

1915

Survey report for New England convention of Methodist men

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S U R V E Y R E P O R T

FOR NEW ENGLAND CONVENTION OF

METHODIST MEN,
and

GRADUATING THESIS FOR BOSTON UNIVERSITY SCHOOL OF THEOLOGY - MAY ONE - 1915.

PREPARED BY

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Director in Charge of Survey

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SURVEY REPORT
FOR THE NEW ENGLAND CONVENTION
OF METHODIST MEN.

Genesis of Survey.

The Convention leaders insisted from the start that the New England Convention must be unique in that it would base its entire program upon the findings of a scientific Survey of New England Methodism. Accordingly, the Survey was begun shortly after the Convention Headquarters were established.

Purpose of the Survey.

The Primal purpose of the Survey was to gather accurate data concerning the condition of New England Methodism in the following fields:

1. Development during the last century.
2. Interchurch relationships
3. Immigrant work.
4. Young Peoples Work.
5. Student Life.
6. Ministers Salaries.
7. World Christianisation.
8. Community Christianization
9. Church Efficiency.
10. Evangelism.

Source of Information.

To accomplish this the following sources of information were used:

1. Questionnaire* reports from local pastors. Of these we had 637 or 69% of all possible reports.
2. Special questionnaire reports from the District Superintendents.
3. Special questionnaire reports from 17 colleges & universities.
4. Church Minutes & year books of various denominations.
5. U.S. Census reports, and innumerable other reports.
6. Nine Special workers on the field.
7. Much valuable information & many suggestions from Methodism's leaders.

* A copy of all questionnaires will be found in the appendix.

The Survey of New England Methodism will have been in vain unless each local church of New England profits by its findings and recommendations. Many churches are anxious to improve local conditions but are at a loss to know how to proceed. Bishop Henderson and Prof. Ward are both very anxious that the survey report furnish information for such churches. For this reason the following suggestions are submitted:

1. Study you entire community. Your church cannot minister intelligently unless it is intimately acquainted with the conditions of the community. Get the facts down in black and white. Never take things for granted. Never rely on opinions. Many churches think they know their community but unless they have made a careful survey of the community they have only general knowledge which is of little real value.

Now you ask what shall we know about the community? The best answer to this is given by a pamphlet entitled, "What every Church Should Know About Its Community". This pamphlet was prepared by our own department for Social Service and used by various denominations. Every church should secure a copy of this pamphlet immediately. Send five cents in stamps to "The Methodist Federation for Social Service, 2512 Park Place, Evanston, Ill.

The survey recommends the following in addition to those asked for by the pamphlet. 1. Make a complete religious census of the entire community to discover how many people belong to churches of the community.

2. How many people belong to churches outside of the community.
3. How many are members of no church but have a distinct church preference.
4. How many do not belong to any church and have no preference.
5. How many and what children attend no Sunday School.

Who is to make this survey? If the community has several churches as most communities have, it is well to have all churches work in unison in the gathering of these facts. Get the most intelligent and fair minded leaders of each church together. Give them careful instructions as to how they should proceed.

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Have two go together in the canvass. Give these two, one distinct section or piece of work to do. Then carefully supervise them in their work. If there is a survey expert in the community put the direction of the survey in his hands.

When the Survey has been made each church should know the following facts in detail:

- I. 1. Church Strength.
2. Church Needs.
3. Church Opportunities & Possibilities.
- II. 1. Community Assets
2. Community Liabilities.
3. Community Needs and Possibilities.

CONSTITUENCY ROLL.

When the survey has been completed the church will be in a position to make a careful constituency roll. This roll should consist of the names of the following people:

1. All people in the community who belong to a Methodist church outside of the community.
2. All people who report Methodist preference.
3. All parents or guardians of S.S. scholars who do not belong to the church.
4. All occasional visitors to the church or young people's services.
5. All unchurched people's in the community.

To get these into the kingdom of God is the churches business. To do this every lay man should be a lay evangelist. The pastor can spend time to no better advantage than to train his laymen in methods of lay evangelism. A strong field organization of layworkers is of great assistance to the pastor. It affects system, definiteness and produces remarkable results.

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THE GROWTH OF METHODISM.

MEMBERSHIP & MINISTRY.

YEAR	MEMBERSHIP	NO. MINISTERS	PASTORAL RESPONSIBILITY
1800	5839	31	277
1810	11320	87	136
1823	21106	*	*
1833	45915	397	113
1843	83975	500	149
1853	69325	606	114
1863	64779	623	103
1873	97125	928	104
1883	110515	902	122
1893	116556	695	130
1903	114506	684	129
1917	123587	903	137

These figures are for the six New England Conferences after such were organized.

No piece of work in connection with the survey was more difficult than this one. I have tried to be accurate. I have worked these figures over and over myself. I have called in assistance to check up my work. Dr. Baketel has given me valuable assistance. Despite all this work and great care I would not want to state dogmatically that they were accurate to the unit. Membership figures are most uncertain, especially when periods of years are considered. No two statisticians compute alike. Their bases of computation differ. For instance, some combine non-resident with resident members, some separate them, and some, add the same column of figures differently. The about figures, I believe, are as nearly correct as they can be from membership reports. They certainly suggest general tendencies.

Someone will want to know the reason for the great gain between 1833 and 1843, and then the unusual loss afterwards. The Millerite excitement between 1833 and 1843 caused the great increase. In 1833 the Peversena Mr. Miller began to prophesy that the world was to come to an end in 1843. A remarkable revival ensued, and thousands ^{were} ~~pleaded to be~~ admitted into the church. 1845 came and went and the world was still intact. Then came the great reaction, and the membership rolls suffered loss. Rev. D. Dorchester, the statistician of the convention of 1866, explains the decline as follows: " From 1840 to 1850 was a period of unusual trial in our ecclesiastical history. The causes were these: The reaction and deadness which

* Figures not given.

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followed the Millerite excitement, the losses by the Wesleyan secession and the violent controversies connected with the secession of the church, and filling our religious newspapers for several years." During the last hundred years we can honestly say that we have gained 1100 members per year, during the last forty years a gain of 1000 per year.

MEMBERSHIP GAIN FOR ALL NEW ENGLAND.

The above figures include only the conferences actually in New England. No effort has been made to calculate in the above table the numerical strength of all Methodists in all New England. The entire New Haven District and some of the New York District of the New York East Conference, a substantial part of Burlington District, some of the Troy District of the Troy Conference and also a little in New York Conference. Besides this we have work with the different nationalities. Dr. Baketel-gave me these figures in a letter, a portion of which I quote as follows: "The membership of the six New England Conferences, 124,451. Burlington District 4,845. From the New York East Conference, 26,160. From New York Conference, 1321. This makes a total of the English speaking work in the six New England States 156,777. Add to this the colored work, 175; German, 519; Swedish, 2,585; Portugese, 82; French, 144; Italian, 1050; Norwegian-Danish, 106; Scandinavian, 36; making a total Methodist Episcopal membership in the six New England States at the present time of 161,474."

On this basis the growth is as follows:

1870--110,424

1890--143,586

1914--161,474

A gain of 1160 yearly.

Growth in Ministers.

The above figures show a gradual increase in ministers up to 1879 since when they have fluctuated up and down. There has been a loss of 25 ministers in the last forty years. In view of the constantly increasing number of churches no satisfactory explanation has been yet given.

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INCREASE IN PASTORAL RESPONSIBILITY.

The above figures are suggestive as to increase in pastoral responsibility. In 1833 the pastor had 115 people to care for. Today 138 or 20% more. Besides this the average minister has a multitude of community responsibilities which figures can never indicate. There is still much duplication of effort and lack of intensive specialized work in the ministry.

PROPERTY GROWTH

Probable Value of Churches and Parsonages.

	No. Churches	Probable value.	No. Parsonages.	Probable value.
1873	791	\$7,180,655	442	\$888,775
1883	927	7,074,893	530	966,510
1893	990	8,359,529	589	1,229,675
1903	1036	9,354,712	673	1,535,931
1913	1061	11,001,250	732	2,006,375

By adding probable value of churches and parsonages we have the following comparative study.

PROPERTY GROWTH

1873	\$ 7,969,430
1903	10,890,643
1913	13,007,625

Total gain last forty years \$ 5,038,195.00

It may be of interest to many to know the property standing today of each of the six conferences. It is as follows:

1914

	No. Churches	Value	Parsonages	Value
New England	259	\$5,379,625	*180	\$776,200
New England Southern	203	3,261,050	146	385,475
New Hampshire	132	1,021,300	102	223,900
Vermont	145	705,250	109	202,250
Maine	146	865,700	92	210,600
East Maine	177	768,325	103	207,950
	1061	\$11,001,250	732	\$2006,375

Besides this we have other property in all New England according to the reports of the various district superintendents[‡] as follows:

* Estimated on basis of increase in number of churches built in reports given

‡ Special District Superintendents report for the survey.

City Missions -----	\$ 62,000
Deaconess-----	618,500
Camp-meeting -----	192,700
Educational Institutions -----	2,983,373
Hospitals -----	97,500
Home for Girls -----	5,000
Woman's Home Miss. Society -----	60,000
Others -----	<u>1,124,002</u>
	\$5,143,075

Grand total of all Property \$ 18,150,700

Summary of Property Valuation

Churches and Parsonages -----	\$13,007,625
Other property -----	<u>5,143,075</u>
Grand total all property	18,150,700

From special district superintendent report for survey.

It is also interesting to note the increase in debt.

1903 -----	\$ 954,869
1913 -----	1,740,279

Increase ---- \$785,410

This increase is slight compared with the property increase.

Educational Growth

	Institutions	Instructors	Student	Property	Endowment
1866* -----	13	113	3368	\$672,261	
1900 -----	9	261	2757	666,076	\$2,584,795.
1913 -----	9	230	3405	2,983,373	3,346,318.

(From 1866 Convention Survey Report)

The decrease of instructors is owing to the fact that the faculty of the Mass. College of Agriculture and the New England Conservatory of Music are no longer counted. They were never a real part of Boston University save thru exchange relationships.

EPWORTH LEAGUE GROWTH.

No facts are available for the membership of the Epworth League until 1909. In 1908 the General Conference ordered Epworth League figures printed. The following comparison shows a decline in Epworth League membership.

	Seniors	Juniors
1909	27,903	14,117
1912	28,271	11,183
1914	26,336	9,906

Decrease 566

Decrease 4,212

SUNDAY SCHOOLS

	No. Schools	Officers & Teachers	Scholars
1873	954	13,721	98,737
1883	1081	15,468	110,812
1893	1127	17,160	133,685
1903	1149	16,789	118,298
1908	1116	16,173	115,420
1914	1111	16,363	127,555

OUR RELATION TO OTHER DENOMINATIONAL FORCES
IN NEW ENGLAND.

No Survey of New England Methodism would be complete unless we weighed ourselves in the balance with our sister denominations. How do we rank with these denominations? We have made comparisons with the three other leading protestant denominations, Baptists, Congregational and Episcopal. These figures have been taken from the authorized sources of each denomination. The Methodist figures are according to state boundary lines as well as ^{are the figures of} the other denominations. It was no small task to get these figures. They are accurate save for the slight discrepancy owing to overlapping on State boundary lines, which would be found in other denominational reports as well. These membership figures are for 1914, the population figures for 1910, the last U.S. Census report.

COMPARATIVE DENOMINATIONAL STRENGTH
FOR ALL NEW ENGLAND.

Total Population 6,552,681.

Rank	Denomination	Membership	% of population
1.	Congregational	267,232	4%
2.	Baptist	167,004	2.5%
3.	Methodist	161,474	2.4%
4.	Episcopal	143,739	2.1%

Connecticut.

Total Population 1,005,716.

Rank	Denomination	Membership	% of population
1.	Congregational	69,192	6.8%
2.	Episcopal	43,269	4.3%
3.	Methodist	34,663	3.4%
4.	Baptist	26,718	2.6%

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Maine

Total Population 714, 492

Rank	Denomination	Membership	% of population
1.	Baptist	21, 301	2.9%
2.	Congregational	21, 039	2.9%
3.	Methodist	20, 112	2.8%
4.	Episcopal	6, 260	0.8%

New Hampshire.

Total Population 432, 624

1.	Congregational	19, 055	4.4%
2.	Methodist	12, 529	2.8%
3.	Baptist	9, 216	2.1%
4.	Episcopal	5, 962	1.3%

Massachusetts.

Total Population 3,043,346

1.	Congregational	125, 600	4.1%
2.	Baptist	80, 190	2.6%
3.	Methodist	65, 498	2.1%
4.	Episcopal	63, 205	2.1%

Vermont

Total Population 350, 373

1.	Congregational	22, 525	6.2%
2.	Methodist	17, 671	5.1%
3.	Baptist	9, 142	2.6%
4.	Episcopal	6, 102	1.7%

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CHURCH FEDERATION.

One of the most important inter-church movements today is the effort to avoid overlapping of churches, and the federation of local churches where the community is over churchd. Each of the six New England states have State Federation of Churches for this purpose. The secretaries of the various state federations are as follows,

Connecticut -- Prof. William Rice, Middletown, Conn.

Maine -----Prf. Alfred Wm. Anthony, Lewiston, Ma.

Massachusetts--Rev. E.T. Root, 53 Mt Vernon St., Boston.

New Hampshire - Rev. Thoman H. Story, Concord, N.H.

Rhode Island- - Rev. W. W. Deckard, 109 Wash St., Providence.

Vermont- - --- Rev. A.P. Pratt, Bellows Falls, Vt.

PRACTICAL COOPERATION

Of 38 Federated Churches reported

We participate in 20

Congregationalists 28

Baptists 21

Of 417 Churches reporting

161 or 38.6 %

Are Cooperating

In Local Church Federations For

Community Improvement.

256 or 61.3 %

Have No Federation.

WHY NOT?

A decade ago the above chart would have been impossible. Today, however, when we realize the waste for the Kingdom because of duplication of effort we ought materially to change the above facts. Why should not all communities with two or more churches at least have local federations?

Are The Small Towns

OVERCHURCHED?

175 Towns under 1100 report

385 Churches

or

More Than
Nearly 2 To Each Town

or

1 Church To Every

275 People

or

About 55 Families.

One Church to every 275 people would not be out of proportion to religious needs if they were all church members. According to the last religious census of 1906 however, not 50% belong to the churches. This would reduce this number to at least 138 for each church. Count out children, and only a small number of adults are left to carry on the titanic work of saving the world, and often the efforts of these very workers are neutralised thru friction and competition in God's household of churches. Conservation and concentration of christian energy, and increase of church efficiency can be greatly improved thru cooperation and federation.

OUR RESPONSIBILITY IN NEW ENGLAND. (S)

Figures for 1906

Total population 6,036,940

Roman Catholic membership	1,891,724
Protestant membership	934,247
Total Unchurched	3,110,969
Roman Catholic Responsibility	3,025,067
Protestant Responsibility	973,834
Methodist Membership	158,365
Methodist Responsibility	165,551

Every Methodist Ought to Win

3 others for Christ.

Having compared our denominational strength it is eminently proper and decidedly imperative in closing this study that we recognize our denominational responsibility. The above study was worked out from the U.S. Religious Census report of 1906. The protestant membership includes all protestants. Granting that the Catholics should get a proportional number of the unchurched, they should win on the basis of 1906 membership, 3,025,067. The protestants, 973,834. The Methodists, 165,551. On this basis every Methodist ought to win one or two for Christ. If, however, we were to grant the Catholics nothing as some contend, every Methodist ought to win at least three others for Christ. "The fields truly are white, ready for harvest," let each of us be devoted reapers.

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MINISTERS SALARIES.

In the section on the growth of Methodism we have indicated the increase of nearly twenty per cent in pastoral responsibility since 1833. Mention has also been made of the fact that you cannot measure the responsibility of the minister by the number of church members on his church roll. As a rule the heaviest tax upon the minister's strength comes thru services required for the constituency roll, and the general community needs. The minister of today must be a community leader, broad minded, progressive and aggressive. The age insists that he be a good preacher, an efficient pastor, a true leader of men. For these lofty requirements the minister must be well equipped. He must wear good clothes, for he is a leader,; he must attend many assemblies, for service, and the deepening of his spiritual life; he must travel for vision and culture; he must read many magazines and current books for intellectual impetus and resourcefulness. The high requirements on the part of the public make necessary heavy expenditures for adequate equipment. In light of the ministers needs compare the following studies on Ministers' salary.

HOW WE PAY OUR MINISTERS.

All New England-1914

Total Salaried Ministers	836
Average Cash Salary	\$804.72
Average House Rent	\$168.90
Average total Salary	\$973.62

56% of all Ministers

Get less than the average

Salary of Each Conference.

HOW WE PAY OUR MINISTERS

NEW ENGLAND CONFERENCE

Total Salaried Ministers	233
Average Cash Salary	\$1,037.28
Average House Rent	268.12
Average Total Salary	\$1,305.40

98% get more than
134 or 57% get less than
Total Salary.

HOW WE PAY OUR MINISTERS

1914

NEW ENGLAND AND SOUTHERN CONFERENCE.

Total Salaried Ministers	169
Average Cash Salary	\$831.08
Average House Rent	153.43
Total Average Salary	983.50

71 get more than total
80 or 53% get less than Total.

HOW WE PAY OUR MINISTERS

MAINE CONFERENCE - 1914

Total Salaried Ministers	87
Average Cash Salary	\$708.54
Average House Rent	131.36
Average Total Salary	839.90

45 get More Than
52 or 54% get less Than
TOTAL SALARY.

HOW WE PAY OUR MINISTERS

NEW HAMPSHIRE CONFERENCE

1914.

Total Salaried Ministers	115
Average Cash Salary	\$697.25
Average House Rent	138.30
Average Total Salary	835.55

48 Get More than Total

64 or 57% get Less Than Total.

HOW WE PAY OUR MINISTERS

EAST MAINE CONFERENCE.

Total Salaried Ministers	115
Average Cash Salary	\$648.86
Average House Rent	89.16
Average Total galary	738.02

46 Get More Than Total

69 or 60% Get Less Than Total.

How We Pay OUR MINISTERS

VERMONT CONFERENCE 1914.

Total Salaried Ministers	111
Average Cash Salary	\$633.42
Average House Rent	124.23
Average Total Salary	757.64

48 Get More Than total

63 or 57% Get Less Than Total.

In this study we have been careful to include only salaried ministers. In each case the average total salary includes house rent. It is highly important in reading the concluding sentences of these charts, that we remember that whereas 56% of all ministers get less than the average, many of these get considerably less. Dr. E.C.E. Dorion's statement that 50% of the ministers of New England get less than \$800.00 cash is not far wide the mark. The New England conference with its coterie of fairly high salaried ministers brings up the average for all New England quite materially.

Is this salary of the minister adequate for a professional man of high responsibility? Men who have given our standards of living a careful study contend that \$700 ought to be the minimum living wage for the average laboring man of family. The committee on minimum salaries for ministers for the New England Conference made the following report: "We propose the following resolution; that this Conference recommends most strongly to all our churches that they adopt as the minimum salary to be paid men who are members of the Conference: For churches in the smaller towns and country, \$950 cash and house and, wherever possible, the use of at least one acre of land for a garden; this amount to be increased as rapidly as possible to \$1000 cash. For churches in the cities and larger towns, \$1000 cash and house."

The average cash salary for the Maine, N. Maine, New Hampshire, and Vermont Conferences is \$672. When we remember that 57% do not get this salary we begin to realize that our ministers with their heavy responsibilities are really under-paid. Yet there never was, and never will be a strike by preachers. They bear their burdens, and make their sacrifice without complaint,- yes cheerfully. Let every church do unto the minister as he needs to be done by for his highest possible efficiency.

NEW ENGLAND METHODISM

AND

HER SUNDAY SCHOOLS.

Reference has already been made to our Sunday School growth during the last century, also to the decline in results obtained since 1893. The following charts tell this story thru the reproduction of vital statistics.

SUNDAY SCHOOL GROWTH,

1873 - 1914

1873	-----	98,737
1883	-----	110,737
1893	-----	133,685
1903	-----	118,298
1908	-----	115,420
1914	-----	127,555

Total Decrease Since 1893

6,150

Can You Explain this Chart in Light
Of Your Devotion?

LOSS.

SUNDAY SCHOOL TEACHERS

1893 - 1914.

1873	-----	13,731
1883	-----	15,468
1893	-----	17,160
1903	-----	16,789
1908	-----	16,173
1914	-----	15,363

Decrease 797 Since 1893

" FEW ARE THE REAPERS "

FEWER SUNDAY SCHOOLS

STUDY FOR 1873 - 1914

1873	-----	954
1883	-----	1081
1893	-----	1127
1903	-----	1149
1908	-----	1116
1914	-----	1111

Decrease 38 since 1903

"SUFFER LITTLE CHILDREN TO COME UNTO ME."

The upward or downward movement of the first two charts run parallel. This is to be expected. The third does not. This is singular. The number of Sunday Schools kept steadily increasing for ten years after the enrollment began to drop, and then after it began to increase again in 1908 the schools continue to decrease. This last fact is unusually strange as reports show that the number of churches are steadily increasing. Dr. Edgar Blake, Secretary of our S.S. board, accounts for this last change by the depleted population in rural sections. /

It is not, however, the anomalies in institutional development or decline which concerns us most. It is rather that we make a satisfactory explanation for the tremendous falling off when we should have been steadily gaining. The population was steadily increasing. The needs for christian nurture was just as insistent. The institutional power of the Sunday School ought to have been greater after a century of experience and progress. Everything seemed to favor growth rather than decline. Why + is depreciation?

Dr. T. Nicholson, secretary of our board of Education, has given the best answer to this perplexing question. It was owing to a change in leadership, and departmental administration. Under Bishop Vincent the Sunday Schools constantly grew. But in 1892 the Board of Sunday Schools and the Board of

✓

Education were consolidated and the leaders of the various departments changed. Under this combined administration both the educational and Sunday School work declined. In 1908 the two were again separated and put under distinct leadership. Both departments have made steady gain ever since. Despite the gains we have made during the last five years, we have still 6,130 less scholars, 797 less teachers, and 38 less schools. From now on we must march double quick to make up for lost time and to meet the religious needs of thousands of our New England children with out proper religious training.

OUR SUNDAY SCHOOLS.

573 Churches report.

Conference	number reporting	Enrollment	Average attendance	%
New England	184	238,256	21,161	55%
New Eng. Southern	118	18,613	9,099	54%
New Hampshire	51	7,804	4,228	54%
Vermont	94	8,630	4,291	49%
Maine	60	8,526	4,292	50%
East Maine	66	10,108	4,203	41%
Total	573	91,936	47,273	51%

ARE WE REACHING ALL?

Fifty one per cent of our pupils, the average attendance. Compare this percentage in our Sunday Schools with our public schools. If such a condition obtained in the public schools we should become alarmed, in fact we would not tolerate it. Shall we be less anxious about the attendance at the choicest of God's training schools.

HAVE YOU A GRADED SYSTEM?

609 Churches Report.

200 or 33%

Graded.

230 or 38%

Not Graded.

179 or 29%

Graded in Part.

HAVE YOU

SEPARATE CLASS ROOMS?

582 Churches report.

129 report separate rooms.

223 " separate rooms in part.

230 " or 40% report NO

Separate class rooms.

CONFUSED EFFORT IS BAD.

The foregoing two charts apply to Sunday School equipment. The graded system seems to be coming into use pretty generally. It ought to be adopted by many others. The answers to the question, 'have you separate class rooms?' does not show up nearly as well. Good teaching can not be done amidst confusion. Concentration is possible only when the class is by itself. When only 30 minutes are given to religious instruction, intensive work ought to be done, - for this separate class rooms are necessary.

HAVE YOU

A TEACHER'S TRAINING CLASS?

608 Churches report.

94 Churches report - Yes

514 Churches report - No

Only 12% have Training Classes.

UNTRAINED TEACHERS

OUR WEAKEST POINT.

The weakest point in our Sunday Schools is our teaching force. At the Luncheon Conference of New England leaders to work out the policy of follow up work, three great weaknesses were suggested. 1. Teachers without pedagogical training. 2. Teachers unschooled in the Bible. 3. Teachers without evangelical passion. All of these three weaknesses can be remedied thru a properly conducted teacher's training class. All we need for the training classes are the following:

1. Willingness to devote the necessary time and attention to the class.
2. A faithful and qualified teacher for the class. The minister ought to make the best teacher. All the present Sunday School teachers, and all possible Sunday School teachers should constitute the class.

NEW ENGLAND METHODISM

AND HER STUDENTS

No survey of New England Methodism would be complete which did not include a careful and comprehensive study of her resources in students. Recognizing this fact, three questionnaires* were sent to each college or University community of New England, - one to the dean or president, one to the Young Men's or Young Women's Christian association, and one to the Methodist pastor of the recognized college church. Where there was any uncertainty as to which Methodist church occupied this position, as in Boston, questionnaires were sent to each such possible student church. Only colleges or Universities were studied. We received responses from 17 such institutions altogether, 15 of which were non-Methodist.

METHODIST STUDENTS

IN

NON-METHODIST INSTITUTIONS OF LEARNING

1. Boston Technology	70
2. Jackson	4
3. Williams	19
4. Bates	50
5. University of Maine	144
6. Bowdoin	35
7. Mt. Holyoke	95
8. Brown	60
9. Radcliffe	15
10. Yale	130
11. Colby	40
12. Wellesley	137
13. Tufts	2
14. Harvard	97
15. Smith	110

* The college questionnaire will be found in the appendix.

This chart suggests a large number of Methodist students in Non-Methodist institutions. It does not suggest all. For instance the Harvard figures include only those in the college of Liberal Arts. No religious census is made by the professional or graduate schools. Hence, considering Harvard's large graduate and professional schools it would not be far amiss if we should estimate at least three hundred Methodist students at Harvard. Wherever, there is no religious census made for any department of a University, we lack the figures for that department. There are at least 1500 Methodist students in Non-Methodist institutions of New England. The following chart indicates our entire student constituency. This constituency in itself ^{is} would be large enough to command the services of several specially trained student pastors.

METHODIST STUDENTS
IN
METHODIST INSTITUTIONS OF LEARNING

BOSTON UNIVERSITY	500
WESLEYAN UNIVERSITY	455
total reported	955

In non-Methodist institutions - 1008

Total reported in all " - 1963

Besides 344 with Methodist Preference.

DO METHODIST STUDENTS

CONTRIBUTE TO THE CHURCH?

I. By joining Permanently

78 or 3.7% belong to the Local Church

93 or 4.7% belong tentatively

8.4% affiliate in some way.

II. By Attending

254 or 13% attend regularly

31 or 15.6% attend occasionally

CAN THE STUDENT AFFORD

TO NEGLECT CHURCH?

The striking lesson of this chart is the small number of students that support the local church thru either affiliation or attendance. Many of those who belong to the local church, reside in the college community. This fact makes the non-resident membership exceedingly small. Is there any reason why the college student away from home should not take his letter with him as he does everything else he possesses? Most students never return to their home for permanent residence. Certainly, such students ought to join the local college church immediately. Those who expect to return to their homes should join tentatively. Every local college church should have a system affording tentative student membership.

The small number that attend the local church either regularly or occasionally is an arraignment of both the student and the local Church. The college student is often fickle in estimating his religious responsibility and super-critical in his attitude toward the church. He is not infrequently individualistic. He demands a church service adapted to his likes and forgets that there are others whose desires differ from his. He forgets too, that it is "more blessed to give than to receive," and that his chief relationship to the church should be one of service.

The church is not less deserving of censure. Its eyes have often been blind to the student's needs, and its ears deaf to the summons to serve the student. Not infrequently has her voice failed to sound a note which would grip the student's attention. No investment of time or money could be better spent than for the religious culture of her students, Methodism's leaders of tomorrow.

The chart below points fingers of censure at the student for his failure to serve humanity thru the medium of the church. Someone has suggested that the chart was "too pessimistic." I had nothing but the cold facts from which to make my deductions. However, were we to grant just double the percentage at work we would still have a small minority engaged in church activities.

THE STUDENT CONTRIBUTION
TO THE CHURCH

Out of 1963 students

97 or 5% work in the Epworth League

70 or 3.5% work in the Sunday School

11 or .5% in Missionary Education

15 or .7% in Church Services

23 or 1.1% in Recreation Programs

3 or .1% in Social Service

34 or 1.7% in Music

7 or .3% in Personal Evangelism

STUDENTS * TOMORROW'S LEADERS
MUST HELP LEAD THE CHURCH TODAY.

WHAT THE
LOCAL METHODIST CHURCH
DOES FOR THE STUDENTS
17 Institutions

- 13 report Bible Classes
- 4. " Evangelism
- 1 " Life's Work Campaign
- 1. " Directs in Service
- 8 " Provide Recreation,

CAN THE
CHURCH DO MORE?

The student's life is one of self examination and observation. What potential possibilities does he possess? What service do his inherent qualities best fit him for? What profession shall he follow? He wants to answer these questions correctly for he realizes that his destiny may hang on his decision. These and many other questions are now presenting themselves for satisfactory answers. He is now eager for counsel? He is open to conviction. This is the church's chance. Now life's work campaigns should be instituted. These should be personal, studied and deeply sympathetic.

One Church says it directs in service. Is this adequate? Every church should open avenues thru which the student can express himself in religious service, and then he should be carefully directed in that service. If the minister or a capable, respected layman has won the confidence of the student's and made him his personal friend, God only knows the limitations of the student's devotion to the cause of humanity, and the extent of his personal sacrifice for that cause.

The two ensuing charts require no comment, save that these criticisms and suggestions have been taken directly from the reports received. A very large proportion of the correspondents suggested far more regular, and better pastoral attention. The students are eager to welcome qualified pastoral tutelage.

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CRITICISMS FROM REPORTS

1. Over-advertising distracts Students.
 2. Students are Church Tramps.
 3. Colleges Non-Religious.
 4. Pastors Fail to Cooperate with Y.M.C.A.
 5. Pastoral Inattention and Incapacity.
 6. Students Unfaithful.
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SUGGESTIONS FROM REPORTS

1. More Regular intensive Pastoral work.
2. Temporary membership system.
3. Notify college pastor when Methodist Student enters College
4. Give Student definite church work.
5. Preach a Modern Theology and vital religion
6. Appoint strong ministers who appreciate the students.