1921

Spiritual vocational guidance

SPIRITUAL VOCATIONAL GUIDANCE

by

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(A. B. University of Southern California, 1919)

THESIS

Submitted in partial fulfilment of the

requirements for the

Degree of Bachelor of Sacred Theology

Boston University School

of

Theology

1921

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The greatest problem before the Christian Church today is the question of securing workers. Never before has there been the demand that exists at present. At first the early Christians banded together in a simple fellowship for the communion and worship. No organization was needed and there was little to accpmplish in the way of work. But soon the need of someone to administer alms arose and the office of deacon was created. As the group of believers expanded and scattered in the second century, church buildings were erected and ministers appointed to conduct worship and have pastoral supervision of the people. This was the genesis in the evolution of the church. Creeds were adopted by the various communions and differences of belief and method developed. More and more sects sprang into existence until at present we have several score, all working for the same end and serving the same Christ. What is the end or goal toward which the Church is striving? It is the Kingdom of Heaven. There are two communities in the world, the world itself and the Christian Community. The latter is by far the smaller. There are thus two circles, one within the other. The smaller circle is the body of Christians within the world community.

It is the leaven that leavens the whole world. The goal of the group within the inner circle is to get every body into their circle. Thus the circle will constantly expand until at last it is co-extensive with the larger circle. When everyone is saved e.g. all of humanity made Christian, the Kingdom of God will be established upon earth. Service, education, evangelism have come, therefore, to be the keywords. Jesus went about doing good and set the example for service. "The Church must go forward on the two legs of education and evangelism." When the Kingdom is realized education will suffice, but until then evangelism is likewise necessary. One can easily see that workers are absolutely necessary if these programs are to be carried on.

Reports from all denominations show a shortage of workers. Every church finds it hard to hold its own. During the last year of the war the Methodist Episcopal Church was forced to leave twenty-five percent of her charges without regular ministers. In other words the phrase "Left to be supplied" was placed after one-fourth of the churches, in the annual minutes.

One district in one of the most popular conferences in the country, a conference that is usually over-

supplied with men, left one half of its charges "to be supplied" or without any statement at all. The Congreational Church last year was short two thousand men and was forced to leave that many churches without pastors. The Presbyterian Church headquarters in Chicago sends out a free list of vacant pulpits so that ministers seeking a location may be aided in finding a place. The list this year covers several typewritten pages. In all denominations together there is a natural decrease of five thousand ministers per year. This is due to death, sickness, retirements, etc. All the theological schools in the country graduate only 1800 students per year. What about the deficiency? Some men are used as "supplies" who have little or no training for their work. But still there is a loss.

Several of the denominations worked out great missionary campaigns for post-war days. The Baptists had the Victory Campaign, the Presbyterians had the New Era Program, and the Methodists presented the Centenary Campaign. In this Centenary Campaign they called for 105 million dollars. It was promptly subscribed. The call went out for a great ingathering of souls. This too was successful. Again the Centenary asked for

153,000 life service recruits. They have not been secured. What good is the money to do in the home, and foreign field, if we do not secure the men and women to carry on the work? The Church cannot be satisfied in this day of forward programs to merely hold the ground it has gained. Expansion is demanded and new work must be started and old work both strengthened and revived. Such extension work calls for many recruits. In some way, by some methods more workers must be secured.

Volunteers for Christian service have in the past been secured by laize faire methods. Many a young man has been urged to enter the ministry simply because he could pray in public or had a certain amount of piety in his personality. Often it has happened that some girl has been told that she ought to be a missionary because it would be so nice to have a missionary sent out by the local church.

A pastor in a Methodist Church of nine hundred members in the far west suddenly discovered that in the six years since the founding of the church, no young person had gone into any form of life service. Immediately he began to rush around in search of some recruits. Two young men were his first victims. They

were urged to become local preachers. One of the young men consented and was duly licensed. The other absolutely refused. The next pastor by a more careful and scientific method secured the second young man for the ministry and several other recruits as well.

Mere zeal is not enough in working for recruits Scientific knowledge is absolutely fundamental to this part of the Christian program. The case of a young college student is a good example of the existing method of life service recruiting. This young man was a major in religious education. He wanted to spend his life in religious work but was uncertain just what work he should enter. He went to every person he could and sought everywhere for light. His professor said "There is no doubt in my mind but that you should be a director of Religious Education." A specialist in religious education told him "You are adapted to educational work and ought to be a college professor." His District Superintendent in talking to him said "You will make a great preacher and should stay in that line of work." The pastor of his local church said "I have always thought of you as a missionary. Why don't you take up that line of work? Now which of the four is right?

It is to be noted, however, that in each case the advice was prejudiced. There must be some way of finding out beyond all doubt what a young person is fitted for.

Specialization is the motto of the twentieth century. Our grandfathers and grandmothers did practically everything themselves. They were their own carpenters and blacksmiths, raised their own crops, spun their own clothes, in fact most everything was done on the old home place. A man in those days was a jack-of-all trades. Graduallyythe lines of labor became divided. Instead of one making a shoe through the several steps in the process of construction each step was consigned to a different man. The department store has replaced the old store at the corner which was run by one or two persons. There has been division of labor in every line. It has gone further than that. Men now specialize. Instead of a man being a doctor, he becomes a specialist on some disease or an eye or ear specialist. One lawyer goes in for criminal law, while another handles only estates, and a third divorce cases.

The trend to specialize has been felt in religious work. Whereas the old circuit rider was responsible for everything religious on his circuit, we have the tendency

today to have several specialists in every charge. The work is divided and divided again. Directors in various lines are now to be found in many of the larger churches. Many forms of detached service are likewise found.

Three factors have been mentioned in the problem before the church at present. First, is the great need for life service recruits; second, the hap-hazard system in vogue of getting volunteers; and third, the present-day tendency of specialization. These three together consist of the problems before us in this paper. Five different aspects will be considered in the discussion to follow. First, we will study the principles of vocational guidance as found in the business and educational worlds and the relationsof these principles to Christian work. Second, will be a detailed review of the various forms of Christian vocations. Third, will be a brief summary of methods of recruiting. Fourth, the application of the principles discovered to the ministry, and fifth, a scale for judging success.

Our purpose is twofold. We intend, if possible, to discover some definite data on the subject. Speculation will not suffice; sane and scientific information is needed.

"It is our business to make both a science and an art of human nature. As in the material world we select first the material suited to our purpose, then turn the iron into steel and temper the steel for the knife, so in the world of human action we must learn to select the right man, to educate him and fit him for his exact task. This, indeed, we try to do in all our social institutions, religious, commerce, systems of education and government. But we work by the rule of thumb--blind, deaf and wasteful. The nineteenth century witnessed an extraordinary increase in our knowledge of the material world and in our power to make it subservient to our ends; the twentieth century will probably witness a corresponding increase in our knowledge of human nature and in our power to use it for our welfare." (J. McKeen Cattell, "Homo Scientificus Americanus" Science, April 10, 1903. Copied from Hollingworth.)

Often the question has been asked, "What are the specifications for the Ministry?" The answer to this inquiry is the second purpose of the present study. We aimto secure definite data in the field under consideration and also to discover the elements necessary to a successful minister.

Before we proceed with the discussion it might be well to define some of our terms, so that there may be a clear understanding as to how we use the terms.

Life Service There is great misunderstanding as to the real meaning of this term. Every summer there are Epworth League Institutes and other Young People's assemblies held throughout the country. Usually at the close of these Institutes some speaker of special note gives an inspirational address and makes a plea for young people to go into some form of Christian Life Service. The young folks respond by the score. Why, then, do we have difficulty in filling the ranks? The answer is simple. Many of those who respond to such a call do so under the spell of the speaker's power, eloquence or personality. They consider that they have fulfilled their obligation and pledge if they return to their local church and serve on some committee or teach a class in the Sunday School. They have mistaken service for Life Service. The latter term is something greater than just taking a place in the church organization. Life Service is dedicating one's entire life and time to some form of Christian work. The recruit makes Christian work his vocation. It is a form of life work or trade as much as is the practice of medi-

cine or law. His entire time is to be given to some form of Christian work for which he receives salary or some other form of support. So we consider life service not part time work, but full time, a definite life vocation. We likewise consider that such a vocation presupposes some form of training.

A second term about which there is great misunderstanding is the term Ministry What or who is a minister? Unless otherwise specified when we refer to the ministry in this paper we mean the regular or general work of preaching and of conducting a parish. The terms preacher and pastor are subordinated and are included in the word minister. The latter is the general term. But of necessity we must restrict our meaning so as to exclude all forms of specialized work as directors of religious education, etc. For the purpose of clearness, therefore, we shall in this treatise consider the title Ministry to include only the general preaching and pastoral work of a church.

In the third place we must define Spiritual. It is absolutely impossible to completely separate religious or spiritual things from other phases of life. There is, nevertheless, a sense in which we can speak of the two being separate. Our title is Spiritual Voca-

tional Guidance. There is a movement in modern education in vocational guidance. This movement has as its aim the study of the youth and the guidance of the young man into the trade or profession for which by endowment and capacity he is fitted. Thus one is directed into law, another into mechanics, another into trade and so on. Let us call this <u>secular</u> vocational guidance. Our paper deals with the guidance of young men and women into lifework in Christian service. This we shall call <u>spiritual</u> vocational guidance. By way of comparison it is opposed or opposite to secular guidance.

We turn now to the principles and methods of Vocational Guidance as practiced in the industrial and professional world. From the earliest times there has been a constant search on the part of man for some way to successfully determine the future occupation of the young. Primitive society was controlled largely by magic. The oracle or the medicine man was always consulted before any new action was undertaken. They believed that "desire could impress itself on the course of physical agents and also on the development of personal characteristics. In many cases the expression was given some indirect or symbolic form, as in gesture,

ritual, tableau, masquerade, and imitative portrayal." (Hollingsworth) Crude magic, adjuration, sacrifice, and incantation were used in the desire to control future destiny. Charms were worn and the infant and youth were given a variety of prenatal and childhood experience. Thus if the spear of a dead warrior were given to the child he could by expressing the desire, acquire the skill and valor of the deceased hero. "Boys are tossed into the air to make them grow tall, and rubbed with crystals and snake skins to make them clever and intrepid medicine men." (H) A man could make himself brave by wearing tiger's teeth stalward and powerful by drinking the blood of bulls, and figures and emblems cut on pieces of wood would specify the luck or future occupation of the boy. Even today the custom of dedicating children at birth to the ministry or to missionary work persists. The magic of such a custom is worthless but the psychological value is readily seen whenwe consider how many of themen now in the ministry were dedicated at birth to the service of God, and the number of Methodist ministers bearing the names of John or Charles Wesley.

Primitive magic as a vocational effort was replaced by experimental science. In the latter part of the

the eighteenth century phrenology, one of the most persistent fallacies of the vocational analysis ever advocated, was founded by two physicians and anatomists, Gall and Spurzheim. This was based on the so-called faculty theory. Activities were localized in the brain. Instead of realizing that these localized features merely controled the parts of the body as the limbs, eyes, ears etc, "these enthusiasts leaped to the conclusion that every trait of character and every mental aptitude, every virtue and vice, ability, interest and capacity, had each its own shelf or pew in the brain area." (H) Of course the more highly developed areas would be indicated by the projections of the skull bones. The "bumps" of the head indicated the future destiny of the subject. If a man's "medical area" had a bump of course he should be a doctor. At once maps and charts of the surface of the cranium were drawn to aid in the work of analysis. Phrenology was based on four assumptions. (1) That such cerebral localization as exists is of fundamental and specific traits of character or types of ability (2) that the more developed any one of these given traits is, the larger will be the supposed area of the brain which contains its supposed organ (3) that since the skull fits fairly closely to the brain surface, the relative devel-

opment of a given portion of the brain will be indicated by the relative size of the different parts of the cranium (4) that the occasional casual observation of coincidence between particularly marked mental qualities and particular cranial characteristics is a sufficient basis for inferring universal and necessary connection between these two features." (H) These assumptions are not based upon true scientific facts or data. The practices of phrenology are based upon evidence fully as weak as palmistry or magic.

Another pseudo-science of vocational analysis is that of physioghomy. In this system, bodily characteristics, as the shape of the jaw, appearance of the mouth texture of the skin, profile, shape of hands, the hair, and eyes, etc, were considered as criteria. Following are some statements from a professional vocational counsellor.

"The sensitive, delicate-minded man usually has a fine textured skin; the coarse-minded man a coarse-textured skin. It is an embryological fact that the skin was and is the original seat of all sensations, and that the spinal cords and nerves are but modified specialized inturned skin. Of necessity a man's skin indicates the texture of his brain."

"Texture is a great classifier of humanity. The individual of fine hair, graceful and slender body, and so on, is, as a general thing, refined, likes beauty and grace, and enjoys mental work. Those with coarse hair and skin and large features usually incline to occupations that are harsh, rough, and require strength." (pages 39-40 of H)

The characteristics just described are effects rather thancauses. "That the studious come to be round-shouldered, the cheerful to have smooth countenances, the guilty to have furtive eyemovements, may well be expected. But it is quite another thing to reverse the proposition and to take stooped shoulders as a universal sign of an academic interest, dimples as a sign of guilelessness, and shifty eyes as the symptom of a criminal past." Doctors all have the same general appearance. The same may be said of those in many of the vocations. But it is impossible to pick out young men and women qualified for these vocations in this way. They acquire these characteristics after they enter the work. Their work makes them so." Unfortunately for the purpose of vocational guidance of youth, these expressions require for their formation habits of fairly long standing, and the critical period

for psychological guidance is likely to be passed long before these settled habits have set their features into the identifiable molds." (H) We pass on to some of the methods that are valid.

The first of these is self-analysis. By this method the person studying his own characteristics and traits and thus comes to a conclusion as to what type of work he should pursue. At first there is always a certain vagueness, but when the individual attempts to analyze and express his inclinations, reactions and traits he finds them classified and ordered. The very process of clarification itself tends to bring this result. One thing a graduate school does for a person is to bring him to the place where he can express his own desires and thoughts.

It is easy for one to decide on what occupations he likes. A young man likes to construct things. Doubtless, he would make a good carpenter. Another enjoys working with electricity. He probably would succeed in that line.

Thus men are led into teaching work, law, medicine, etc. But the problem goes deeper than that. Each [illegible] trait of the individual must be listed and graded. Many tables and lists have been prepared along this line.

"Comparison of different analyses by different individuals should result in a synthesis of traits, an acceptable terminology and a mode of settlement better calculated to throw light on individual equipment than is secured by the methods of casual and unguided rumination." (X) These lists should consist of measurable characteristics rather than vague categories

Professor Cattell in an article on the characteristicsof men of science enumerated twenty-four traits as follows:

Physical Health	Reasonableness
Mental Balance	Clearness
Intellect	Independence
Emotions	Cooperativeness
Will	Unselfishness
Quickness	Kindliness
Intensity	Cheerfulness
Breadth	Refinement
Judgment	Integrity
Energy	Courage
Originality	Efficiency
Perseverance	Leadership

Patridge published a book "Outline of Individual Study" in which he gives the methods by which a teacher may help the child discover his or her own mental andphysical constitution.

Dr. F. L. Wells describes fourteen phases or aspects of human personality, and under each phase presents leading questions, suggestive clues, and

sub-features." (H) His main headings are as follows;

1. Intellectual Processes (5 sub topics)
2. Output of Energy (4 sub topics)
3. Self Assertion (7 sub topics)
4. Adaptability (5 sub topics)
5. General habits of Work (5 sub topics)
6. Moral Sphere (6 sub topics)
7. Recreative Activities (16 sub topics)
8. General cast of mood (3 sub topics)
9. Attitude toward self (7 sub topics)
10. Attitude toward others (7 sub topics)
11. Reactions to attitude Toward Self and others (12 sub topics)
12. Position Toward Reality (5 sub topics)
13. Sexual sphere (9 sub topics)
14. Balancing factors (6 sub topics)

The above outline was published complete in the Psychological Review for July 1914.

Still another outline is that of Yerkes and La Rue "Outline of a Study of the Self." (Harvard University Press, 1914) They found that a study of ancestry, development and present constitution is profitable. "The purpose of such study is threefold (1) To help individual self (2) To help him understand others (3) to arouse interest in study of heredity, influences

etc " (H)

The real purpose of these outlines and tables is to aid the individual in analyzing himself or herself. In this way much information is brought to the subject's attention that otherwise he would not have known. Two questions arise in this connection, (1) How reliable are an individual's judgments? (2) Are individuals who themselves possess a given trait in a high degree better judges of that trait in themselves or in others than are those who possess the trait in less degree? In reply to the first inquiry we believe that on the average the judgments are fairly correct. In a series of tests covering a long period of time two groups of twenty-five high school pupils were tested. Each pupil graded both himself and his twenty-four associates on a list of traits, only one trait being used at a time. It was found that in the case of undesirable traits such as vulgarity, conceit, and snobbishness the tendency was to underestimate when the pupil was grading himself. In the case of desirable traits the pupils tended to overestimate themselves. In some, modesty led them to place their own names lower in the scale than they really believed. But in general the answers were fairly correct.

As to the second question it was proved by the

tests that in the case of undesirable traits those possessing those traits were the worst judges of both themselves and of others. In general, then our results suggest that, in the case of undesirable traits, ability to judge a quality accompanies possession of that quality, whereas in the case of the undesirable traits the reverse of this is the case." (H)

The judgment of associates is a second method of vocational guidance. This is, perhaps, the most unscientific because of the difficulty to work out a definite data. But it is, however, the most commonly used. The youth is nearly always forced to rely on the advice and opinion of his teachers, parents and friends when choosing a vocation. Part of a teacher's work is along this line. Ministers are often called upon to give council to the young people of the parish and every Y.M.C.A. has a department or secretary of vocational guidance. Men in official positions are considered successful in proportion as they rightly choose their subordinates. By judgment of associates we do not mean just the physical appearance but the impression based on observed conduct, expression and achievement of the individual under consideration.

"The validity of judgments of associates varies

with the judge, with the trait in question, and with the person who is being estimated. But it does not vary at random; it varies in what seem to be fairly definite, common, and determinable ways. That we do not know more about the precise nature of these variations means merely that few persons have taken the trouble to inquire into the matter." (H)

Four methods are included under the head of estimate of others, namely, character analysis, physical appearance, photographs, and letters of application. Every day we meet people we never met before and we read their character at a glance. It is possible to tell whether a person is dependable or not or whether they are ambitious or not. This is possible, but mistakes are often made. Employment superintendents in large industrial or business concerns are trained to read character so that when an applicant steps up to his desk he can tell at once what type of person he has before him. There are several types of personalities and the employer must know how to deal with him and where to place him. He soon becomes expert in his work of character reading. Some men judge character by the eyes, others by the mouth, still others by the general facial expression. This method is of great aid in advising one as to his

future vocation.

Physical appearance as indicated above is a good way to tell. One must be fairly husky to be a farmer or a blacksmith, must be slow and deliberate to be a jeweler, and be quick and keen to be a lawyer. There are so many exceptions to this, however, that we can hardly rely on it. Many small men have made excellent farmers and many slow and dull men have made good lawyers. So the rule will not always work.

"Send your photograph" is a common phrase where a person is seeking a position. Those who desire to secure the services of someone who is too far away for them to interview personally use this method. By looking at a picture you cannot always judge a person's ability, personality and character. But you can come pretty close to it. The writer had a series of about twelve pictures of college friends. These pictures, all of which were finished alike were shown to several seminary men all of whom were good judges of character and ability. Each of the men when shown the pictures were asked to pick out the most capable and so on. They were also asked to analyze the character and personality of each. The answers were nearly all of them correct. It is entirely possible to judge character by photograph.

We can even tell to a certain extent as to the person's fitness for certain vocations. Of course this must not be the only method used. The other methods must be used as a check. But as a starting point this is of untold value.

Letters of application are of help also. The style and form of the letter, the English, spelling, penmanship, degree of neatness and general tone of the letter all have a bearing upon a person's life work. A person who cannot write legibly is not fitted to be a show card writer nor an instructor of writing. Any young man who cannot write a good business letter is not fitted to be a business man. The minister must be a good letter writer and be able to express himself well. A person's method of approach in a letter also has a lot to do with it. Many employers place great stress upon letters of application. The papers often contain ads which say "reply in own handwriting." The writer was in company of a District Superintendent of Ministers recently when he was reading his mail. One letter was from a minister in the south who was applying for a new location. The Superintendent remarked about the letter, then said as he laid the letter aside, "Yes, like many others he did not send a stamp for reply."

Just a small thing but showed a certain lack of efficiency.

A third general method of vocational guidance comes from the school. The school curriculum is a vocational test. Those who are destined to achieve distinction begin to show marked ability at an early age. It has been found that in the long run the good salaries go to the men who got high grades in school. Many exceptions are found but in general this is the tendency. The employer would much rather employ the young man who earned high grades in his school work than the one that had several failures on his record. When the evidence which comes from the school is used we are quite sure of having correct data because the test covers many years of the individuals life. More over many methods are used and there are many examiners.

Then there is the matter of personal interest. The curriculum of the school covers a wide field. Not only the three R's "reading, 'riting and 'rithmetic" are studued, but geography, history, manual training, agriculture, domestic science and other subjects are taught. In these studies the boy or girl is introduced to the different fields of vocational study. Their ability is tested and their interests noted. One boy will be an

expert with tools while another will want to spend his entire time in agricultural work. These interests are a sure guide to future capacity or ability. Care must be taken, however, not to arrive at too hasty conclusions. One boy who loves tools may later discover that electricity is his line. His former work led to the latter. His capacity was greater than mere carpentry. Or, perhaps, he has great executive ability. This is discovered on the playground where he is captain of the baseball nine. Why not train him to be an electrical engineer or for some other specialized work.

Next, as a means of vocational guidance are specialized tests and methods. There are four types of these First are intelligence or mental tests. These are tests to discover the mental development and capacity of the individual. They are arranged in a series and graded. Forms or standards are established. The classification may be upon the basis of occupation or trade, age, nationality, school grades, etc. The individual is compared with the members of the group to see whether he is above or below the average. The Binet-Simon scale is used for the determination of mental age. It is important in employing men to know which are mentally defective.

These must be eliminated.

But it is just as important to discover those endowed with intelligence and those with extra ability. Here again the tests are of great value in getting the desired information. Thorndike has worked out a "Scale for the Measurement of Handwriting" and Sylvester by means of the "form-board test" in which the person is required to properly arrange blocks of geometric figures has given us another test.

The second application of tests is by the psychographic method. "This method represents the earliest methodical attempt to differentiate the various vocations from one another, on the basis of special aptitudes and characteristics. as distinguished from the factors of general intelligence." The problem is to discover if there is a definite type of personality making for success. All this is purely individual in its application.

Third is the vocational psychograph. "It proceeds by discovering first the necessary abilities and capacities which a given sort of performance demand." What are the qualities of a carpenter? What qualities must a singer have? There must be data on the several vocations and tables made which may be applied as standards

to the individuals looking toward entering that line. The types of individual in demand for the given trade is considered and also the scope of his mind. By that we mean that some men like to fuss over delicate mechanisms as the watchmaker, while others, like the bridge builder would rather work upon the task of huge dimensions.

Fourth are special vocational tests. About twenty types of work have already been investigated and tests proposed. These are in the form of standards. These are substitutes for the vocational psychograph. (1) There is what is known as the vocational miniature. scale. For example a small switchboard is used to measure the efficiency and speed of the exchange girl.((2) There is also the method whereby the candidate is given a piece of actual work to do under supervision. The College of Commerce of the University of California, for example, places the upper division students in industrial and business concerns for actual practice. (3) Analogy is likewise used. Some speed test is given to those whose work will require speed. (4) Finally, tests having vocational significance have been sought by purely hap-hazard and empirical ways." Speed of improvement

is watched. A longer time was taken for the tests than in the other methods and many methods included. These specialized vocational methods, the miniature, the sampling, the analogy, and the empirical procedure, constitute four definite and promising instruments of research."

Thus far in the paper we have been discussing the methods of vocational guidance as practiced in the secular activities of life. We now take up the general field of Christian life work. Let us review the various specialized forms of religious vocations in an attempt to understand the requirements and characteristics of each.

When we speak of religious work the average person thinks of the ministry. The call to the ministry demands men of intellectual power, high ideals and intense enthusiasm? Dr. George A. Gordon says "A young man of intellectual power may be sure of his fitness for the ministry if his whole heart kindles into flame as he reads and ponders these words. 'Blessed are they that hunger and thirst after righteousness, for they shall be filled.' " Strong men are demanded for this work.

Today the minister's work is coming more and more

to be divided and specialized. Ten years from now every large church will have a cabinet of ministers, each with his special line of work. One man will be the administrative head and the others will be subordinate to him. Each of these men will be experts in their line. One man will be director of pastoral work and take full charge of that work. Another man will be preacher only. Another will be assigned to educational work in the church. Another will be in charge of music, still another of recreation. We likewise find the ministry is divided in another way. Some are in charge of churches as preachers and pastors, others are teachers in schools and colleges, others are editors of church papers, etc, while others are engaged in organization or administrative work as Special Board Secretaries, District Superintendents, and Bishops.

Every denomination sends out men and women to foreign lands as missionaries. This work is specialized also. In each mission are found workers who spend their entire time as teachers, or principals of schools. Those with special medical training are used as medical missionaries. No greater means of approach to the heathen can be found than by means of the ministry of healing. A few men are made executives and carry on the organization

and detail work connected with the mission, or mission district. The largest group of workers, however, are called general missionaries. They carry on work in several, perhaps all, of these fields.

During the last few years religious education has been rapidly developing. Churches all over the country are calling for Directors of Religious Education. These directors have full charge of the education program of the church. They grade and supervise the Bible School, conduct teacher training courses, organize special R.E. programs as Daily Vacation Bible Schools, Schools of Religious Education, etc, and correlate the work of the entire church into a unified program. While they are responsible to the pastor of the church they are in complete charge of all the religious education work of the church.

Professors of religious education and of Bible are in demand in church schools and colleges. Men are also wanted as heads of college departments such as philosophy, Bible, and Religious Education departments.

Local churches need specially trained workers in the Sunday School work and in Young Peoples Work. A young man trained for boys' work or young woman who has studied primary methods can be of untold help to any church.

At present the Church Boards are placing men in directorship work. General area, conference, and district directors of religious education and being appointed all over the country. For example, in the far West Rev. Carl Knopf is area secretary of the San Francisco Area for the Centenary; Dr. Jessie Corley is Superintendent of Sunday School Work for the Southern California Conference; and recently Rev. R. Tuttle of B.U.S.T., has been appointed Epworth League Superintendent for the Los Angeles District.

In addition to those mentioned above there are certain other forms of religious workers as deaconesses, Y.W.M.C., and Y. M.C.A. workers, social science agents, and other day workers. These are some of the Christiam vocations of today.

Next let us consider methods of recruiting young people for Christian life work. This is one of the supreme tasks of the church. Dr. David Forsythe says:

"We shall never be able to recruit enough men for our ministry until we begin glorifying and dignifying it as we have not done the humdlest charge in Methodism. The church should at least awaken as keen interest in rural, industrial, and foreign-speaking

communities as does the state.

One way to stress the importance of such fields is to go seriously into the business of training men specially for special types of work. In this way the whole psychology of the church can be changed. I have in mind a civil engineerwho has been superintendent and chief engineer of the Rock Springs Coal Mines in Rock Springs, Wyo., for twenty-five years and he has been happy to live there with his task. But we have not had a minister in forty years who has been contented to remain in Rock Springs a single year. That great industrial centre has in it 15,000 people and thirty nationalities, but it has not seemed to constitute a sufficient challenge to master and interest Christian leaders.

Our trouble has been that we have assumed that the church problem in a community like Rock Springs is not unlike church problems elsewhere, that men with the usual training and churches with the ordinary equipment and the traditional program are sufficient for success in any field. Men have gone to such fields with that assumption and have been broken-hearted with discouragement.

The problem will be helped in its solution when we come to recognize the fact that we have certain fields for which men should be specially trained, and specially equipment should be furnished, making it possible to develop programs adapted to the needs of such fields. When this is done and young men are made to realize that they can have a chance, indeed a life long chance at one of the church's most crucial problems, we shall have gone far onward solving the problem of recruits for the ministry of the Methodist Episcopal Church."

In the work of recruiting we must remember always the necessity for a spiritual viewpoint. The Holy Ghost is constantly working in the lives and hearts of young people. God is calling them to some form of life service. If the call is not there we must not urge individuals to enter these sacred offices. It is of primal importance that we realize God's part in the process. We should be quite sure of our ground before we advise others. The methods and programs of recruiting are but a means to an end. Not everyone is "called" to Christian work.

Each of the large denominations now have a national board or department specializing in the field of recruiting.

The Methodist Episcopal Church has a Department of Life Service. This department makes investigations, introduces methods of work, issues reports, prints literature, etc. Their office is a general clearing house. Slowly the conferences are appointing conference secretaries of life work. There are also area secretaries. These men spend their entire time, or part of their time, in securing men for the ministry, missionary work, and religious education work. What a wonderful work is theirs!

What can the pastor of a church do to secure men for life service? Here is where much of the actual work is done. No man has the opportunity to get young people to dedicate their lives to Christian service as has the pastor of a church. He knows the young men and women personally, visits them in their homes, advises with them when they are perplexed or discouraged, rejoices with them in their successes, and seem them at their work and in their hours of recreation. In other words he knows their characteristics, personalities, and can judge of their future ability. He is their best vocational guide.

As pastor he must always be seeking for life work recruits. That is as much a part of his work as preaching on Sunday or calling during the week. He must train

up others to carry on the work of the kingdom. There should be a"Life Service Committee" in every church. The committee should consist of three or five members and should be made up of the best talent in the church. If experts can be secured so much the better. The committee should meet and draw up a questionaire which is to be answered by every young person in the Sunday School and church. The previous experience in any religious work, present work, traits, desires, training, etc. of each individual can be learned by means of this questionaire. Several of the most promising individuals should be chosen by the committee. Then each member of the committee should have a personal interview these candidates. After the interview the interviewer should grade the candidate on each trait as spirituality, sincerety faithfulness, honesty, perseverance, etc. Then the real work begins. The pastor, aided by members of the committee, should by any and all methods persuade the individual chosen to give themselves to Christian life work.

To be sure this plan can not be used as presented in every charge. The purpose of the committee is to aid the pastor in finding out which of his young folk are fitted for the ministry, or for missionary work, etc.

Tact and good common sense must be used in this work. In many cases it is better for this grading to be done without interviewing the individuals. The members of the committee probably know the young people and can at once submit their grades. The grading, however, must be done by each member of the committee and the average secured later.

The hardest part of the task is to win the candidate. Let us consider a possible case. The committee of Silver Lake Church decide that out of a Young People's Society of thirty members two are fitted and called to Christian service. They are of the unanimous opinion that John Smith should study to be a minister and that Gladys Brown should train for religious education work. John must be brought to the place where he will realize the great need and opportunity in the ministry. He must definitely commit himself to life service or better yet to the ministry. Gladys must be shown rapidly unfolding program of religious education and be led to devote her talents to that line. The pastor must take the lead in this work, but the committee can help. Every means possible must be used to get results.

The overhead boards and the superintendents shall work out a quota for each church. Thus Silver Lake

should have as its quota the winning of two for life work; First Church B----should have twenty-five. These quotas should be used as a working basis. By no means should they be dogmatic. They are goals and simply show what the average results should be.

College and University Departments of religious education can do much in the way of getting results. The very nature of the curriculum tends in that direction. A young freshman will register for a course in Bible or Religious Education merely to get in another subject. He has been brought up in a Christian home. During the year's work he becomes interested in the work and decides to take more. At last he is brought face to face with the issue "What am I going to do with myself?" He goes to the professor and has a heart to heart talks with him. The professor sees ministerial possibilities in the youth and leads him in that direction until he decides to enter the ministry. College Christian Associations, the chapel talks by great men and by members of the faculty, special meetings, etc, all tend to point the student toward life service. The church school has a great opportunity in this line.

Epworth League Institutes and other summer Institutes are also important. Bishop Edwin Holt Hughes

in speaking of the matter of recruiting to the District Superintendents of the Boston Area said "As one practical method I suggest that you all work to secure the attendance of boys and young men at our Epworth League Institutes next summer. The appeal in these institutes is often very persuasive." At these summer assemblies the best of the Christian young people mingle together for study and recreation. Experts bring them the very latest information and present to them the modern methods of work. Great inspirational addresses are given and at the close of the institutes an appeal is made. The result is always pleasing. Many are secured for service and begin their preparations at once.

Special meetings and drives are often made. A group of trained experts will make a rapid tour of colleges or of churches, make a definite call, and win some for the work. A missionary secretary will visit a college seeking for several people to fill certain positions. His appeal is made to the senior class. This method is valid only when the faculty and Christian Associations have properly done their work and paved the way.

It is absolutely necessary to have publicity. The Church Boards and the Life Work Secretaries must send broadcast through the church information, statistics, and appeals in printed forms. The best writers must be used and everything done to produce the best possible publicity. The church papers should devote a large amount of space to the work. Stories, pictures etc, must be published. Zion's Herald of Boston is, perhaps, doing more in this line than any other church paper in America. The picture of the Gospel Team from Boston University School of Theology, the picture of the recruits from Portland, Maine, Church, and many other pictures along with a score of articles have appeared in the columns during the last year.

Before closing this notice note must be made of the Board of Education of Churches, headed by Dr. Kelley of New York. This is a sort of superboard over the Church Boards of Education and during the activity of the InterChurch World Movement was a part of their organization. This department had a committee of six on methods of recruiting. Their recommendations follow:

Recommendations of the Committee of Six on Plans for Coordinating Recruiting Agencies.

The Committee recommends:

1. That the fact be definitely recognized that evangelism, life guidance and recruiting are inseparable in any normal program among students in the upbuilding of the Kingdom.

2. There should be cooperative activity in local institutions between faculty representatives and church representatives and student organizations.

3. In the denominational college a central committee should be designated as the local coordinating agency in effort along the lines of evangelistic work, life enlistment, and recruiting. This committee should be made up of representatives of the faculty, the churches, and the student organizations.

4. In tax supported and independent institutions the corps of workers should designate the central body to coordinate the recruiting plans for the various agencies. The successful work in such institutions as Pennsylvania and Cornell is cited as affording possible models for this type of institution.

5. The committee recommends the development of the Church Boards and the other denominational agencies of such enlistment plans as may be approved by those agencies.

6. The committee recommends that the various boards belonging to a given demomination designate some one board or other agency as the coordinating agency of the denominational plans or approach to their colleges and that this agency cooperate with similarly designated agencies of other denominations as well as with the faculty and student representatives in the local recruiting program.

7. The committee recommends that the present committee of six be enlarged to a committee of nine and that it be made up of one representative each from the agencies which appointed the committee of six, namely, the Student Volunteer Movement, the National Board of the W.W.C.A., the International Committee of theY.M.C.A.

the Council of Women for Home Missions, The Home Missions Council, and the Council of Church Boards of Education, and three denominational representatives to be chosen by the representatives of the six agencies just named from persons nominated by various denominational agencies cooperating in this effort at coordination. This committee of nine should be a national coordinating agency and should serve as a clearing house of information and discussion. In so far as possible, the general plans of the various agencies shou should be unified by this committee, it should make recommendations for the allocation of work to the various agencies so that the entire field may be covered, and should attempt to impress upon the different agencies making approaches to local institutions the necessity of doing so in conformity with plans generally agreed upon and with the principles of due notice in advance.

8. In view of the fact that a definite agreement has been reached by the denominational agencies working through Council of Church Boards of Education for a united approach to the student problems to come before the Lake Geneva Summer Conference for the summer of 1921, the committee recommends that this effort at cooperative work be commended and that an effort be made to extend the application of the principle of cooperation between the various agencies interested in other summer conferences, both Association and Missionary Education.

We now come to our concluding section. This we will call "Spiritual Measurements" The same methods that are used in secular vocational guidance may also be used in Christian or Spiritual Guidance. They are general principles and can be of great use in our field with but slight modification. Of course these early forms as magic and phrenology have long since been relegated to the woods. Physiogonomy is of little value for the same reason as stated before, namely that the individual only comes to look like other men in his line after a number of years in the work. It has often been pointed out, also, that a minister must be will and strong and possess a large physique. The work is nerve-racking and hard so he must have a large

body. But many of the most successful preachers in America are small men. A good example of this is Bishop E. H. Hughes.

Self-analysis is essential to one contemplating entering religious work. He must test himself out in every way, consider his qualifications and disqualifications and most important of all be absolutely sure he has a call from God. All other guidance is worthless unless he has the guidance of the Holy Spirit. A person can, if they will be fair in their self-examination, tell fairly well if they are qualified for certain Christian vocations. Their own inclination counts a whole lot. If a person likes certain forms of work and enjoys doing it that is a pretty good sign that they are fitted for it. There is just one caution. They should not decide too quickly for there may be some other form of religious work they would like better. The first step is to commit one's self to life service anywhere and any time. The particular line may be chosen later.

By all means should a young man advise with others in the matter. One's associates friends, parents and teachers can help him decide. Time and again some

young country Rube that cannot learn thinks he has a call to preach the Gospel. If all of his friends and associates fail to see ministerial qualifications in him it is doubtful if he should enter the ministry. But a young man who is not quite sure and advises with his friends and finds them all agreed that he should become a preacher may be quite sure of his call. Everyone thinking of going into Christian life work should advise with others.

Those who advise young people should analyze their character, take note of their physical appearance, as well as their other parts. It is quite common for District Superintendents to analyze the letters of application that come to them and to even call for a photograph of the applicant.

The school curriculum especially the college course is a pretty sure test of a person's fitness for religious work. The Christian Associations and the Gospel team work show what the individual is fitted for. Then the Biblical and other courses that the student takes all show his talents and possibilities.

Special tests are being worked out today to test the individual's ability and capacity in certain forms of Christian work. The labratory system as used in the

Department of Religious Education and Social Service of Boston University is using this means of training to great advantage. Questionaires are needed in each of the lines to test the ability of the prospective worker. It is of such a questionaire for those planning to enter the ministry that we now wish to speak.

It was our intention to work out a proposed scale for judging of capacity for success in the ministry. After these answers were correlated we wanted to try the answers out on the students of the Boston University School of Theology. They would check the charts desires, etc, that they thought they had. When these answers were averaged we would have scientific data on the question. A definite code or blank could be worked out. This could be applied as a test or measure to all candidates for the ministry. Several things prevented us from securing our desired end, one of which was the fact that most of the men addressed failed to reply. Let us consider the method used more in detail and note the results.

72 Mt. Vernon St.,
Boston (9), Mass.,-
Feb. 8, 1921.

Dear Sir:-

I shall appreciate any co-operation which you may be able to give me in the study of the field of "Life Service" which I am making in connection with my work at the Boston University School of Theology. You can greatly aid in my study by answering the following questions:-

(1) Whom do you consider to be the most successful all around Minister in America to-day?

(2) What qualitities or qualifications does he possess that have caused him to succeed?

Kindly point out in detail each of the elements which have led to success of the man you have named.

Assuring you of my sincere appreciation of your kindness in thus assisting me, I am

Very cordially yours,

Byron P. Hovey

The above letter was sent to two hundred and twenty-five ministers in the New England Conference. Only twenty replied. In almost every case where answers were received they hesitated on the first question. Many said in personal interviews with the writer, that they could have told who was, in their mind, the best preacher or the best pastor but that it was impossible for them to state who was the best all around minister. Again, they said that they preferred answering the second question only. The reason the first question was included in the letter was to make the second, which was the real question, more concrete. Following is the result of the vote on question one. Several mentioned more than one man, hence, the increased number of votes.

(1) Whom do you consider to be the most successful all around Minister in America to-day?

S. Parker Cadman,	5
Charles E. Jefferson,	3
Bishop Francis J. McConnell,	2
Edgar J. Helms, (Boston),	2
George A. Gordon, "	2
Charles R. Brown, (Yale),	1
Merle N. Smith, (Pasedena, California),	1
Dr. Tindley, (Philadelphia),	1

Frank Gunsalus, 1

L. A. Nies, (Worcester, for New England Conference, 1

Henry Fosdick, 1

N. Dwight Hillis, 1

Russell Conwell, 1

Mert M. Rice, (Detroit), 1

E. J. Lockwood, (Waterloo, Iowa), 1

Lucius H. Bugbee, (Minneapolis), 1

Not stated, 4

It might be well for Christian young people to study the lives of these men and to read their sermons.

Many and varied answers were received to the second question. As near as the classification could be made, it is as follows:

(2) What qualities or qualifications does he possess that have caused him to succeed?

1. Good preacher, 11
2. Sympathetic knowledge human nature, 10
3. Evangelistic passion, 9
4. Intellectuality, (philosophy, etc.) 9
5. Student and reader, 7
6. Scholarship, (special training), 7
7. Spirituality, 7

8. Organization and administrative ability,	6
9. Good pastor,	6
10. Breadth and vision,	6
11. Abreast of the times,	5
12. Master of English,	4
13. Hard work,	4
14. Breadth of observation and training, (music, art, psychology, poetry, etc.)	4
15. Good health and sound body,	3
16. Leadership,	3
17. Community Worker,	3
18. Believer and builder of Christian church,	3
19. Stays with job,	3
20. Fearless,	3
21. Versatile and virile,	2
22. Sense of humor,	2
23. Friendliness,	2
24. Power with young men,	2
25. Imagination,	2
26. Joyful (optimist),	2
27. Pleasing personality,	2
28. Financial ability,	1
29. Manliness,	1
30. Poise,	1

31. Writer, 1

32. Sincerity, 1

33. Unselfishness, 1

34. Humility, 1

35. Ability to play, 1

36. Faith, 1

37. Character, 1

38. Theologian, 1

39. Life work recruiter, 1

The above list contains the qualifications as set forth in the twenty letters. In one letter, no traits were mentioned. The list is arranged in order of importance of the characteristics, the second row of numbers being the number of votes each received. For example, eleven of the letters mentioned good preaching as a necessary quality for successful minister. It therefore holds first place. Five of the answers said that he must be abreast of the times. That holds eleventh place. It speaks well of the ministry to-day when good preaching, knowledge of men, evangelistic zeal, intellectuality, and spirituality are among the first mentioned.

Those who are in recruiting work might well take the first ten or twelve of these trials and form a

questionaire out of them to get the desired information from candidates. Under the first item might be the questions, "Do you like to preach?", and"do you like expository preaching?" Under number three might be, "How many souls have you won for Christ?" "What is evangelism?", "Define the kingdom of God, etc.

Conclusions.

1. There must be definite and unified programs of recruiting workers for Christian life work. The great need for work to-day must be presented to the youth of the church and every means possible used to win them for service.

2. A more adequate system of training must be provided. Vocation training, whereby the individual may be prepared to enter some one line of service, must supercede the present general education. After graduation from college, the young man should enter a vocational school and from the first day study for a vocation. Too many men have scattered their energies. Let us find their place and then train them for that. This makes necessary a practice or laboratory system.

3. A scale of measurement must be worked out for every vocation. There must be one for the ministry, one for missionary work, one for directors of

religious education, etc. These should be carefully worked out and standardized.

4. Leadership classes should be formed in every church, college, and university to present these matters to the youth and to train them for leadership and service.

5. Nothing can be done without the help and guidance of the Holy Spirit. Those working in this field must fully realize this fact. One must constantly be in touch with God. "Prayer availeth much." The youth of the church must be brought to the place where they with Isaiah, the young prophet of Israel, will have their hour in the temple and have a vision of God and hear him call,

"And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, "Here am I; send me." (Isaiah. 6:8)

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Articles from Zion's Herald, and many other sources. Also, many personal interviews, letters, and private investigation.

Approved, May 20, 1921,

W.H.A.