister includes five main elements which occupy the major portion of his time. The minister is a teacher, an evangelist, a leader in worship, a pastor, and an administrator. He is a teacher not of religion in general but of the Christian religion in the form in which it has come down to us today in the group of denominations which, as a result of their separation from the mother church at the Reformation, we call Protestant or Reformed. He is an administrator, not of a purely voluntary society composed of individuals on a basis of elective affinity, but of a group of persons who are united in their allegiance to a leader to whose person they attribute religious significance as the revealer and spokesman of God.

It is of course true that this catalogue does not exhaust the ministers' duties. He is a neighbor and a citizen as well as an official of his church, and in these capacities he has responsibilities to the community in which he lives as well as to his church. No small part of his problem as preacher and pastor

grows out of his sense of these wider relationships. Nevertheless, since it is his position as minister that defines his social status, it is from this angle that we must begin our study of his work.

These considerations define in its broad outline the task of ministerial education. It is to furnish the minister with the knowledge he needs to understand his five-fold task and to develop the skill which will enable him to discharge it effectively under the particular conditions which confront him as a Protestant minister in the United States at the beginning of the fourth decade of the twentieth century.

It may be said that the fact that the work of the ministry involves these five elements is no proof that it ought to do so. It may be simply the result of traditional attitudes acquired in the seminary and reflected in the church. An analysis of the needs of the congregation, and still more of the community which the minister serves, may lead to a different grouping and emphasis. It may be admitted at once that there is a real danger here against which we need to be on our guard. The fact that a thing has been done is no necessary proof that it ought to be done. Law and medicine furnish many illustrations of the persistence of old habits after their usefulness has been outlived, and in a profession like the ministry, where accepted practices are often dignified with the authority of a divine sanction, the impulse to conservatism is reinforced. At the same time it is important to distinguish between the conservatism which is due to tradition and that which is inherent in the nature of the work to be done. We have given reasons in an earlier chapter for believing that the five-fold work which the minister does is not arbitrary but grows naturally and inevitably out of his function as a minister of the Christian religion.[1] One may challenge the right of such a ministry to exist. Granting this right, it is difficult to see how it can fulfill its function without including these five major activities.

In what follows we shall try to sum up as briefly as possible the outstanding problems which the modern minister faces as he addresses himself to his five-fold task, and to show at what points the men at present in the ministry feel that their seminary training has been either helpful or defective in preparing them to meet these problems. In this we shall rely largely upon the light shed by the questionnaire and case studies to which reference has already been made.

The Minister as Leader in Worship

Whatever else may be in dispute about religion, all students agree that its characteristic form of expression is worship. Every other activity the minister shares with members of other professions. Prayer is his specialty. Of all the

[1] See chapter ii of this volume.

offices he has to perform, the most universal is the conduct of public worship. With this, therefore, we begin.

Our case studies of the minister's work have shown that while all ministers give the conduct of public worship a central place among the minister's duties, not many of them regard it as one of exceptional difficulty. Both preaching and pastoral work seem to them to present greater problems and their criticisms of the education given in the seminary is most acute at these points. Yet there are facts brought to light by our study which lead us to question whether this estimate ought to be taken at its face value. If, indeed, we understand by leading in worship the performance of the conventional acts which go under that name, we may admit that it involves no special difficulty. The liturgical churches have a ritual which reduces the minister's initiative to a minimum, and even in the non-liturgical churches an unofficial ritual has developed that makes little demand upon the minister's time and thought.

If, however, we understand by worship what the great religious leaders of the past have meant by it—the practice of the presence of God—it is clear that it is not an easy, but on the contrary a supremely difficult, thing. It was not a minister, but a university president who, on the occasion of the hundredth anniversary of the birthday of a great American poet, spoke of the poet as the greatest benefactor of mankind with the single exception of the man who was able to lift his fellow-men to God in public prayer.[2] When one contrasts the impression produced by attending public worship conducted by one who possesses this gift with that received when attending many a modern church where the congregation think of prayer and the singing of hymns as preliminary exercises and every moment before the service begins is spent by the congregation in gossiping with their neighbors, one realizes the gap between ideal and performance. If there is one point on which the training of the average minister would seem to be deficient it is this.

This conclusion is reinforced by the data revealed in our study. In the first rank of the difficulties experienced by ministers whose work we have studied is that of teaching their people to pray. But if public worship were what it ought to be, this difficulty would not be so acute. The sense of the presence of God induced by the church service would make it easier to realize God's presence in common life, and the practice of prayer would become correspondingly easier.

The study of seminary practice shows that until recently the seminaries have given surprisingly little attention to this part of their responsibility. With the exception of the institutions of the Episcopal and Lutheran churches, where, for reasons explicable by their history, this side of ministerial education receives special attention, we find little evidence that the

[2] President Eliot on the hundredth anniversary of Longfellow's birth.

seminaries have regarded systematic instruction in methods of worship as a major part of their responsibility. This has not been due so much to the lack of a sense of the importance of worship in the religious life, as to the assumption that in the case of men who have given themselves to the ministry the life of prayer could be taken for granted. Here and there we find a course on the life of prayer. In the homiletical courses some attention is given to the conduct of public worship and to the place of the sacraments. On the whole, however, the time given to this aspect of ministerial training is brief.

Nor is this lack compensated for by the opportunities given for corporate worship. In those institutions which, through their field work departments, assume responsibility for providing the student with an opportunity for practice under seminary supervision, the conduct of public worship receives some attention. For the most part the seminaries are content to rely upon the opportunities offered by the chapel service and by other less frequent gatherings for the practice of corporate worship. It is a significant fact that, while practically all students place private devotion at the top among the helps in the solution of their personal difficulties, corporate worship as experienced through the seminary chapel is near the bottom of the list. Like minister, like people. May we not find in this fact an explanation of the reason why public worship means to so many congregations a conventional exercise rather than an opportunity for entering into fellowship with the living God.

The Minister as Evangelist

In our discussion of worship we have been thinking primarily of those ministerial activities like prayer, singing hymns, the reading of the Scripture, and the celebration of the sacraments, which have for their main object the heightening of the religious consciousness in the technical sense of communion between God and man. There is, however, one part of the service which introduces a new emphasis and which, because of its importance in Protestantism, requires separate treatment. That is the sermon, which introduces us to the second phase of the minister's work, that of a preacher or evangelist.

There is no phase of the minister's work which is more important and none which under modern conditions presents greater difficulties. It is here that the uncertainty in educational circles, to which we have already called attention, affects the minister's task most directly. If he is to make religion an effective factor in the lives of his congregation, he must himself be a man of dynamic, intelligent, and constructive convictions, and he must find ways to build up such convictions in the people to whom he ministers.

Those who are responsible for the education of the ministry, therefore,

find themselves confronted with a double task. They must help their students to acquire such convictions for themselves, and to retain and clarify them where they are obscured. They must give them such understanding of the processes through which convictions are acquired and of the difficulties by which they are threatened as to make them able to deal sympathetically and constructively with the problems faced by their parishioners. The first objective is the aim of the instruction given in such departments as systematic theology, the philosophy of religion and Christian ethics. The second is the aim of the most recent of the seminary departments—religious education.

The last generation saw a reaction against the central place given to doctrinal teaching in the seminary and a demand that the time given to systematic theology be replaced by more practical subjects. This was in part a reflection of the general scepticism as to the possibility of a comprehensive philosophy, to which we have already referred. In part it was due to criticism of the conduct of the traditional teaching of theology by biblical and historical criticism. The study of comparative religion and of the psychology of religion has shown that many beliefs that were regarded by the older theologians as divine revelation pure and simple have a psychological origin and explanation. It was natural, therefore, that the prestige of systematic theology as previously taught should be threatened by this new approach.

We see today that, however important it may be to take account of the new knowledge which criticism has brought concerning the origin of the Bible, the history of the church, and the processes through which the human consciousness functions in religion, this knowledge cannot supersede or render less important the central issue with which all religion is concerned—whether there be a God with whom man has fellowship and who sets the standard for the life of the individual and of society. All the work of the church is predicated upon this assumption. If it is false, the falsehood ought to be admitted and the consequences of the admission frankly faced. If it is true, that truth ought to be demonstrated and its relation to the new knowledge pouring in upon us from the different sciences clearly shown. Foremost of all the responsibilities which the seminary owes to its prospective ministers is to help them to convictions which they can hold with a good conscience and to a Gospel which they can preach with joy.

There is no difference between liberals and conservatives on this point. Both alike regard the teaching of doctrine as a major responsibility of the modern seminary. They may differ in their view of the content of the doctrine to be taught and of the method by which it is to be justified. Conservative theologians give a larger place to authority in their apology for religious faith and use reason to show the need of such authority and its possibility. They are inclined, therefore, to maintain the sharp contrast

between nature and the supernatural which was characteristic of the older theology. Liberal theologians, for their part, think of God as active in nature, using its laws as channels of His revelation. Both, however, agree that in religion we are dealing with objective reality and that a genuine communion is possible between God and man. It is the seminary's function to help its students to such a firm grasp of this truth that they can use it as a basis for their preaching.

The Minister as Teacher

But it is not enough for the minister to win a set of convictions for himself. He must share them with his people, and for this the sermon is not enough. It may be possible in the Roman Church for the congregation to receive truth on the *ipse dixit* of the priest. In Protestantism this is not possible. Protestantism has always stood for an educated laity, and the corollary of the open Bible is that it should develop people who are able to use it.

This brings us to a third phase of the minister's responsibility which is that of a teacher. The minister who is to realize the Protestant ideal must develop an educational program which is as comprehensive as the church. To assist him in this is the aim of the new discipline of religious education.

Like all new disciplines, the study of religious education is undergoing rapid changes, and it is not easy to generalize about its procedure. In general it may be said that it proceeds on the functional theory of education, or in other words the view that we cannot safely separate content from practice. Applied to the minister's work this means that we cannot draw any hard and fast lines between his work as preacher and teacher and his work as pastor and administrator. All the work of the church, properly conceived, ought to be educational. Every member of the congregation ought to be in school. The problem of the religious educator is to translate this ideal into practice.

In this attempt he uses a dual approach. One is through a study of the mental processes involved in learning, in which he tries to discover what psychology can teach of the ways in which convictions are acquired and difficulties overcome. The other is through a study of the social problems involved in organization, with a view to developing and training effective lay leadership which can assist the minister in his work. In view of the large number of persons to be taught and the limited hours in the day, the development of such leadership is essential if the educational task of the church is to be accomplished. How far this is the responsibility of the minister and the seminary alone, how far it should be shared with other agencies is a problem to which we shall return later.

The case studies of ministers, and still more the study of the demands made upon ministers by their congregations, show that on both sides of the

minister's work the existing situation leaves much to be desired. Considered as an educational agency, contemporary Protestantism is sadly deficient. Too many of its ministers find themselves at a loss how to meet the intellectual problems presented by their young people and thoughtful laymen, and take refuge either in vague generalities or in the reiteration of old phrases which for them, as well as for the people who hear them, have largely lost their meaning. Where a minister knows what he believes and can give a reason for his faith he does not lack a hearing, and this is true of conservatives and liberals alike.

The Minister as Pastor

If ministers are perplexed as to their doctrinal beliefs, this is still more true of the problems involved in ethical leadership. Of all the difficulties which the case studies have revealed those connected with the pastoral office are the most urgent and the most baffling. There are mystical religions, like some forms of Hinduism and Buddhism, that define the religious ideal in terms of complete world abnegation. For Christianity, with its Gospel of brotherly love, this refuge is not open. One of the most important duties of the Christian minister is to instruct his people in the principles that ought to guide their lives as individuals and in those which should regulate their relations with one another in society. Here the ministers whom we have consulted tell us that they have received little help from their seminary training. Among the fields in which they count this training the most deficient this holds the first place.

The problems that face the minister as pastor are of two kinds. There are, in the first place, those that concern the lives of individuals in their more intimate and personal relations, problems which have to do with sex, with vice, with the use of leisure, with the relations of husband and wife or of parent and children. On the whole ministers feel most at home in dealing with these, and in this field they have achieved their largest success. Our case studies have revealed many instances of ministers who by wise counsel and friendly insistence have succeeded in reconciling estranged husbands and wives and introducing them to a new and better way of life.

Yet even in this more personal field we find recurrent notes of anxiety and question. Asked where they believe themselves to have met with their worst failures, we find ministers confessing that it is in their inability to hold their parishioners to the Christian standard of living. In some cases, notably among more recent seminary graduates, we find the wish expressed that Protestantism possessed some institution like the confessional where one could deal authoritatively with the perplexing problems of the moral life.

From two quarters, as we have seen, the minister finds his work as a pastor invaded. On the one hand, there is the psychiatrist who in his dealing

with abnormal mental states has developed a technique from which the minister might learn much in his dealing with more normal and conventional cases. On the other hand, there is the social worker who, approaching the problem from the opposite angle, is developing unusual skill in dealing with questions of social maladjustment. Yet psychiatrist and social worker alike confess that religion has something to give which will make their treatment more effective, and there is no more hopeful approach to the problems of practical ethics than that which is secured through the coöperation of psychiatrist, social worker, and clergyman.[8]

Unfortunately such coöperation is possible only in large centers and where the minister commands sufficient assistance in his church work to make outside activities possible. The country minister is in no such favorable position. What he does he must do alone, and in the solution of his pastoral problems he is forced ordinarily to rely on his native good sense or on the advice of such experienced parishioners as he may be fortunate enough to possess.

It is important, therefore, so far as possible, to introduce into the curriculum of the seminary courses which will bring to the student in concise form a conspectus of the results of modern psychological study, so far as they bear upon the problems with which he will be confronted. The purpose of these courses should be, not to make the individual a specialist in the subject, but to give him a conspectus of the main points on which students agree, to indicate the chief matters on which they differ, and to point him to such further sources of information as may be available to supplement what it is possible to give in the limited number of hours at the disposal of the seminary.

So far we have been speaking of the relation of the minister to individuals. Even here he is not always free to follow his best judgment as it may conflict with that of his church in such debatable questions as prohibition or divorce. It is, however, when we pass beyond the questions of individual ethics to the more complex questions involved in the relations between races and classes that the minister's most serious difficulties are to be found. What shall be his attitude toward the questions at issue between capital and labor or between the white and Negro races? What position shall he take on unemployment insurance, the socialist's demand for a redistribution of income, or the pacifist's attempt to secure the complete outlawry of war? Here he is plunged into a maze of questions with which the individual's knowledge is inadequate to grapple and which must be dealt with, if they

[8] Cases of such coöperation have been revealed by our study. In such clinics as that inaugurated by Dr. Lovell at Washington and at Waterbury, clergyman, economist, social worker, and psychiatrist are working together under the leadership of the church, while in New York, in Brooklyn, and in other centers, clergymen and physicians are coöperating in a united approach to the problems of religion and health.

are to be dealt with effectively, by the church as a whole. But the church as a whole has as yet devised no adequate method of dealing with them. Not only does the attitude of different denominations differ, but that of different groups within each denomination.

The case studies have given many instances of the perplexity in which the minister finds himself as a result of this situation. Often his sympathies may lie in a certain direction, but the prevailing temper of his congregation is of a different kind. If he speaks out, he may make his position untenable and lose even the little influence that he now possesses. If he is silent, he has an uneasy conscience as of one evading a plain responsibility. Many ministers take the safe side and are content to deal lightly, if at all, with controversial ethical questions.

This is not due necessarily to cowardice. In part it is due to honest perplexity as to the right course to take. The experience through which we have been passing during the last few years has shown how much easier it is to diagnose an evil than to discover the right remedy. When economists of equal standing differ on such an issue as inflation versus deflation, the plain man may be pardoned for keeping an open mind. One thing only the minister dare not do, and that is, shut his eyes to the evils which make our society unchristian.

One of the encouraging signs of the times is the growing recognition on the part of the churches of their social responsibility. Both as individual denominations and through interdenominational agencies like the Federal Council, the churches have declared their belief that the present organization of society is in many respects unchristian. They have protested against specific evils like war, racial prejudice, and unemployment. What is needed is a concerted study of the ways in which individuals and social groups have been dealing successfully with these evils so that an experimental foundation may be laid for a Christian ethic which the minister of the future may take as a working program for his pastoral ministrations. A beginning has been made in the work of the Social Service Commission and of the Department of Research of the Federal Council, but it is only a beginning. There is need of more work of the same kind on a much more extensive scale.

In the meantime it is the responsibility of the seminaries, through their courses on Christian ethics, to bring the student into touch with what is being done in this field, and, above all, to make him acquainted with the methods that have been found successful in dealing with the kind of difficulty with which he himself may be confronted in his parish work.

The Minister as Administrator

With the last of the minister's main duties we may deal more briefly, not because it is unimportant but because its importance is so obvious. As the

minister of a church which is an incorporated body, the minister has administrative duties both to his own congregation and to the larger corporation of which it is a part. In our large city churches these administrative duties are often very heavy and involve not only serious financial responsibility but the determination of important questions of policy. In this case, however, the minister ordinarily has the benefit of expert advice and can rely upon the help of competent assistants to whom he can delegate part of his responsibility. In the country church, on the other hand, the minister is ordinarily the man of all work, and whatever is done must be done by him. This accounts for the wide range of duties which in the analysis of his time schedule we find the country minister performing.

In their estimate of success or failure we find laymen laying great stress upon this side of the minister's work. Is he a good manager? Does he attract people to the church? Is he a good money-getter, and when the money is got can he make it go a long way? These tests, legitimate in themselves, tend to crowd out other and more important tests of a minister's usefulness, and the hustler or the successful advertiser often displaces the thinker and the saint.

What responsibility has the seminary for this part of the minister's training? Chiefly, in the opinion of our Committee on Religious Life, that of maintaining those moral standards of integrity and conscientiousness which are the basis of all successful administration. Most men who enter the ministry have already had more or less financial experience and the technical details involved in the administration of their parish they can ordinarily learn on the ground.

But the minister's administrative duties are not confined to his own parish. He is a member of a denomination which is committed to social enterprises of large moment—philanthropic, educational, and missionary. As a member of that denomination he is a partner in these enterprises and should feel responsibility for them. This responsibility he may discharge indirectly through his vote for the delegates who choose board members and through personal attendance at synod or general convention. On the other hand, he may serve directly as a member or agent of one of these boards. The latter form of service opens to the minister who is called to it a wide range of specialized activities for the preparation for which he may well turn to the seminary for help. This opens up a number of educational problems which will concern us in a later chapter.

Some Needed Emphases

In the light of this analysis of the existing situation it is possible to draw certain general conclusions as to the emphases most needed in present-day ministerial education, so far as it affects the training of the parish minister.

The details will of course vary in different institutions, but there are certain common obligations that rest upon all seminaries alike.

Thus it is obligatory upon each seminary to have a definite goal at which it aims and by which it measures success, and to secure the intelligent coöperation of all the members of its faculty and student body in carrying the policy agreed upon into effect.

It is the further obligation of each seminary to maintain high standards in its faculty, not only as to intellectual ability and professional training but in that rarer field of spiritual insight which in a profession like the ministry is of central importance.

It is the obligation of the seminary, in the third place, to study the need of the individual student, so that within the limits of the policy agreed upon his special capacities will be developed and his personal difficulties met.

These seem very simple and obvious things to ask, but if they were consistently lived up to they would have far-reaching consequences for good. It has been one of the purposes of this study to help the individual seminary to discover how far in its own procedure these obligations are in fact being observed.

But beyond these elementary requirements, there are certain special needs which, while always present, are particularly in evidence at the present time. The first—and for the parish minister by far the most important—is an emphasis upon the central convictions that constitute the Christian Gospel. Many teachers, in their desire to cultivate the critical spirit in their students, spend so much time in discussing the many things on which scholars differ that they have little place for emphasizing the things on which they agree. It is not meant, of course, that existing differences should be overlooked or minimized, but that in dealing with immature students they should be put in their proper setting. This is particularly necessary in studies like the psychology of religion and Christian ethics, where the wide area of debatable ground leads often to the mistaken view that there is nothing even provisionally certain.

When controverted fields are entered it should be in a spirit of open-mindedness, with the effort to gain the greatest possible understanding and appreciation of the opponent's point of view. It is a cardinal principle of good teaching that when criticism is necessary it should be carried on in the spirit of sympathy. This is particularly true in a study like theology, which deals with matters bearing directly upon life. If one thing more than another was demonstrated at the great conferences to which reference has been made, it was that where sympathy and understanding are present, fellowship is possible even in spite of difference.

There is no lesson more important for the teachers of our seminaries to learn. And this is true for men of all schools, liberal and conservative alike,

for radicals possibly even more than for conservatives. In their desire to guard their students against what they believe to be dangerous errors, it is easy for men of strong convictions to minimize the elements of truth in the views of their opponents. Nothing is more important, therefore, than to multiply points of contact between theological teachers of different schools that through common exploration of the subjects in controversy, the true consensus and dissensus may appear, and the limits of possible coöperation be more exactly defined.

Such a common exploration of fundamental issues in the spirit of sympathy and confidence by teachers of different theological views is desirable, not only because of the assistance which it would give the students now in the seminaries, but because of the help that it would bring to those responsible for developing the policy of the churches. We hear much in these days of the overemphasis upon theology and of the need for a more practical approach to the problems of religion. But no one acquainted with the facts can doubt that among the obstacles that keep religious people apart are sincere differences of conviction which have their roots in differences of theology. No greater service can be rendered the church by those who are training the ministry of the future than to give their students such acquaintance with the real issues at stake that they may approach the practical problems which will confront them in their effort to realize a larger measure of unity in an atmosphere of sympathy that is based upon knowledge.

To sum up, what is needed in the education of the parish minister is a course of study in which right of way is given to those central topics which constitute the core of the Christian Gospel; where each specific question is considered in its relation to the whole; where every topic is approached in its practical bearing as it affects both the student's religious life and his practical duty to other individuals in society.

This does not mean of course, that the seminary has no responsibility to help the individual student to discover his speciality, or to develop it when found, but that in the greater number of seminaries this must be subordinated to the major purpose, which is to lay the solid foundation of conviction on which all later specialization must build.

The Kind of Teacher Needed Today

This brief survey of the emphases most needed in ministerial education today enables us to determine the qualifications most needed in the theological teacher. He must be a specialist of course, able to hold his own in his chosen field with his colleagues in other faculties. But he must keep his speciality in its proper setting and make it his servant and not his master.

In particular, the theological teacher needs three qualifications—whatever the department which he may have chosen to cultivate. He must be a

theologian. He must be a churchman. He must be a man of warm personal religious life.

He must be a theologian: And by this is meant not a man interested in the technicalities of systematic theology, but a man vitally interested in the central convictions which constitute the Christian Gospel and able to interpret them to his students. Only when every course in the seminary is taught by men who have this interest can the needed unity of the curriculum be attained.

From an eminent teacher, himself a specialist in the Old Testament, the following sentences are quoted from a private letter:

"Seminary education, like all our higher education, has fallen too much into the hands of mere specialists. Unless I teach the Old Testament as more than a specialist, I may do less than half my job. I need to keep the whole field of theological study in view if I am to do my work as it ought to be done. We need orienting courses perhaps, but each member of the staff needs to be an orienting professor throughout the year. I need to keep the whole field of theology constantly in view, and I need to keep the whole of the minister's task constantly in view."

In the second place, the teacher of ministers needs to be a churchman, and by this is meant a man who holds constantly before his mind the tasks and problems which are faced by those responsible for shaping the policy of the church as a whole, and who feels himself responsible for interpreting those tasks and problems to his students. He should never allow himself to forget that the great majority of his students are to be parish ministers, and that it will be their duty to interpret those tasks and problems to their people. This is a duty for which their whole course in the seminary should prepare them. It cannot be discharged effectively by the professor of practical theology, or even by the professor of Christian ethics. All the teachers in the seminary must coöperate if a ministry adequate to the gigantic responsibility facing the Protestantism of today is to be effectively discharged.

Finally, and this is the most important thing of all—the teacher of ministers must be a man of warm and vital personal religious life. More than this, he must feel it his responsibility not only in occasional chapel talks, but in all his contacts, especially in the classroom, to share this life with his students. Of all the influences that go to make the successful minister, next to the direct influence of the Spirit of God, contact with men who have felt that influence themselves is the most determining. Of this fact our study brings convincing evidence. The Committee on the Spiritual Life is, therefore, recalling the seminary to its central and indispensable function when it puts first among the responsibilities of the faculty that of training their students in the cultivation of the moral and religious life.

CHAPTER XVIII

Specialized Tasks and Problems

The Training of the Specialist

So far we have been considering the problem of ministerial education, as it affects the primary task of the theological seminary—the education of the parish minister. But there are other tasks and problems that confront the theological teacher, and for these coöperation between seminaries is needed. There are, in particular, three needs for which provision must be made in any comprehensive and well-balanced program. There is (1) the need of adequate provision for the education of the specialist, both in the field of administration and of teaching. There is (2) the need of providing facilities for the continued education of those persons—whether ministers or laymen—whose past training in religion has been defective. There is (3) the need of first-hand research in the fields where the contemporary church faces problems of major importance and difficulty. To meet these needs effectively coöperation between the seminaries is essential.

We have seen that apart from the responsibility of the seminary for the education of the parish minister, it has a further responsibility for the training of the specialist. But while the former responsibility is shared by all seminaries, the latter requires facilities that are possessed by only a few.

The church needs specialists of two kinds: men of action and men of thought. Besides the parish ministry, the church is carrying on many forms of service both at home and abroad. To maintain these it has developed an elaborate administrative machinery which calls for men of large executive ability, men who can anticipate the future before it comes and be ready to meet its demands promptly and courageously. The church needs, too, teachers to man the chairs of religion in her colleges and to instruct the present generation of theological students. It is the function of the seminary to train men for both kinds of leadership and to furnish them with the knowledge and the skill they need.

There are two ways in which the seminary can do this: partly by giving all its students such a comprehensive view of the opportunities of Christian service as to attract able men into these specialized forms of work, but even more by providing facilities for advanced training after they have chosen their work and feel the inadequacy of their training.

It is an encouraging fact that so many seminaries have recognized this as a legitimate part of their responsibility. One of the notable developments of the last twenty years has been the increase in the number of persons who are coming to our seminaries for postgraduate theological study. These postgraduate students consist in part of seminary graduates who continue their academic career for a fourth or a fifth year in order to qualify for one of the higher theological degrees. In part they are mature men, missionaries on furlough or professors on sabbatical year, who have returned to the seminary for a year or more of special study. It is a question whether the seminary faces any greater responsibility than that which the presence of these men imposes.

To be sure not all seminaries share this responsibility in equal degree. It is obvious that those seminaries which are either themselves parts of a university or have university affiliations that make them in fact university graduate schools, have opportunities for advanced graduate study which are not open to those that have no such connections. Nevertheless, even of these institutions it cannot be said that all of them are using their opportunity to the full. Too many still regard their graduate work as an addendum to an already fully developed curriculum and leave the individual professor to discharge his part of the responsibility of developing it as he will. Too few have a definite policy designed to attract a particular group of students and to present them with a particular kind of help. At no point is an understanding between seminaries more needed so that needless competition may be avoided and the field chosen or assigned be cultivated to the full.

In the effort to work out an effective policy of graduate instruction, the seminaries find themselves handicapped at two points. One is by the university tradition, which dominates the administration of higher degrees and which makes them too often occasions for meticulous research in some field of little general interest or importance. The other is the highly specialized departmental system which separates things that belong together and tends to produce men who know much in a narrow field rather than men who see things in the large and as a whole.

There is no point on which there is greater agreement than that some reorganization of our present departmental divisions is required, if the seminary curriculum is to achieve the unity necessary for its highest effectiveness. But little has as yet been done to bring this about. And little can be done by the individual seminary. What was attempted by the Committee on Curriculum for the curriculum as a whole, must be carried on through other more specialized bodies, which shall consider what further adjustments are needed within the general regrouping suggested by the Committee. Here is a program for coöperative planning in which, ultimately, all the members of our faculties ought to be enlisted.

The present system of administering higher degrees, designed originally in the interest of research, is in danger of defeating its end. Even in the university the administration of the Ph.D. degree is open to serious criticism, and when it is transferred bodily to the theological field, it becomes difficult to secure the flexibility needed for an adequate treatment of the special problems presented by the situation in the contemporary church. It is a question worth considering whether the present custom of requiring two years of residence for higher degrees does not limit men desiring to specialize in the problems of contemporary religion to a type of academic research that unduly narrows their field of desirable study; whether greater freedom to do experimental work in the field, under proper guidance and supervision, may not in the end develop a type of training in which theory and practice will be more closely associated and which will contribute more directly to the solution of the problems confronting the church of today.

No group of institutions is in a better position to resist the excessive departmentalization of the universities than the seminaries, since none is concerned with subjects of broader human interest.[1] None is better fitted to produce the kind of leaders the time needs, men of broad sympathies and wide vision, who see beyond the rivalries of class or nation to mankind as a whole and bring to the study of present issues the consciousness of realities that outlast change. But that they may use this opportunity to the full they must subject their present methods to rigid scrutiny, in order to determine more exactly their particular contribution to the field of research.

We have already considered the question whether, in addition to the advanced training which is given in the graduate departments, the seminary has not a responsibility for bringing such specialized training within the three-year undergraduate course. We have given reasons for believing that any attempt to give the theological course a narrowly vocational character is a mistake, but this does not mean that nothing can be done to give the man who comes to the seminary with a definite purpose the help of which he is most in need. Even in his case, however, that need will ordinarily best be met by using the first two years mainly in laying a broad foundation in the basic theological and historical studies, leaving more intense specialization for the third and final year.

There are two further forms of specialization open to the seminary that require brief mention. One is the provision of special schools which will concentrate on a particular phase of the educational task; the other, the use on the field of specialists in the church's program of adult education. Along

[1] As examples of the recent reaction against the present excessive specialization of our colleges and universities, attention may be called to the report of the committee which, under President Lowell of Harvard, has just completed a nine years' study of medical education; to the organization of the division of the sciences at Yale, and to the creation of the Institute of Human Relations in the same university.

both of these lines possibilities suggest themselves which may prove of large promise for the future.

Examples of the first kind are the Schools of Missions and of Religious Education at Hartford, and the School of Religious Education and Social Service at Boston University. In these schools provision is made for training lay men and women who are looking forward to specialized forms of work. They are examples of a much larger number of institutions (e.g., the Bible schools already referred to) which provide training, more or less adequate, for lay religious workers.[8] They differ from most of the others of their class first, in being constituent parts of institutions which maintain theological schools on a graduate basis, and secondly, in providing specialized education for persons looking forward to a definite vocation. It is a fair question whether the larger use of lay workers so trained may not prove an important factor in solving the difficult problem of meeting the needs of a congregation not in a position to support a fully trained minister.

But it is obvious that what can be done by bringing students to the seminary for special training is limited. There remain a much larger number who must receive their education on the field or not at all. Here the principle of Mahomet and the mountain is applicable. If they cannot come to the specialist, he must be brought to them. This forms a natural point of transition to a second major task of the seminaries—the development, in connection with the churches, of an adequate system of adult education.

The Responsibility of the Seminary for Extension

At no point was there greater agreement among those consulted in the study than on that of the seminary's responsibility for extending its influence to the community beyond its walls. At no point was there more evidence of a serious desire to discharge this responsibility so far as the funds available to the institution made this possible.

When, however, one measures what is being done by what needs to be done, one is more than ever conscious of the gap between ideal and attainment. What the seminaries are doing is to open opportunities of further study to a limited group of forward-looking ministers among their own constituency, but the field as a whole has been scarcely touched and can be treated effectively only through systematic coöperation between the seminaries and the church.

There are two aspects of adult education in which the seminaries have an interest, each of which presents problems of its own—clerical education and lay education.

The problem of clerical education may be formulated thus: How to

[8] A careful study of these institutions is a desideratum.

create the desire for more and better education on the part of that large body of ministers who have not had the benefit of college or seminary training and, secondly, having created the appetite, how to provide the facilities to meet it.

In carrying forward any systematic plan of ministerial extension the natural point of departure is the existing ecclesiastical unit: the diocese, the presbytery, the synod, the district association. Not a few of these units are beginning to discover their educational possibilities and are planning their stated gatherings accordingly. Some of the most vivid memories of the present writer are of days spent in teaching groups of Congregational ministers in Vermont and in Illinois, assembled at the invitation of the state superintendent for a period of brief conference and study. The conference system of the Methodist Episcopal Church presents the outstanding example of the possibility of such continued adult education.

A notable experiment in this field is being carried on by the College of Preachers which is associated with the Washington Cathedral. Here through the year groups of representative ministers from all parts of the Episcopal Church are assembled for a week or more under inspiring teachers. A large number of ministers have already taken part in these conferences and it is hoped in time to reach a considerable section of the ministry of the Episcopal Church. What would it mean to the church as a whole if such opportunities could be offered to all the ministers in the country?

It is doubtful, however, whether any purely denominational procedure can accomplish all that needs to be done. Some of the denominations are too weak financially or lack the needed machinery to set up such a system of nation-wide education. Nor would such a denominational treatment give adequate expression to the common problems which confront all the churches alike. It is worth considering, therefore, whether it may not be possible, through the coöperation of denominational bodies and seminaries, to arrange in a state, or in a section of a state, for regional conferences where all the ministers of a district could be brought together for a few days of conference, inspiration, and prayer.

More difficult, because more extensive, is the allied subject of lay education. We have already more than once referred both to its importance and to its difficulty. So far as the seminary itself is concerned, one clear duty appears, namely, to furnish its graduates with knowledge of the best contemporary educational methods and so to fit them to exercise educational leadership in their own churches. But beyond this is the question how the laymen are to be educated, who, in our Sunday schools and Bible classes, are themselves to act as religious teachers. Here, as we have seen, the churches have already created agencies independent of the seminaries through which they are addressing themselves to this task. The

existence of two independent bodies dealing, each in its way, on a comprehensive scale with the task of religious education gives rise to a number of problems. To some of these we have had occasion to call attention in an earlier chapter.[8] In view of their difficulty and their importance there would seem to be need of early conference on the part of those responsible in order to secure the greatest possible measure of coöperation in an agreed policy.

The Place of Research in the Program of the Seminary

So far we have been considering the responsibility of the seminary for the training of students both for the general work of the parish ministry and for more specialized tasks. But there is a still more basic responsibility, namely, that of enlarging our knowledge in the field of religion. This is a task to which the theological teachers of the past have made notable contribution and it still remains a major responsibility today.

What the church needs, we have seen, if it is to accomplish its mission, is a common program along lines of doctrine, ethics, and worship. But how can we tell how far such a common program is practicable unless those who are responsible for the education of the ministers of the future set themselves systematically to explore that possibility? But for this there must be leisure and leadership, and today our seminaries are not organized to furnish either in adequate measure.

This is the more remarkable in view of the place which coöperative research holds in our educational system in general. There is no object for which it is easier to get money, no position more coveted than that of research professor.

From the treasurer's report of a great eastern university for 1931 it appears that out of an annual budget of $7,000,000 nearly $600,000 were spent for museums, laboratories, and general research, while more than $450,000 went for research provided by special gifts. Compared with this vast sum, more than one-seventh of the total income of the university, the sums spent for similar objects in the theological seminaries seem pitifully small. If it is important to set men apart to study the movements of the stars or the laws that regulate the movements of ion and electron, it ought to be no less worth while to set men apart to study the ways of God in the soul of man and the influences which are operative in the present life of the church. But the men whose ability and previous training best qualify them to do work in this field find themselves too often engrossed in the routine work of teaching and lack the time and leisure for the concentrated study that is needed for the solution of the church's most pressing problems. A few insti-

[8] See pp. 170 ff.

tutions provide for a sabbatical year or half year and in less formal ways opportunity has been given to not a few professors to study abroad. But there are few seminaries so organized as to make it possible for one of their staff to devote his entire time to research.[4]

Nor is it only time that is lacking. What the laboratory is to the chemist or the biologist, that the library is to the historian and the philosopher. But of all the phases of seminary life revealed by our study, that of the library is the most deficient. How can we expect men to grow when we give the mind nothing on which to feed. Of books, the food of the mind, the seminaries, with a few notable exceptions, have far too few.[5]

This lack of provision for research on the part of the seminaries is the more surprising in view of the fact that in the churches the need for coöperative research in the field of contemporary religion is being more and more generally recognized. The Federal Council of Churches has for years maintained a Department of Education and Research, which commands the service of several full-time people. The need of making provision for research in the fields of their primary interests has been felt both by the International Missionary Council and by the International Council of Religious Education. The Universal Council on Life and Work (the body which carries on the movement initiated at Stockholm in 1925) has found it necessary to appoint two full-time men to undertake coöperative research on its behalf. In view of these circumstances the fact that the seminaries have so largely left to individual initiative the exploration of the field where the knowledge which the church needs for its guidance is lacking is as surprising as it is regrettable.

Recently, however, we note a shifting of interest and a growing sense of responsibility on the part of the seminaries for the improvement of present conditions. This appears in such projects for coöperative research as the study of the race question, already referred to, or the study of country church conditions carried on by the Chicago Theological Seminary.

But what can be done along this line by a single seminary is limited. What is needed is not simply that individuals should be set free for longer or shorter times, to prosecute research in the fields for which their interest and previous training have peculiarly fitted them, but that the entire field should be canvassed with a view to determining where are the greatest gaps

[4] Among the institutions which make such provision are Yale Divinity School, the Divinity School of the University of Chicago, and Union Theological Seminary of New York City.

[5] At no point is the contrast between different types of institution more apparent. In the larger seminaries and those affiliated with universities, the productivity of the faculty compares favorably with that of other professional faculties. In many of the smaller institutions it is all but a negligible quantity.

in our knowledge, and at what points a coöperative study undertaken by competent people would promise the most rewarding results. For this there must be some central body which can serve as a clearing house of opinion, and which, when agreement has been reached, can secure the coöperation of the scholars whose assistance is essential.

CHAPTER XIX

Larger Issues

The Situation Revealed by The Study

So far as the seminaries themselves are concerned there is much that is encouraging to report. Both in their conception of their task and in the manner in which they are trying to discharge it we have found many evidences of an open-minded and progressive spirit. Whether we consider the work done by individual seminaries or by the group as a whole, we have found that the institutions that we have selected for special study are alive to contemporary issues in the educational world, and are considering ways by which their own methods can be improved. They are engaged, many of them, in a process of self-criticism, which includes all phases of seminary thought and life, the course of study, the marking system, the ways of caring for the individual student and the use to be made of his extra-curriculum activities. Not least encouraging, though difficult to put in statistical form, is the evidence that has come to those engaged in the study of the extent to which, even before it had reached the stage of publication, its suggestions, as reported in successive meetings of the Conference of Theological Seminaries, have led to definite action on the part of individual seminaries.

Of special significance in its promise for the future may be mentioned the growing recognition in seminary circles, conservative and liberal alike, that the cultivation of the religious life of faculty and students constitutes a major responsibility of the seminary, the growing interest of many seminaries in questions of social ethics and religious education, the increasing number of seminaries that are making provision for courses designed to help imperfectly trained ministers, and, above all, the growing spirit of coöperation between the seminaries, of which the present study is the latest and the most impressive illustration.

As an example of this coöperative spirit we may cite the unanimous adoption by the Conference of Theological Seminaries, at its meeting at Gettysburg, in July, 1932, of the recommendation of its Committee on Curriculum as to the standardization of theological degrees. Nothing has done more to discredit theological education in the academic world than the existence of institutions, calling themselves theological seminaries, which grant the theological degree for work of subprofessional, and in some cases of subcollege,

standard. The adoption by the leading seminaries of a uniform standard for theological degrees would do much to correct this evil, and it is earnestly to be hoped that the recommendations of the Conference may be adopted by the particular institutions that belong to it.

Over against these encouraging features must be set others which give cause for concern. We have seen that it was possible to secure the agreement of the Conference on definite recommendations looking toward the standardization of degrees. But the seminaries represented in the Conference, while including, with few exceptions, most of the larger and more important institutions, are a minority of the whole number, and even if they can persuade their own institutions to honor their recommendation, there is no guarantee that the other institutions will follow their example. Moreover graduation is not the only point where the introduction of uniform standards is desirable. If a high level of requirement is to be maintained, there must be agreement as to tests of admission and of advancement. But here, as we have seen, the Committee on Curriculum was not prepared to make recommendations.

Of the 176 institutions included in the study only forty require for admission as regular students four years of collegiate study, and even in these the requirement has not always been strictly enforced. In the institutions included in the master list are a number of seminaries which require only two years of college study and a few which do not even make this requirement. The presence side by side in the same student body, and in most cases in the same classroom, of students of such unequal preparation creates serious difficulties and raises questions of educational policy of far-reaching significance. It brings before us in acute form a question to which we have more than once referred—how far we ought to accept the present standards for admission as the highest at present available, how far we ought to aim to make the present requirements of the best seminaries the standard for the profession as a whole.

But even if we could agree here, we should only have taken the first step, for in the present state of college standards, the possession of a college degree may mean little or much according to the requirements of the particular institution and the kind of course the student has followed. If the students that come to our seminaries are to be properly prepared, they must not only have studied for the requisite number of years but have used their time in such a way as to make the best preparation for their professional work. But at present there is no guarantee that this is the case. It would be of great assistance both to college and to seminary if there could be general agreement upon the subjects that would be most useful to the men who propose to enter the seminary, but for this there must be closer coöperation between college and seminary than exists today.

The attempt to secure such agreement is complicated, as we have seen, by the changes which are taking place in the college world—notably the movement for the junior college. There are not a few seminary teachers who welcome this movement as completing the students' general training at an earlier stage and so giving him more time for strictly professional study. It is clear that until this question is settled any attempt at a general standardization of the students' pre-professional training must be provisional.

The limitations which we face when we attempt to secure coöperation between existing seminaries become still more apparent when we consider the question how many seminaries are needed. When one compares the institutions that train ministers with the corresponding schools of law and of medicine, there can be no doubt that the church is supporting far more institutions than it needs. To provide training for the 156,440 doctors in the United States there are seventy-six medical schools, with a total enrollment of 22,135, graduating 4,936 yearly.[1] Compared with this, to supply a smaller number of ministers there are nearly 200 theological schools. Many of these schools, to be sure, are weak both in numbers and in resources and might properly be closed or combined; but no one has the authority to do this and no single body is in a position to suggest a way in which the resources at present available for ministerial education could be more effectively used.

The most serious limitation still remains, and that is the fact—to which reference was made in the opening chapter, and which forms the point of departure of the present study—that even with this large number of seminaries, and the modest requirements which many of them make for graduation, there remain nearly half of the present Protestant ministry that have had neither a college nor a seminary education, and certainly less than a third that have had both. This is a situation that can be altered for the better only by the united approach of the seminary, of the college and of the church.

It is difficult to overestimate the importance of such united action. More than any other profession, the ministry is concerned with keeping fresh and vigorous the springs of the moral and religious life. The question whether the ministry as a whole is to maintain, in the new and complex world into which we are moving, the initiative and leadership which it has exercised in the past, is in large measure a question as to the kind of education ministers receive. And this in turn depends upon the extent to which the churches that ordain the ministry insist upon maintaining high educational standards. If the Protestant church as a whole, or, if this is too much to hope in the immediate present, the larger denominations which set the standard for the church's educational and missionary work, insist upon a proper theological training for their ministry; if the seminaries, either through the require-

[1] *Medical Education* (New York, 1932), Appendix, Tables 59, 104. The figures are for 1931.

ments they impose upon their own students, or through coöperation with the ecclesiastical authorities in the development of an adequate system of adult ministerial education, succeed in maintaining standards as high as those of the best professional schools of law and medicine; if, in addition to fitting men for the ministry of their own church, each denomination gives its students a sympathetic understanding of the work of their fellow-Christians of other names and so fits them to coöperate whole-heartedly in the enterprises of the church as a whole; if the men in the seminaries are qualified by their scholarship and technical equipment to contribute to the solution of those larger problems which lie at the basis of modern civilization—then religion may be trusted to maintain its place among the formative influences of human life and the church to remain, with the state and the school, a source of inspiration, of guidance, and of discipline to each succeeding generation.

Thus our study, while primarily technical in character and making its immediate appeal to those who are engaged in professional education, has larger aspects which are of concern to all who care for the future of religion in America. Three questions of major importance emerge, to all of which those who are responsible for ministerial education have a contribution to make.

Larger Issues Suggested

There is the question of the place of the church in the modern world. How far does the church represent a specialized interest which can be separated from other interests as of concern to the limited group only to whom religion in its conventional form makes appeal? How far is the church an essential factor in that process of character education, the importance of which is being forced upon us more vividly with every passing day?

There is the question of the future of Protestantism. How far are the democratic methods which have characterized the leading Protestant communions in the past adequate to meet the fresh demands of the new day? Is it possible for Protestants to surmount the barriers which now separate them and to work together effectively for the common ends which all alike have at heart? The future developments of theological education will have much light to shed on this important and controverted question.

There is, finally, the question of the place of religion in general education. One of the most difficult problems that face the seminary teacher today, as we have seen, is the absence of any adequate recognition of religion in the educational program of the colleges in which many of his students receive their preliminary training. Is this aloofness to continue or is religion again to regain the central place which it has had in the educational program of the past?

These are not unimportant issues. They cut to the very roots of our intellectual and social life. In the United States, as we have seen, religion is in a peculiar sense dependent for its support upon the intelligent interest of laymen. If they do not understand the issues that are at stake; if they do not perceive the essential place which the church holds in the life of the nation; if they are not convinced that the message which it brings is one of world-wide importance, justifying, nay, more, requiring the continuance of Christian missions in every quarter of the globe, the support which up to the present time has maintained these missions will be withdrawn and the seminaries themselves will appeal in vain for the men from whom to recruit the ministry of the future. From every point of view, therefore, the education of laymen for religion is a concern of the seminaries. But it is not theirs alone. It concerns the church as a whole.

So the question what this church is which the seminaries are to serve is seen to be of central importance. Is it many or one, and if the latter, what is the meaning and significance of our present divisions? This is no longer a matter of academic interest. In a hundred ways it is being forced into the center of our attention. But the seminaries, and they alone, have the key to its correct answer. For they furnish the ministers from whom the church of the future is to be recruited, and upon their attitude to the question of unity will depend the practical program of the church. Here, then, is a matter which in the future will demand the coöperative study of the seminaries to a degree that has not been given to it in the past.

More basic still is the question of the place of religion in human life. We have seen the danger of a growing secularism and the subtle ways in which it is making its presence felt in our colleges and universities. Not the least important among the many causes which have conspired to produce this result is the anomalous situation of religion in the program of higher education in the United States. In the independent colleges and universities of the East it remains an elective, which a man may study or not as he desires; in the state universities of the West even this privilege is for the most part denied him.

That a subject which through all the centuries has been a major interest of civilized man should be banished from an institution of higher learning would be incredible if it were not tragic. Already, as we have seen, the fallacy of this policy is being recognized and methods are being explored by which, consistently with the American principle of the separation of church and state, religion can be returned to its rightful place in our educational system. This attempt should have the cordial support of the churches, and wherever a measure of coöperation appears practicable they should extend it generously.

Even the state universities need not present insuperable difficulties. There

are possibilities of coöperation here which are still unexplored. The experience of our sister institutions in Canada furnishes an encouraging precedent, and what has already been done in university schools of religion offers a point of contact. One thing only is essential, that the seminaries should themselves present a united front.

The Need of a United Approach

Thus it appears that the seminaries face problems with which they cannot adequately cope alone. Like all our major social problems, they can be met successfully only through the union of all the forces that are involved in them. The church has its part to play in their solution and the college has its part. The seminary can do its share effectively only if assured of coöperation from these sister agencies.

There are three ways in which the seminaries are dependent upon the churches for any large improvement in present educational methods. They are dependent upon them, in the first place, for the definition of the standards which determine admission to the ministry. If the churches wish an educated ministry, they must insure it by refusing ordination to any but well-educated ministers. So long as the churches are willing to ordain men who have had only a high-school education or less, no large improvement is possible.

The seminaries are dependent upon the churches, further, for the candidates from whom the ministry is recruited. It is upon the appeal which the ministry makes to the children of the church that the decision depends which leads a boy or a young man to choose the ministry for his life work rather than some other. Most powerful among the motives that bring about this decision is the character of the men now in the ministry as it is reflected in the lives of their parishioners.

A third way in which the seminaries are dependent upon the church is through their determination of the conditions under which the prospective minister must do his work. What these conditions are and what effect they are having upon prospective candidates, we have already considered, and we have seen that they are such as to present serious obstacles to the young man of parts who desires to enter the ministry.

Here the seminaries can do much to help the churches. Through their contact in summer schools and other forms of adult education with the men and women who in part determine the policy of the churches, they can hold up higher ideals and show their practicability. They can recall to a generation which is unhistorically minded the ideals and achievements of the church in the past. Above all, they can share with men of more limited vision the experiences of those who, facing the difficult conditions of the modern world, have found the way to an effective ministry. Thus in the

very act of criticizing present inadequacies in the church's life they can point the way to something better and create the will to walk in that way when once it is seen.

What they cannot do through the spoken word they can do through the written page. Protestants have much to learn here from the practice of the Roman Catholic Church. Once content to reserve a knowledge of the mysteries of the faith to scholars, that church has discovered, at least in America, the power of the common man; and, that it may retain his allegiance in the face of a competing secularism, it is instructing him in the meaning of his faith. We may well imitate the example thus set and, in addition to the more ample treatises of our scholars, provide simple manuals written in the language of every day in which the ideal of a united Christianity may be made plain to the simplest intelligence.

And as the seminaries are dependent upon the churches for their largest effectiveness, so they are dependent upon the colleges and universities. They are dependent upon them, in the first place, for the preliminary training which their students receive during their years of pre-seminary preparation. Where, as often happens, a student comes to the seminary from college with no adequate preparation in such basic subjects as philosophy, history, and literature, the seminary finds itself seriously hampered, and it will prove difficult in the crowded years that follow to fill the gap that has been left.

The seminaries are dependent further upon the colleges not simply for the place which they give to religion in their curriculum but for the attitude, sympathetic or the reverse, which those who teach in them take toward the unseen realities with which the ministry is primarily concerned. Many a man, as our study shows, has entered college definitely looking forward to the ministry, only to find his enthusiasm chilled and his purpose diverted by the influences which he has encountered in his new environment. We have no right to ask of the college that it shall plead the cause of the ministry with its students, but is it too much to expect that the work of the church shall be presented with the same objectivity and sympathy which is given to that of the other professions?

There would seem to be need, then, for close coöperation between seminary, church, and college in a study of the conditions which are necessary for the production of an effective ministry. But for this the seminaries themselves must be more effectively organized than is now the case. Both the churches and the colleges have central bodies which act as clearing houses of information and form a natural meeting ground for all who are interested in the promotion of the common cause. Up to the present time there exists no similar body that can speak in the name of the seminaries, though the Conference of Theological Seminaries furnishes a promising nucleus out of which such a body might grow.

A Suggestion as to Procedure

What we need, then, is a Council of Seminaries which shall serve as a clearing house of information and shall furnish in the field of ministerial education a point of contact between all those who are interested in the improvement of the standards of professional education similar to that furnished by associations in other professions which have been created to foster and promote the common interest of the institutions they represent.

Such a council, should it be formed, would have a double function. On the one hand, it would be a custodian of the material assembled in the course of the present study, and would carry to completion the investigations which that study has begun. On the other, it would serve as a point of contact not only between the different seminaries, but between them and the other bodies whose coöperation is essential to any adequate program for the future.

Such a continuing organization is needed, in the first place, to carry forward the studies which this investigation has begun. When one considers how many years have been occupied in the surveys which have been carried on in parallel fields, one realizes that, in spite of the good work which has been done in this study of ministerial education, we are only at the beginning of our inquiry. Nine years ago, under the chairmanship of President Lowell, a representative committee was appointed to survey the field of medical education from the same general viewpoint as has been controlling in our present inquiry, namely, its bearing upon the work of the profession as a whole. That committee has just published its final report, and in making it could count on a large number of important studies. If our work is to accomplish what we hope, we must think of it as only the beginning of a continuing enterprise.

A second function which would be fulfilled by such a council would be to serve as a point of contact between the seminaries and the other bodies, educational and ecclesiastical, whose coöperation is essential in carrying out any comprehensive program of educational reform. Both the churches and the colleges have organizations through which they function in matters of common concern—bodies like the Association of American Colleges, the Council of Church Boards of Education, the International Council of Religious Education, and the various denominational committees responsible for theological education. But till the formation of the Conference of Theological Seminaries, the seminaries have had no body of corresponding dignity and authority. It goes without saying that the influence of such a body would be purely moral. It would depend for its effectiveness upon the reasonableness of its recommendations and the extent to which it succeeded in giving expression to convictions which were shared by those whose coöperation was essential for putting them into effect.

At the same time it would be a mistake to underestimate the possible influence of such a body. We are not dealing with a situation in which the coöperative spirit needs to be created, but with one in which it exists but requires only an adequate organ of expression. The nucleus of such an organ is already present in the Conference of Theological Seminaries. It would not be necessary to create any new agency, but only to develop the existing committees and to furnish them with the authority and the resources they need. What has been done hitherto has been through the coöperation of busy men, who have added to an already overcrowded schedule service on the Conference committees. That so much has been accomplished by this informal organization is the best measure of the interest which the enterprise has aroused. But it is clear that, if the opportunity it opens is to be fully embraced, some more effective organization is needed.

At first a very simple organization would be sufficient. The services of a single, full-time man, with a competent office secretary, would make it possible to do in the immediate future many things of considerable importance. There are in the possession of the staff of the study valuable materials, not fully utilized in the report, which it ought to be possible to make accessible to the seminaries at the earliest possible time. There are already a number of committees which, were adequate leadership furnished, could undertake and carry forward studies along many of the lines outlined in the report. In the Conference itself we have the organization for making this result possible.

A suggestion as to the possibilities open to such a council, should it be formed, is furnished by the experience of other branches of professional education. The progress that has been made in elevating the standards of legal and of medical education has been possible because of the existence of representative bodies competent to speak for the profession as a whole and through appropriate action to give effect to such recommendations as might commend themselves as desirable.

In the case of law and medicine the comprehensive educational reforms of the last two decades have been made possible in part by studies undertaken by the great foundations. But what made these studies fruitful was the fact that those to whose original initiative they were due continued to keep in close touch with the situation and, both by personal contact and through their annual bulletins, presented a clear picture of the progress made or the difficulties encountered from year to year. Thus those who were responsible for action were furnished with the information which made intelligent action possible and, in cases where continued experiment was necessary, often with the funds which made such experimentation possible.

It is true that in the case of legal and medical education factors are present which are absent in ministerial education. Both in law and in medi-

cine the state has the ultimate responsibility for maintaining professional standards, whereas in the case of the ministry, the separation of church and state makes such action by the state impossible, and reform must come, if at all, from seminary and church acting together.

A closer parallel meets us in the field of engineering. Here, too, a comprehensive study has been undertaken which has borne definite fruit in changes in practice. But in this case the initiative came from the institutions themselves, which not only requested the study, but coöperated in carrying it on, and through continuing committees are taking active steps to conserve its results and to carry them forward.[2]

Some such continuing organization is essential if the present study is to bear its fullest fruit. Many individuals have been interested in our study. A considerable number have actively coöperated in it. But the great body of seminary teachers know little about it. Their interest must be aroused and their aid enlisted. But for this there is need of further organization along the lines initiated by the Conference—organization voluntary in its nature and relying for its appeal on the inherent value of the services it is fitted to render. If the present study shall have shown the necessity of this, it will have more than justified itself.

Summary and Conclusions

The conclusions to which our study seems to point may be briefly summed up as follows:

1. In any comprehensive program of ministerial education it is important to distinguish between the training needed by the parish minister and the provision which is required for meeting the specialized needs and problems of particular groups. The former is the responsibility of all the seminaries; the latter of a limited number of institutions. For the effective discharge of both tasks coöperation is essential.

2. Coöperation is needed in the first field—the education of the parish minister

(a) for determining the requirements of the primary theological degree;
(b) for establishing a standard for the pre-professional training of candidates for the ministry;
(c) for determining the consensus and dissensus in the newer fields of study, such as psychology, education, the social sciences and comparative religion, where the materials for effective teaching are not available in seminaries, whose library facilities are defective, and where the mass of fugitive material can be mastered, and put into shape for general use only through coöperative study.

[2] *A Study of Engineering Students at the Time of Entrance to College.* W. E. Wickenden, Director (New York: Society for the Promotion of Engineering Education, 1926).

3. Coöperation is needed in the second field—the training of individuals or groups with special needs

(a) for apportioning responsibility as between seminaries for performing special tasks requiring technical training not possible to the ordinary seminary teacher;
(b) for providing adequately for the training (1) in special institutions, (2) through postgraduate courses, or (3) by conference and counsel on the field, of those persons who are charged with special administrative responsibility for the missionary and educational work of the church at home and abroad;
(c) for providing for the adequate training of teachers of religion both in the college field and for the seminary;
(d) for standardizing the higher theological degrees, and finally,
(e) for releasing a sufficient number of qualified persons from seminary faculties for coöperative research in the field of religion.

4. Coöperation between the college and the seminary is needed

(a) for providing the necessary pre-professional training for prospective students for the ministry;
(b) for interpreting the opportunities offered by the ministry to students who come to college undecided as to their future work;
(c) for interpreting to the great body of students the place of religion in life; and finally, in the case of the university,
(d) for providing adequate facilities for research in the field of religion and appropriate academic recognition for good work done in that field.

5. Coöperation between the church and the seminary is needed

(a) for defining and maintaining ministerial standards;
(b) for the development of an adequate system of continued ministerial education;
(c) for educating lay opinion on the need of a unified system of ministerial education and of such changes in present conditions in the church as will make it possible.

6. In order to facilitate such coöperation both of the seminaries with one another, and of the seminaries with the colleges and the church, there should be organized as soon as possible within the present Conference of Theological Seminaries a council of ministerial education, or other similar agency, which can represent the seminaries in helping to bring about the results thus outlined. Such a council should conceive its task not narrowly, but as a contribution to the solution of the larger problems with which, as we have seen, the church and the nation are confronted—the problem of securing a united church, an effective Protestantism, and an educational system which gives adequate recognition to the central importance of religion for human life.

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