RURAL CHURCH SURVEY OF
BOONE COUNTY,
MISSOURI

By

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INTRODUCTION

This thesis is the report of a study made of the rural churches of Boone County, Missouri. The object of this study is to ascertain the status of these churches; whether they are declining or growing, and to determine as far as is possible the forces that are making for growth or decline.

Method of Collecting Data.

The data for this investigation were obtained thru the use of a questionnaire, an exact reproduction of which is to be found in the appendix. These questionnaires were filled out by some person connected with the church, such as minister or layman, or by the investigator in accordance with answers made to the questions by the representative of the church. The data are as accurate as could be obtained. In some cases the figures are only estimates, but even then, they represent conditions as accurately as could be found since the church books show that they are very loosely kept. Thanks are due, however, to all those who gave the information to the best of their ability.

Location and Description of Boone County, Missouri.

Boone County, Missouri is located in the north central part of the state. It is bounded on the north by Randolph and Audrain Counties, on the east by Audrain and Callaway Counties, on the south it fronts the Missouri River and is bounded on the west by Howard County. Thus Boone County lies about the central

part of the state from east to west.

Boone County is well adapted to farming, there being over 300,000 acres under cultivation. The price of land varies from \$30 to \$100 an acre, depending on the type of soil and the location. The two largest towns in the county are Columbia and Centralia. The former had a population of 9,662 in 1910 and the latter had 2,116 at the same time. Because of their size these two towns were omitted in this study. Regardless of these two towns, however, the county is primarily rural. Because of its rural conditions Boone County presents good examples for the study of rural church conditions.

Plan of the Thesis.

This study is divided into two parts. The first part, which is much the longer, deals only with the churches which have white membership and the second part is a study of the negro churches.

At the beginning of each one of these parts there is a set of maps which are used to show the location of these churches and to illustrate different aspects regarding the churches of the county. The maps at the beginning of part one show the churches with which the first part deals and the second collection of maps illustrates different points concerning the negro churches.

PART ONE

CHURCHES WITH WHITE MEMBERSHIP.

MAPS OF BOONE COUNTY, MISSOURI.

Map showing towns and villages of Boone County. These villages and the towns of Sturgeon and Rocheport are considered in this study.

Map showing
name, location,
and denomination
of the different
churches in the county.

Map No.9.

EXPLANATION

This map shows the number and location of churches which might adequately supply the religious needs of the people in Boone County.

EXPLANATION

No mark to the right signifies that the church is standing still over the past five years.

+ to the right indicates the fact that the church has increased its membership in the past five years.

- to the right indicates that the church has decreased in membership in the past five years.

No mark above indicates that the church has stood still over the last ten year period.

+ above indicates that the church has increased in membership in the past ten years.

- above indicates that the church has decreased in membership in the past ten year period.

EXPLANATION

+ to the right indicates that the church has increased over ten in membership in the last five years.

- to the right indicates a loss of over ten in the last five years.

= below indicates that the church has no Sunday School.

- below indicates that the church has a Sunday School part of the year.

+ above indicates that the church has a Young Peoples' Society.

The location of the Union Sunday Schools is also shown.

+ to the left indicates that the organization was organized or reorganized within the last five years.

EXPLANATION

+ to the right indicates that the church has gained over the one year period.

- to the right indicates a loss during the past year.

1/2 to the left indicates that the church has preaching twice a month. All the others except the Evangelical Church at Hartsburg have only once a month preaching.

EXPLANATION

The figures indicate the value of the land an acre in the communities of the churches.

= below indicates good roads in the community of the church

- below indicates fair roads in the community of the church

~ below indicates bad roads in the community of the church.

⊙ churches that are being aided financially.

✕ indicates an abandoned church.

⊙ indicates a disorganized religious body which met in a union church.

⊙ indicates the two Holiness religious organizations which were effected in the year 1916.

EXPLANATION

The figures indicate the value of the land an acre in the communities of the churches.

= below indicates good roads in the community of the church

- below indicates fair roads in the community of the church

~ below indicates bad roads in the community of the church.

• churches that are being aided financially.

X indicates an abandoned church.

⊙ indicates a disorganized religious body which met in a union church.

⊠ indicates the two Holiness religious organizations which were effected in the year 1916.

EXPLANATION

The place of their residence and the distance from preachers' respective charges are indicated by the arrows.

• to the right and above indicates that the church has a Missionary Organization

• to the left and above indicates that the church has a Ladies' Aid Society.

+ to the left indicates that the church had no preacher at the time the survey was made.

EXPLANATION

*This map shows the topography of the land and soil types in Boone County, Missouri.

- River hill land-loess soil.
- Rolling prairie-limestone and clay soil.
- Rough hill land-limestone clay soil.
- Level Prairie-prairie loam soil.

*This map showing the type of soils in Boone County is taken from a map compiled by R. S. Besse.

CHAPTER I.

THE CHURCHES AND THEIR MEMBERSHIP

There is a total of 72^{Rural} church buildings in Boone County. Three of them are abandoned and two are used in common by two denominations. Thus there are 71 different religious organizations in Boone County which meet in 69 different church buildings, and are striving to carry on some form of regular or irregular religious work.

Of these 71 organizations twenty-three are Baptist, seventeen Methodist, fifteen Disciples, six Primitive Baptist, four Holiness, two Church of Christ, one Presbyterian, one Adventist, one Evangelical, and one Catholic. A more minute division might be made as there are two brands of Holiness and the same is true of the Primitive Baptists; but these are only technical differences not understood outside their own denominations. Because these differences are not generally understood all the Holiness are classed under one head and all the Primitive Baptist are treated in the same manner.

Location

These churches are located in the towns, villages and the open country. The number located in each is shown in table number 1 and the exact location of each church is shown in map number 2.

Table No. 1.

Denomination	Town	Village	Open Country	Total
Baptist	1	6	16	23
Methodist	2	3	12	17
Disciples	2	2	11	15
Primitive Baptist	0	0	6	6
Holiness	0	0	4	4
Church of Christ	0	0	2	2
Presbyterian	0	0	1	1
Evangelical	0	1	0	1
Adventist	0	0	1	1
Catholic	1	0	0	1
Total	6	12	53	71

This table shows the number of religious organizations as they are located in the town, village, or open country.

The division made between the towns and villages follows the United States Census report with one exception. There are two towns, Rocheport and Sturgeon, and six villages. The villages are Ashland, Harrisburg, Hartsburg, Huntsdale, Halls-ville, and McBaine. The last village mentioned, McBaine, is the one referred to in the first sentence of this paragraph. It is included because it is as large as some of those that are given in the census report and it is also incorporated.

There are a few hamlets which might be called villages but in all of them the population is primarily engaged in farming, and for this reason all churches located in such places are considered as being in the open country.

Table No. 2.

Denomination:	Within last 5 yrs.		Five to 10 yrs. ago		Ten to 20 yrs. ago	
	Village	Open Country	Village	Open Country	Village	Open Co.
Baptist	0	0	1(1907)	0	3(1901) (1902) (1900)	0
Methodist	0	0	0	2(1902) (1908)	0	0
Disciples	0	2(1915) (1915)	0	0	0	0
Holiness	0	1(1914)	0	0	0	1(1904)
Evangelical	0	0	0	0	1(1904)	0
Adventist	0	0	0	0	0	1(1900)
Totals	0	3	1	2	4	2
Grand Total	12.					

Table showing the number of churches organized within the last five, ten, and twenty years.

The number of religious bodies in this county is increasing very slowly. The number organized and reorganized in the last five, ten, and twenty years is given in table number 2. Within the last five years three open country churches have been established, two of which were only reorganized. One of those reorganized was a Holiness and the other was a Disciples Church. Likewise one of the Methodist Churches which was mentioned in the five to ten year period was only a reorganization perfected. The total number of religious bodies established within the last twenty years, either by organization or reorganization, is twelve. The denominations to which these bodies belong are shown in the second table. In addition to those accounted for in that table there are two other Holiness bodies. These two Holiness organi-

zations were effected in 1916. Both of them are very small and both meet in schoolhouses. Because they are so small and both so recently organized, I have left them out of consideration in this study. However, their location is shown on map number 6.

The last paragraph did not fully account for the change in number of religious bodies that has taken place within the last twenty years. Part of this change was mentioned above, that is, that three church buildings have been abandoned. Also, two religious bodies have disorganized. Both of these organizations met in union churches, one of which is still used by the Methodist and Primitive Baptist and the other has been torn down and replaced by a Methodist Church (Red Rock). These churches are all shown on map number 6. When the number of religious bodies that have disorganized in the last twenty years is deducted from the number that have organized or reorganized in the same period, it is found that a gain of only seven has been made.

The Membership

Table number 3 which is shown on page 18 gives the total membership of the churches in the towns, villages, and open country for the present time, five years ago, and ten years ago. The next table, number 4, shows the gain or loss over the past

five and ten year periods for the different denominations and the total gain in membership for all the denominations considered together. During the last five years four denominations have gained, four have lost, and two have stood still. During the last ten years the same number of denominations have gained, five have lost, and one stood still. The denominations that are growing are the Baptist, Disciples, Primitive Baptist, and Holiness; those that are losing in total membership are the Adventist, Church of Christ, Presbyterian, Evangelical, and Methodist. The Catholic are standing still. The three denominations in the county that have the largest number of churches are the Baptist, Methodist, and the Disciples. Two of these, Baptist and Disciples, are gaining but the Methodist churches are losing. Of the other seven, only two are gaining, the Holiness and the Primitive Baptist.

In spite of these statistics which show a gain in the case of the Disciples and Baptist Churches, I am inclined to believe the gain not so great as the tables show. In most cases the records of the Baptist and Disciples Churches are very loosely kept. On the other hand, the record of all the members of the Methodist Church is kept very accurately. This is necessary with the Methodist; since conference makes its annual assessments on each church according to its membership. Also, the Baptist and the Disciples have their

Table No. 3.

Denomination	At Present				Five years ago				Ten years ago			
	Town	Village	Open Country	Total	Town	Village	Open Country	Total	Town	Village	Open Country	Total
Baptist	101	534	1903	2538	153	392	1835	2380	160	379	1781	2320
Methodist	154	230	828	1212	189	232	826	1247	225	230	930	1385
Disciples	253	162	1458	1873	180	130	1105	1415	100	125	890	1215
Primitive Baptist	0	0	565	565	0	0	527	527	0	0	559	559
Holiness	0	0	143	143	0	0	75	75	0	0	80	80
Church of Christ	0	0	204	204	0	0	404	404	0	0	400	400
Presbyterian	0	0	45	45	0	0	50	50	0	0	60	60
Advents	0	0	15	15	0	0	20	20	0	0	40	40
Evangelical	0	130	0	130	0	130	0	130	0	225	0	225
Catholic	40	0	0	40	40	0	0	40	40	0	0	40
Totals	548	1056	5161	6765	562	884	4842	6288	625	959	4740	6324

This table shows the number of members in the towns, villages, and open country at present, five years ago, and ten years ago.

"Protracted Meetings" in the summer and the survey was made at this time. In addition to these two factors, one of the Disciples Churches, Red Top, which was reorganized in 1914, drew almost two hundred members from the Church of Christ. This fact will account for the large loss of the Church of Christ. More, however, will be said later regarding the Red Top Church.

According to the statistics, the total church membership of the county has increased from 6,288 to 6,765 in the last five years. This is a gain of 477 or about $7\frac{1}{2}$ per cent. From 1906 to 1916 the membership grew from 6,324 to 6,765 which is a gain of 441, or a little over $7\frac{1}{2}$ per cent. From 1906 to 1911, however, there was a loss of 36 in the membership of the county. At this point it should be mentioned that the rural population of this county decreased a little over nine percent from 1900 to 1910./

Table No. 4.

Denomination	Over five year period		Over ten year period	
	Gain	Loss	Gain	Loss
Baptist	158		218	
Meth odist		35		173
Disciples	458		658	
Prim. Baptist	36		6	
Holiness	68		63	
Church of Christ		200		196
Presbyterian		5		15
Adventist		5		25
Evangelical	Held even			95
Catholic	" "		Held even	

This table shows the gain or loss for all the denominations for both the past five and ten year periods.

Table No. 5.

	<u>Over five year period</u>						<u>Over ten year period</u>					
	Town		Village		Open Country		Town		Village		Open Country	
	Gain	Loss	Gain	Loss	Gain	Loss	Gain	Loss	Gain	Loss	Gain	Loss
	:	:	:	:	:	:	:	:	:	:	:	:
Baptist	:	52:	142:	:	68:	:	:	59:	155:	:	122:	:
Methodist	:	45:	:	2:	2:	:	:	71:	:	:	:	102
Disciples	73:	:	32:	:	353:	:	53:	:	37:	:	243:	:
Primitive Baptist	:	:	:	:	38:	:	:	:	:	:	6:	:
Holiness	:	:	:	:	68:	:	:	:	:	:	63:	:
Church of Christ	:	:	:	:	:	200:	:	:	:	:	:	196
Presbyterian:	:	:	:	:	:	45:	:	:	:	:	:	15
Adventist	:	:	:	:	:	5:	:	:	:	:	:	25
Evangelical	:	:	:	:	:	:	:	:	:	95	:	:

This table shows the gain or loss for each denomination in the towns, villages, and the open country over both the last five and ten year periods.

Comparison of Town, Village, and Open Country Churches

A comparison between the town, village, and open country church membership in regard to gain and loss is made in table number 5. This comparison is made for both the five and ten year periods. Over these two periods both the Baptist and Methodist have lost in the towns and the Disciples membership has increased. During the past five years the Baptist and the Disciples churches have increased in numbers in the villages but the Methodist Churches have lost two. Over the ten year period the latter stood still and the Baptist and Disciples churches gained. In the open country, however, all three of these denominations have grown in numbers during the past five years, but in the last ten years the Methodist has lost but the other two have gained. The Primitive Baptist and the Holiness denominations, both of which have all their churches in the open country, have had a small increase in the past five and ten years. However, it is interesting to note that four of the Primitive Baptist organizations are in the small hamlets which were mentioned above. Also the information regarding this denomination appears to be very accurate. The other denominations which have not been spoken of in this paragraph are declining or standing still. The one denomination that is standing still is the Catholic Church at Sturgeon.

The same factors that operate on one denomination in town to cause its growth or decrease will also operate on the other denominations. The same is true regarding the village and open

country churches. Hence, when the six town churches are considered together over the five year period they show a net loss of 24. This makes an average loss of four for each church. The twelve village churches have increased 172 during the same period, which is an average of a little over 14 for each organization. The 53 religious bodies which are in the open country have gained 319 or an average of six each since 1911. When the table is worked out for the ten year period it is found that the town churches have a net loss of 59 or an average of almost ten each; the village churches show a net gain of 155 or an average of almost 13 each; and the open country churches have made a total increase of 218 which is an average of a small fraction over four for each church. Apparently, then, the religious organizations which are located in the villages are making a greater increase in their membership than either those that are located in the town or the open country. I shall offer only one explanation for this greater increase in the village churches. Only one village has more than two churches. Probably there are more persons for each church in each square mile of territory for the village churches than for either the town or open country churches.

Church Membership and Population.

Table number 3 shows the total membership to be 6,765. The population of the rural portion of the county which is under consideration was 18,755 in 1910. (The 1910 census report is the

best estimate of the population that can be found.) The percentage of population that belongs to some religious organizations is 36. This is a little smaller than that for the country as a whole, which is 39.

It is not possible to make a comparison between the number who live in town, village, and open country and the number who belong to some religious organization, because in most cases a small proportion of those who belong to the town and village churches live in the open country.

One other element of the population is comparable, however. It is possible to find the proportion of the boys and girls between the ages of twelve and eighteen who belong to some church. The questionnaire asked for the number of members who are below eighteen years of age. It is probable that the number who are below twelve is negligible, that is, the number below this age who are in the church. Yet it is considered that the age of twelve and over is a legitimate age for church membership. The answers that were made in the questionnaires probably gave a larger number of young people between the ages of twelve and eighteen as belonging to church than actually do belong. There were probably some counted who are older; it is very difficult to tell the ages of all the young people who belong to a church. There are many comparisons that might be made regarding the young people but only two have been worked out. The first comparison deals with the number of young people in the churches in relation to the church membership.

This comparison is shown in table number 6. This table shows that the largest percentage of church membership which is made up of young people is found in the town churches. Thus it appears that the town churches appeal to the young people more strongly than do the churches which are in the villages and in the open country. One fact that would make the proportion appear large is that the Catholic Church is in town and this church counts all the children in a family regardless of their ages as being members of the church. The Evangelical Church, however, does the same but the Evangelical membership which may have many children would not constitute such a large percentage of the total village membership as the percentage of the total membership of town churches which the Catholic children would make up. This is true because there are many more members in the village churches than in the town.

Table No. 6.

	Boys	Girls	Total	Percent of whole membership
For whole county	387	469	856	13
Town	47	56	103	19
Village	71	57	128	12
Open Country	269	356	625	12

This table shows the number of boys and girls between the ages of twelve and eighteen who are members of the churches in the town, village, and open country, and their proportion to the whole membership.

From table Number 6 it appears that those who become members of the town churches do so earlier in life than do those who become members of the village or open country churches. This is probably due to a more efficient Sunday School being carried on in the town churches than in either of the others.

There is a total of 1051 boys and 879 girls in the county between the ages of twelve and eighteen.* The percentage of boys in the county belonging to church is 44 and the percentage of girls is 53. The total number of young people of the last mentioned age in the county is 1930. Of this number 45 per cent are members of some church.

If there is a small percentage of young people who are members of the churches it is not because they do not attend the church services. Forty-one of the churches report that the old and young people attend the regular church services in about equal numbers. On the other hand 22 churches claim that they have a larger number of young people at their services than old people, while only eight give the opposite report.

Distribution of Membership

The six town churches have a total membership of 602, which makes an average of 100 for each church. The membership of the twelve village churches totals 1150. This makes an average for these twelve churches of 96 members for each church. The total membership for the 53 churches which are in the open country is 5161, which is an average of 97 for each religious organization. Thus when an average is taken it

*This information secured from records of County Clerk.

cannot be said that the village churches are increasing more rapidly because of a larger membership.

Change of Membership within the Past Year

The questionnaire asked for the increase and decrease of the membership within the past year. Thus since the blanks were mostly filled out in the summer of 1916 the term "Past Year" does not correspond with any calendar year but means the year ending in the summer of 1916. Table 7 shows the change of membership that was reported as having taken place within the past year. On the whole, seven denominations have increased in membership and three have stood still. The large gain of the Disciples is due to a few "Protracted Meetings". Thus everything was at high tide in the church affairs when the survey was made. Also there was no way of telling how many of the new members were going to remain faithful to the church.

The figures show a large loss for the Baptist in the town. This denomination has only one town church in the county which is at Sturgeon. The men who gave the report had been instrumental only a short time before in revising the church roll. This revision made a decrease in the roll of over fifty. Thus the loss that came was due to a pruning of the church roll which few churches do.

It is probable that the showing in table seven would not be as good as it is, were it not for the fact that people have a tendency to minimize the losses and to count very ac-

curatly the gains. This is not due to and conscious attempt to vary the facts but in church affairs the tendency is to look only at the big successes. Also, it is very difficult to know the number who may have dropped out of the church on their own accord.

Table seven indicates a total gain for all the denominations of 312 within the past year. However it is noteworthy that the totals for the town churches show a decrease and the totals for both the village and open country religious organizations show an increase.

The average gain for each church in the county was a little over four. The town churches averaged a loss of a little less than one each, the village churches made a gain of a little over four each, and the churches in the open country averaged an increase of five members for each church in the past year.

How Churches Gain

The factors that would act on one denomination in the town, village, or open country would act in the same manner on a different denomination if the church was in the same location. The following comparison is therefore made between the three types of churches. Table 8 shows the total number who became members of the church organizations within the past year by the three methods of statement, confession, and

Table No. 7.

Denomination:	Town			Village			Open Country			Total for the different denominations		
	Gain	Loss	Net	Gain	Loss	Net	Gain	Loss	Net	Gain	Loss	Net
Baptist	4	59	55	83	34	47	131	68	64	55		
Methodist	23	17	6	36	28	8	78	61	17	31		
Disciples	59	15	44	10	18		8	175	31	144	180	
Primitive Baptist							33	16	17	17		
Holiness							31	14	17	17		
Church of Christ							18	9	9	9		
Evangelical				5	2	3				3		
Presbyterian							Held	even				
Adventist							"	"				
Catholic							"	"				
Totals	86	91	5	134	82	52	466	199	267	312		

This table shows the change in membership during the past year for the different denominations in the towns, villages, and the open country.

Table No. 8.

	Total Increase	Per cent who 'came in by 'Statement	Per cent who 'came in by 'Confession	Per cent who 'came in by 'Letter
Town	86	10	56	34
Village	129	9	68	23
Open Country	465	13	75	12

This table gives the number who have put their membership with the churches in the past year and the method by which they came in the church.

letter. Also the percentage of increase due to each method is indicated. There appears from this table to be a gradual movement from the open country to the village and town churches. The largest percentage coming into the churches by confession is in the open country churches and the smallest number is in the towns. Likewise the largest percentage entering the churches by letter is in the town churches.

How Churches Lose

The conclusions drawn from the figures in table eight are further substantiated by the figures in table 9. The open country churches lose the largest number by letter and the town churches the smallest number by this method. It is significant that the largest percentage of loss due to death is in open country churches. The conclusions that may be drawn from the statistics relating to the number of deaths in the open country and the loss sustained by letters and dismissal in the town seem to be contradictory.

Table No. 9.

Location	Total Loss	% due to Death	% due to Letter	% due to Dismissal	% due to Dropping out
Town	91	18	22	60	
Village	70	30	47	7	16
Open Country	209	33	50	5	12

This table shows the losses in membership that the churches sustained in the past year and it also gives the methods of the loss.

The statistics regarding the increase and decrease due to letter as shown in tables 8 and 9 indicate a movement from the open country church to the town church, while the large percentage of loss in the open country due to deaths would seem to indicate the opposite. It is probable that the first conclusion is correct. The large loss due to dismissal is due to an attempt on the part of one church to revise and correct its roll.

It was stated a few pages back that the Methodist churches kept the most accurate records. This statement is further substantiated by the fact that six of the seventeen Methodist churches report losses due to dismissal and four give losses as being due to dropping out. In contrast to this only three of the Baptist churches report dismissals and two report dropping out, and no Disciples church reports dismissal and only six report losses due to dropping out.

Families Represented in the Churches

The total number of families represented in the churches is 2377. As accurately as can be ascertained from the United States Census the total number of families in the county outside of Columbia and Centralia is 4574. Thus 53 per cent of the families of the county are represented in some church organization. The following is the number of families as they are distributed among the different denominations:-

Baptist	814
Methodist	419
Disciples	705
Primitive Baptist	221
Holiness	53
Church of Christ	80
Evangelical	48
Adventist	4
Presbyterian	18
Catholic	15
Total	2377

Active and Non-Active Members

An active member in the church is one who attends fairly regularly. The terms non-active and non-resident are self explanatory. Table 10 gives the percentage of the membership which belongs to each of those three classes for the

Table No. 10.

Denomination:	Percentage of active membership				Percentage of non-active but resident membership				Percentage of non-resident membership			
	Town	Village	Open Country	Percentage for each Denomination	Town	Village	Open Country	Percentage for each Denomination	Town	Village	Open Country	Percentage for each denomination
Baptist	49	55	53	53	40	27	34	33	11	18	13	14
Methodist	62	57	65	62	32	11	14	15	6	32	21	23
Disciples	49	72	59	58	35	26	25	27	16	2	16	15
Primitive Baptist			58	58			29	29			13	13
Holiness			72	72			17	17			11	11
Church of Christ			56	56			30	30			14	14
Evangelical		100										
Presbyterian			53	53			44	44			3	3
Adventist			100	100								
Percentage of the total membership in each group				58				27				15

The above table shows the percentage of the church membership that is active, non-active resident, and non-resident for the different denominations and for the whole church membership.

town, village, and the open country churches. Of the three leading denominations, the Baptist, Methodist, and Disciples, the Methodist has the largest percentage of active members. The Methodist churches which are in the towns and the open country have a larger percentage of active members than the village churches. With the Disciples the situation is different; the highest percentage of active members is in the village churches. What is true of the Disciples is also true of the Baptist churches but the difference is not so great.

When all the church organizations are considered together the open country churches have a higher percentage of active members than either the town or village churches. The table shows that only 58 per cent of the membership of all the churches in the county when considered together is active. This means that only 21 per cent of the population of the county is carrying on all the religious work.

There are two classes of non-active members, the non-resident and the non-active resident. Fifteen per cent of the total church membership of the county belong to the first class and 27 per cent to the second. The largest percentage of non-active resident members is found in the town churches, but the smallest percentage of non-active resident members is in the village churches.

Summary

There are 71 different religious organizations in ^{Rural} Boone County. The denominations represented in these organizations are: Baptist, Methodist, Disciples, Primitive Baptist, Holiness, Evangelical, Church of Christ, Presbyterian, Adventist, and Catholic. The three leading denominations are the Baptist, Methodist, and Disciples. Six of the organizations are located in the towns, twelve are in the villages and fifty-three are in the open country. The number of religious bodies is increasing very slowly. There has been an increase of only seven in the last 20 years.

The Baptist, Disciples, Primitive Baptist, and Holiness Churches are increasing in membership and all the others are losing or standing still. However, the total church membership of the county has increased a little over seven and one half per cent in the last ten years.

In the last five years the total membership of the town churches has decreased while the churches in the village and in the open country have increased, those in the villages having made the greatest gains.

/ Thirty-six per cent of the population is represented in some church organization./ Thirteen per cent of the church membership is made up of boys and girls between the ages of twelve and eighteen. The highest percentage of young people is found in the town churches./

The size of the churches in regard to membership is about the same for the churches in the town, village, and the

open country.

Practically all of the churches show a gain in their membership within the past year. The increase was made primarily by confession. However, the highest percentage entering the churches by letter is in the town churches. According to the reports the two primary ways in which the churches sustain losses are by letter and by death. The churches that lose the largest number by letter are those in the open country.

Fifty-eight per cent of the membership of all the churches in the county are active, twenty-seven per cent non-active resident, and fifteen per cent are non-resident.

CHAPTER II.

DECLINING AND GROWING CHURCHES

The location and the number of churches were indicated in the preceding chapter. Also the different phases in regard to the membership of the different denominations were discussed. This chapter considers the church organizations that are growing, those that are standing still, and those that are losing, over both the five and ten year periods. Also the number of churches that are gaining or losing more than ten members in both the past five and ten years will be indicated.

Churches that have Gained or Lost in the Last Five Years

The particular churches that have gained, lost, and stood still in the past five years are shown on map number three, and the number of each is shown in table eleven. Both the map and the table show that the Baptist has thirteen churches gaining, one standing still, and nine losing over the past five years. The reports from the Methodist churches show that this denomination has four organizations gaining, three standing still, and ten losing. With the Disciples six organizations are gaining, five are standing still, and three are losing. One of the Disciples churches is not considered in this study, since it was not reorganized until 1914. Of the six Primitive Baptist Churches an equal number, two, are gaining, standing still, and losing. Three of the Holiness Churches have been in existence for the past five years. Two of these churches have gained and

Table No. 11.

Denomination:	Gaining				Standing Still				Losing			
	Town	Village	Open Country	Total	Town	Village	Open Country	Total	Town	Village	Open Country	Total
Baptist		5	8	13		1		1	1		8	8
Methodist		1	3	4	1		2	3	1	2	7	10
Disciples	2	1	3	6			5	5		1	2	3
Primitive Baptist			2	2			2	2			2	2
Holiness			2	2							1	1
Church of Christ			1	1							1	1
Evangelical						1		1				
Presbyterian											1	1
Adventist											1	1
Catholic					1			1				
Totals	2	7	19	28	2	2	9	13	2	3	23	28

This table shows the number of church organizations of each denomination that have gained, lost, and stood still in town, village, or open country in the past five years.

one lost in membership in the past five years. One of the organizations of the Church of Christ is losing and the other is gaining; the Presbyterian and Adventist churches are decreasing in membership; and the Catholic and Evangelical churches are standing still. The last four denominations mentioned have only one organization each in the county.

It is interesting to note that of the sixty-nine churches considered in table number eleven, 28 are gaining, 28 losing, and 14 standing still. Reducing this result to percentages almost 41 percent of the churches are gaining, the same percentage losing, and a little over 18 percent standing still. This result is shown in table number 12. Thus in the last

Table No. 12.				
Gaining	:	Standing Still	:	Losing
	:		:	
41	:	18	:	41

This table shows approximately the percentage of the churches that are gaining, losing, and standing still.

five years a little less than 41 percent of the churches in the county have gained, and the remainder, a little less than sixty per cent., have stood still or declined.

The next consideration deals with the town churches alone. There are six town churches in the two towns, Sturgeon and Rocheport, and of these six two are growing, two have only held even, and two have decreased in membership. This result is

reduced to percentages in table number 13.

Table No. 13.

Growing	:	Standing Still	:	Losing
33 1/3	:	33 1/3	:	33 1/3

This table shows the percentage of town churches that are growing, losing, and standing still.

In the case of the village churches, seven are growing, two standing still, and three losing. Table number 14 shows these facts in percentages.

Table No. 14.

Growing	:	Standing Still	:	Losing
58	:	17	:	25

This table gives the percentage of churches in the villages that are growing, standing still, and losing.

The open country churches do not make as good a showing as do the village. In the open country there are 19 growing, 9 standing still, and 23 losing. Table number 15 gives the approximate percentages belonging to each class.

Table No. 15.

Growing	:	Standing Still	:	Losing
37	:	17	:	25

This table shows the percentage of open country churches that are growing, standing still, and losing.

From these last three tables it can be noted that the highest percentage of churches that are gaining are found in the villages. Thus, the conclusion which was made in the previous chapter that the village churches are doing the best work is corroborated here.

Table No. 16.

Denomination:	Gaining				Standing Still				Losing			
Baptist		4	10	14				0	1	1	6	8
Methodist	1	1	5	7			1	1	1	2	5	8
Disciples	2	1	2	5			3	3		1	3	4
Primitive Baptist			2	2			1	1			3	3
Holiness			1	1			1	1			1	1
Church of Christ			1	1							1	1
Evangelical									1			1
Presbyterian											1	1
Adventist											1	1
Catholic					1			1				
Totals	3	6	21	30	1	0	6	7	2	5	21	28

This table shows the number of churches in each denomination in the towns, villages, and the open country that are growing, losing, or standing still, in the last ten years.

Churches that Have Gained, Lost, or Stood Still in the Past Ten Years.

The particular churches that have gained, lost, or stood still in the past ten years is shown in map number 5, and the number of churches belonging to each category is given in table number 16. There are only one or two things to note in regard to the churches of the different denominations. The Methodist denomination has only seven churches that have gained, while eight have lost. The Baptist people have the same number that have lost, but the percentage of the Baptist churches which have lost would not be as great as the percentage of the Methodist Church since the Methodist lack six of being as many church organizations in the county as the Baptist.

It will be noted that not as many churches are taken into consideration in table 16 as in table 15. This is because the churches that have been organized and reorganized within the last ten years are left out of this particular consideration.

Taking the total number of churches together the number growing, losing, and standing still varies only slightly from the number in each category in the five year period. In the period from 1906 to 1916, 30 churches have gained, 7 stood still, and 28 lost. These facts are given approximately in percentages in table number 17.

Table No. 17.		
Growing	: Standing Still	: Losing
46	: 11	: 43
:	:	:

This table shows the percentage of churches in the county that are gaining, losing, and standing still.

In the past ten years three of the town churches have gained, two decreased in membership, and one stood still. In the case of the village churches, six have made an increase in their membership and five have decreased. None of the village churches has stood still in the past ten years. Thus, as is shown in table number 18, 54 per cent. of the village churches have grown and 46 per cent. have declined from 1906 to 1916.

Table No. 18.		
Growing	:	Declining
54	:	48

This table shows the percentage of churches in the villages that are growing and declining as is indicated by the growth and decline in the last ten years.

With the open country churches, 21 are growing, the same number losing, and six are standing still. These facts are shown in percentages in table number 19.

Table No. 19.			
Growing	:	Standing Still	: Declining
44	:	12	: 44

This table gives the percentage of the open country churches that have grown, stood still, and declined in the past ten years.

Churches that have Gained or Lost more than ten in the Past Ten Years.

Any church which has not gained or lost more than ten members in ten years is practically standing still. Likewise, if a church gains or loses more than ten in ten years it can be said to show signs of growth or of decline. Table number 20 shows the number

Table No. 20.

Denomination	:Gaining more than ten members in ten years				:Neither gaining nor losing more than ten members in ten years				:Losing more than ten members in ten years			
	Town	Village	Open Country	Total	Town	Village	Open Country	Total	Town	Village	Open Country	Total
Baptist		4	6	10			4	4	1	1	6	8
Methodist	1	1	5	7			2	2	1	2	6	7
Disciples	1	1	3	5	1	1	4	6			1	1
Primitive Baptist			1	1			4	4			1	1
Holiness			1	1			2	2				
Church of Christ			1	1							1	1
Evangelical							1	1				
Presbyterian											1	1
Adventist											1	1
Catholic					1			1				
Totals	2	6	17	25	2	1	17	20	2	3	15	20

This table shows the number of churches in the county that have gained or lost more than ten members in ten years, and the number of churches that have neither gained members or lost more than ten members in this period.

of churches growing, declining, and standing still when considered from the above mentioned point of view. Looked at on this basis 25 are gaining, 20 standing still and 20 losing. As is shown in

Table No. 21.

Gaining	Standing Still	Losing
38	31	31

This table shows the percentage of churches in the county that have gained, lost, and stood still in the past ten years when it is considered that a church not gaining or losing more than ten is standing still.

table number 21 only 38 per cent of the churches of the county are gaining while the other 62 per cent are merely holding their own or declining. From this and the two preceding analyses it must be concluded that there is something wrong with the rural churches. Also in view of the fact that 38 per cent are gaining there must be some solution for the rural church problem. In two later chapters typical examples of successful and unsuccessful churches are discussed to try to determine what factors are operating to cause the success or decline of the rural churches. I shall only say in conclusion that many of the rural churches are failing to function and in so doing they are becoming more of an end in themselves than a means to an end, and when a church becomes an end in itself it declines.

Summary

In the past five years 41 per cent of the churches in this county have gained, the same number have decreased in membership, and 18 per cent have stood still. The highest percentage of growing churches is found in the villages.

From 1906 to 1916, 46 per cent of the churches grew, 11 per cent stood still, and 43 per cent decreased in their membership. The same is true for this period that was true for the past five years: a larger percentage of the village churches are growing than either those in towns or the open country.

Only 38 per cent of the churches of the county have increased their membership more than ten in the past ten years. On the other hand 51 per cent have lost more than ten, while 31 per cent have neither gained nor lost more than ten in the last ten years.

CHAPTER III.

THE SUNDAY SCHOOL

The Sunday School has come to play a prominent part in the life of most churches. It is generally considered that the Sunday School is a feeder for the church membership. However, this assumption will be left undiscussed until a closer study of the Sunday Schools is made.

Table No. 22

Denomination:	Town		Village		Open Country	
	Hav- ing	Not Hav- ing	Hav- ing	Not Hav- ing	Hav- ing	Not Having
Baptist	1		6		12	4
Methodist	2		2	1	8	4
Disciples	2		1	1	9	2
Primitive Baptist						6
Holiness					3	1
Church of Christ					2	
Evangelical			1			
Presbyterian					1	
Adventist					1	
Catholic		1				
Totals	5	1	10	2	36	17

This table shows the number of churches for the different denominations in the towns, villages, and open country that have and do not have Sunday Schools.

Table number 22 shows the number of churches having and not having Sunday Schools established as a part of the regular church work. All the town churches with the exception of the Catholic carry on some form of Sunday School work. Two of the village churches out of the twelve have no Sunday Schools. The same is true of seventeen out of the fifty-three church organizations in the open country. Thus a little over sixteen per cent. of the village churches and a little over thirty-two per cent. of the open country churches have no Sunday Schools run in connection with their regular church work. The churches which have no Sunday Schools are shown on map number 4. Taking all the churches in the county together, there are 51 religious organizations out of the 71 in the county that are carrying on Sunday School work. Thus a little over 71 percent. of the churches of the county have Sunday Schools.

Part of the churches that were said to have Sunday Schools in the above figures do not have schools of their own but are carrying on this form of work in connection with some other church. Thus there are five union Sunday Schools in the county.

The Primitive Baptist Church and the Sunday School

It should be noted that one of the denominations of the county, the Primitive Baptist, has no Sunday School being carried on by any of its six church organizations. Does this denomination reach the young people without the Sunday School? is a question which may readily be asked. No. There are

only fourteen members below the age of eighteen in all the Primitive Baptist Churches of the county. Thus only a little over two per cent. of the membership of the Primitive Baptist Churches of the county are composed of young people under eighteen years of age. Taking all the rural churches together the young people of this age make up twelve per cent. of the total membership. Hence the Sunday School must be a feeder for the church membership. However, further discussion of this point is left for later pages of this study.

Churches which Have Sunday School only Part of the Year.

The last table shows the number of churches that are represented in Sunday School work but it gives no indication of the number of churches that carry on their work only part of the year. There are six churches that work in this manner. These six churches have Sunday School on an average of $7 \frac{2}{3}$ months out of each year. These churches are indicated on map number 4.

Attendance of Church Members at Sunday Schools.*

Table number 23 deals with the church membership which attends Sunday Schools, in relation to the total membership of each denomination and the total church membership of the county. Thus, for example, the Disciples have only two village churches, but only one of these churches have a Sunday School; but in making the estimate of the percentage of church

* For an example of the number of church members who attend Sunday School see illustration between pages 48 and 49.

This map is a reduced copy of the map of the Dripping Springs Community which was drawn by Miss Grace Goslin of the Dripping Springs Church.

EXPLANATION

- + indicates the church.
- indicates the families represented in the church membership and are represented in the Sunday School.
- indicates the families who are represented in the church membership but are not represented in the Sunday School.

members in the village churches of the Disciples who attend Sunday School I used the total membership of both these churches. The same method was followed in working out the percentages for the other denominations.

Turning then to a closer study of table numberr 23, it is found that the village churches have, with one exception--the Disciples,- the largest percentage of church members who attend Sunday School. The fact that the Disciples have a low percentage of church members in the villages who attend Sunday School is due to this denomination's having only two churches in the villages and one of these, which is in Ashland, has no Sunday School and is declining very rapidly.

Table No. 23.

Denomination:	Members who attend in town	Percentage of total membership	Number who attend in village	Percentage of total membership	Number who attend in open country	Percentage of total membership	Total number who attend	Percentage of the total membership
Baptist	25	24	155	29	262	14	442	17
Methodist	27	18	52	25	221	27	300	25
Disciples	70	28	35	22	270	19	375	20
Holiness					74	51	74	51
Church of Christ					129	63	129	63
Evangelical			11	8				
Adventist					12	80	12	80
Presbyterian					40	80	40	80
Totals	122	25	253	24	1008	22	1383	20

This table shows the number of church members in the different denominations in the town, village, and open country churches and the percentage of the total membership in these respective churches which these numbers represent.

The denominations that have a small number of organizations show a high percentage of their members who attend the Sunday School. Thus it appears that the fewer the organizations the more compact they are likely to be. However, this does not hold true with the Evangelicals who have only a little over eight per cent. of their members who attend Sunday School. On the other hand, 80 per cent. of the membership of the Adventist and Presbyterian churches, and 63 per cent. of the membership of the Church of Christ attend Sunday School. However, the Church School* of the Adventists meets on Saturday. Of the three leading denominations, the Methodist has the largest percentage of members who attend Sunday School. When the town, village, and open country church schools are summarized it is found that the town churches have a slightly higher percentage of their members in the Church Schools than either the village or open country churches. However, the percentage of difference between the town and village churches is less than one per cent. The percentage of the total church membership of the county that attend Sunday School is very small - a little less than twenty per cent.

The next consideration deals with the percentage of church members who attend Sunday Schools only in the churches which are doing Sunday School work.

* The terms, Church School and Sunday School, are used interchangeably.

Table No. 24.

Denomination:	Percentage of members who attend town churches	Percentage of members who attend village churches	Percentage of members who attend open country churches	Percentage of total number church members attending
Baptist	24	29	17	21
Methodist	18	27	36	31
Disciples	28	35	24	25
Holiness			78	78
Church of Christ			63	63
Evangelical		8		8
Presbyterian:			80	80
Adventist			80	80
For all	24	25	27	26

This table gives the percentage of church members, in the churches that have Sunday Schools, who attend the schools.

Table number 24 gives the percentage of church members who attend Sunday Schools in the churches that are doing this kind of work. The churches that have only one or two denominations in the county have a high percentage, the same as they did in the study which was tabulated in table number 23. With the three leading denominations, the Baptist, Methodist, and Disciples, the Methodist has the highest percentage of members who attend the Church Schools in the open country churches, that is, in the churches which have schools. On the other hand, the Disciples of the town churches have a higher percentage

than either of the other two denominations. In the town churches which have Sunday Schools, 24 per cent. of the total membership attend the church schools. With all the village churches of all denominations considered together which have the Sunday Schools, 25 per cent. of the total membership attend these schools. With the 36 open country churches that have Sunday Schools established in connection with their regular church work 27 per cent. of the total membership attend the Church Schools. With all the churches in the county that have Church Schools, 26 per cent. of the total membership attend the schools. Thus it appears that the people in the open country churches in which Sunday Schools are run are more faithful to the church school work than are the people in either the town or village churches.

Number of Young People who Attend the Sunday Schools.

The Sunday Schools of the county have 821 young people between the ages of twelve and eighteen years enrolled. There are 2,259 young people of this age in the county.* Thus, 36 per cent. of the young people between the ages of twelve and eighteen years are enrolled in the Sunday Schools of the county. It is interesting to note that this is the same percentage as the percentage of the population of the county belonging to some church.

* This information was gathered from the records of the public schools which are kept by the County Clerk.

Children under ten years of age who are in Sunday School.

The total number of children under ten years of age who are enrolled in the Sunday Schools of the county is 608. The total number of children in the county who are under ten years of age but yet of school age is 1,452.* Thus, almost 42 per cent. of the children of the county under ten years of age are enrolled in the Sunday Schools. There may be a few who are enrolled in the Sunday Schools who are not of public school age but this number is very small. Hence, it seemed legitimate to make the comparison in this way, regarding the percentage of children in the county who are enrolled in the Sunday Schools and the number in the county under ten years of age. From this comparison it appears that the Sunday Schools are unable to hold the boys and girls after they reach the age of adolescence as well as they hold the children before they reach that age.

The above discussion, which has occupied the first part of this chapter, has dealt with all the Sunday Schools as a composite whole. The remainder of the chapter is divided into two parts. The first part of the remainder is a discussion of the union Sunday Schools and the second part deals with only the Sunday Schools that are managed by particular denominations.

* This information was gathered from the records of the public schools which are kept by the County Clerk.

The Union Sunday Schools

It was mentioned above that there were five union Sunday Schools in the county. All of these schools are in the open country churches. They are made up of five different denominations. One of these Sunday Schools is composed of Baptists, Presbyterians, and Disciples; one of Baptists, Presbyterians, and Methodists; two of Baptists and Disciples; and one of Methodists and Holiness. The School in which the Baptists, Presbyterians, and Disciples co-operate meets on different Sundays in the church buildings of the different denominations. The three church buildings are near each other, and on the Sunday when there is preaching at one of these churches the Sunday School is held at that particular church building. Thus one of the union Sunday Schools is moveable. The other four, however, are each held at a particular church. The location of the union Sunday Schools is shown on map number 4. Three of these four schools are held in union church buildings and the other one is held at a Disciples Church.

Three of these five union schools are open only nine months and the other two are open the entire year.

Enrollment and Attendance

The total enrollment of these five union Sunday Schools is 310. This is an average of 62 persons enrolled for each school. The average attendance is 60 per cent. of the enrollment. Thus on an average there are 40 persons in each one of these Sunday Schools on each Sunday.

Of the total enrollment, 205 or a little more than 66 per

cent. of the enrollment are church members.

The total number of young people between the ages of twelve and eighteen enrolled in the union Sunday Schools is 116. Of this 116, 59 are boys and 66 are girls. These 116 young people constitute a little more than 37 per cent. of the total enrollment. These union Sunday Schools have also 55 children enrolled under ten years of age. Of these 55, 25 are boys and 22 are girls. The number of children in these union schools under ten years of age make up a little more than 15 per cent. of the total enrollment.

Teachers in the Union Sunday Schools

The five union Sunday Schools have a total of 25 teachers. Not one of these teachers has had any Biblical training and only one has had any pedagogical training. Also there are no Teachers' Training Classes being conducted in any of the schools in order to train the teachers.

Literature Used

Four of these schools have the uniform lessons. One of the schools has graded literature. There is very little union literature published. Therefore, it is difficult to get literature for union Sunday Schools that is well graded.

Equipment

Only one of the church buildings in which the union Sunday Schools meet has more than one room for class work. With all the other four schools the classes are all forced to meet in one room. The school which has more than one room

is at the Perche Church which is a union church and was built in 1916.

Not one of these schools has access to adjustable seats or to seats of different sizes for the children. Also, not one of the Union Sunday Schools has any library or maps, and only one has any blackboard and this blackboard is not used in the class work.

Socials

The part of the questionnaire which asked for information regarding the socials asked for the "number during the year." Hence, the answers that were given indicate the number of socials or picnics that are held annually. All the Union Sunday Schools excepting one had some form of social "during the year." In two of these schools the separate classes had socials, and in the other two which are unaccounted for in this respect had a social for the whole school. One of these socials which was held for the whole school was an ice cream supper the purpose of which was to raise money. The questionnaire does not state just what the money was to be used for.

All the reports claim that these socials are helpful in neighborliness, and increasing the Sunday School attendance. However, none of the reports indicate that these socials had any influence on the community morals.

Finances

The total amount of money raised by these union Sunday Schools annually is \$205. Thus each school raises on an average of \$41 for each year. The largest contribution made

by any one of these schools in a year was \$60, and the smallest by either was \$25. For each person enrolled in these union Sunday Schools 66 cents is given annually. The method used in raising money in all the schools is to take a collection in each class every Sunday. However, the school that had the ice cream supper used the money obtained from it in connection with the school, but just how was not stated.

The Denominational Sunday Schools

The total number of Sunday Schools, each of which is purely denominational, in the county is 44. The number of schools which each denomination has is as follows:

Baptist	17
Methodist	11
Disciples	10
Holiness	2
Church of Christ	2
Evangelical	1
Adventist	1

It was stated above that all the union Sunday Schools are in the open country. Hence the number of denominational Sunday Schools that are in the town and village churches is shown in table number 22.

Enrollment and Attendance

In considering the relation of enrollment and percentage of enrollment found in average attendance there are several interesting points to be noted. Table number 25 shows that the percentage of enrollment in average attendance in the three

leading denominations is the smallest in the town churches excepting with the Disciples. With the Disciples the percentage of enrollment in average attendance is lower in the village Sunday School. However no general conclusion can be drawn from this since the Disciples have only two churches located in villages and only one of these has a Sunday School. The Methodist Sunday Schools which are in the villages have a higher percentage of their enrollment in average attendance than either the town or open country Methodist Sunday Schools. All the facts of this paragraph are shown in table number 25.

Table No. 25.

Denomination:	Enrollment in the Sunday Schools	Percentage of enrollment in average atten- dance	Enrollment in the Sunday School	Percentage of enrollment in average atten- dance	Enrollment in the S. S.	Percentage of enrollment in average atten- dance	Total enroll- ment in the S. S.	Percentage of total enroll- ment in average attendance
Baptist	92	49	351	68	530	69	973	66
Methodist	95	68	125	84	428	77	648	77
Disciples	220	55	100	45	315	65	635	58
Holiness					60	75	60	75
Church of Christ					175	57	175	57
Evangelical			75	64			75	64
Adventist					20	75	20	75
Totals	407	58	651	67	1528	68	2586	66

This table gives the total enrollment for each denomination and the percentage of the enrollment in average attendance. It also gives the total enrollment for the Sunday Schools in the town, villages, and open country and the percentage of this enrollment in average attendance.

Table number 25 shows that the total enrollment for all the denominational Sunday Schools of the county is 2,586. Of this number, 66 per cent. are in average attendance each Sunday. When the town, village and open country Sunday Schools are studied together it is found that the percentage of attendance rises gradually from the town to the open country schools. The town schools have 58 per cent. of their enrollment in average attendance, the village schools 67, and the open country schools have 68. Thus the people who are enrolled in the Sunday Schools of the open country are more faithful in attendance than those who are enrolled in the village and town schools.

Size of the Denominational Sunday Schools

The town churches have a larger enrollment in their Sunday Schools than either the village or open country churches. The five town churches have a total enrollment of 497, which is an average of a little over 81 each. The ten village churches which have Sunday Schools have a total enrollment in their schools of 651. This makes an average of a little over 65 for each school. The Sunday Schools which are in the open country churches have 1,528 in their total enrollment, which makes an average of $42 \frac{4}{9}$ for each school. The average in attendance for the town, village, and open country school does not differ as greatly as does the average enrollment. The Sunday Schools which are in the town churches have 47 each in average attendance every Sunday while the Sunday Schools in the villages have $43 \frac{1}{2}$ each and those in the open country churches average $28 \frac{17}{18}$ each. Hence the Sunday Schools of the open

country churches are not as large as those in the towns and villages but the Sunday Schools of the open country are better attended by those who are enrolled. Just here it is interesting to make a comparison between the denominational Sunday Schools which are in the open country churches and the union schools. The union schools have an average enrollment of 60 each, while the average enrollment for the open country schools which are conducted by a single denomination is 42 $\frac{4}{9}$ each. Also, the union schools have an average of 40 in attendance, which is higher than the average attendance for the denominational schools of the open country. Thus it appears that the union Sunday Schools reach more people to the school than do those which are denominational. There is no way to determine whether or not these schools reach a larger percentage of the population in their communities than the denominational schools do.

Young People in the Denominational Sunday Schools.

Table number 26 shows the number of young people between the ages of twelve and eighteen who are enrolled in the denominational Sunday Schools. On the whole, the Baptists have the largest percentage of their Sunday School enrollment made up of young people of this age, there being 32 per cent. of their enrollment made up of young people. This is due to the fact that the Baptists have more village churches than any other denomination, as table number 26 shows that the young people make up the largest percentage of enrollment in the village churches. It is needless to point out any more differences between the schools of the different denominations. It is

more instructive to contrast the Sunday Schools of the town, village, and open country churches with reference to the young people enrolled. The pupils between the ages of twelve and eighteen constitute 27 per cent. of the enrollment of the schools in the towns, 33 per cent. of the enrollment in the village schools, and 27 per cent. of the enrollment in the Sunday Schools of the open country churches. Taking all the schools together, 27 per cent. of the total enrollment for all the schools in the county are composed of pupils between the above ages.

Table No. 26.

Denomination:	Town		Village		Open Country		Total	
	Number of young people enrolled.	Percentage of total enrollment	Number of young people enrolled.	Percentage of total enrollment	Number of young people enrolled.	Percentage of total enrollment	Total number of young people enrolled	Percentage of total enrollment which is made up of young people
Baptist	22	24	119	34	171	32	312	32
Methodist	26	27	50	40	118	28	194	30
Disciples	60	27	20	20	94	30	164	36
Holiness					16	27	16	27
Church of Christ					20	11	20	11
Evangelical			24	32			24	32
Adventist					0		0	
Total	108	27	213	33	418	27	705	27

This table gives the number of young people between the ages of twelve and eighteen who are enrolled in the denominational Sunday Schools, and the percentage of the total enrollment which the number enrolled constitutes.

Children under ten Years of Age in the Sunday Schools

Table number 27 shows the number of children under ten years of age who are enrolled in the denominational Sunday Schools of all the denominations of the county, and it also gives the percentage of the total Sunday School enrollment which these children constitute. There is very little to be done by way of drawing conclusions when the schools of the different denominations are compared. Hence, it is only necessary to note that when the totals are considered the town schools have 16 per cent., the village schools have 29 per cent., and the open country schools have 21 per cent. of their enrollment made up of this class of children. Thus, according to this table, the Sunday Schools which are in the village churches are doing more with the children under ten years of age. At least the Sunday Schools of the villages have the largest percentage of their enrollment composed of children less than ten years old.

It may be noted that the total number of children of this age who are enrolled in the Sunday Schools is 583. Of the 583, 281 are boys and 302 are girls. Thus it seems that the Sunday School appeals to the girls more than it does to the boys. It is interesting when tables 26 and 27 are compared to note that there are more young people between the ages of twelve and eighteen years who are enrolled in the denominational Sunday Schools than there are children below ten years of age. Thus it appears that children go to the Sunday School because the parents send them when they are under ten years of age and go by force of habit when they have reached the age of adolescence.

Table No. 27.

Denomination:	Town		Village		Open Country		Total	
	Number	Percentage of total enrollment	Number enrolled	Percentage of total enrollment	Number enrolled	Percentage of total enrollment	Total number enrolled	Percentage of the total enrollment
Baptist	12	13	105	30	110	21	227	23
Methodist	23	24	23	18	83	19	129	20
Disciples	34	15	15	15	84	27	133	21
Holiness					8	12	8	12
Church of Christ					43	18	33	19
Evangelical			48	64			48	64
Adventist					5	25	5	25
Totals	69	16	191	29	323	21	583	23

This table shows the number of children under ten years of age who are enrolled in the denominational Sunday Schools and it gives the percentage of the total enrollment which the children make up.

Kinds of Literature Used

At present the leaders in Sunday School work are advocating the use of graded literature. They wish to see these schools graded the same as the day schools are. However, the agitation for graded literature is taking effect only very slowly as can be seen from the small amount of this type of literature which is being used. Only three of the Baptist Sunday Schools, three of the Methodist, five of the Disciples, and the Evangelical Sunday School are using the graded literature. One of the Methodist schools and one of the Disciples schools which the previous sentence counted as graded are only partially graded.

Six of the schools which are graded or partially graded are in the town and village churches and the other six are in the open country. Thus twelve out of the 44 denominational Sunday Schools of the county are attempting to adopt the more progressive work in the Sunday Schools.

Teachers' Training Classes

In order to use the graded literature efficiently the teachers need to be trained for the work. However, very little is being done along this line. There are only five teacher training classes in the county. The Baptists have one, the Methodists have three, and the Adventists have one.

Not a single adult class in the county studies the life of Jesus in its relation to modern social problems.

Organized Classes

It is that by the leaders in Sunday School work that each class should act as a unit especially in social affairs. In order to act as a unit each class needs to be organized. This organization of classes is only slowly being accomplished. Five of the Baptist Sunday Schools and one of the Methodist have organized classes. Three of the former and the latter one are in the village churches. The other two Baptist Sunday Schools that have organized classes are in the open country. Of the other denominations only the Evangelicals and Adventists have any organized classes in their church schools.

The Teachers' Preparation

One question was inserted in the questionnaire that asked about the pedagogical and Biblical training of the teachers in the Sunday Schools. The pedagogical training includes any one who has taught in the public schools. The results of this particular investigation are as follows:

<u>Denomination</u>	Total number of teachers	Number having had pedagogical training	Number having had Biblical training
Baptist	72	10	0
Methodist	55	4	2
Disciples	39	7	2
Holiness	7	2	0
Church of Christ	8	1	8
Adventist	3	2	2

When a comparison is made between the number of teachers there are and the number who have been in any way especially prepared for the work it is found that the number having had any preparation is very small. With inefficient teachers the surprising thing is that the Sunday Schools are doing as good a work as they are. One fact stands out regarding the Church of Christ. This denomination reports that it has eight teachers in its schools and that all of these teachers have had Biblical training. It is the custom of this denomination to have regular "Bible readings" once or twice a year given by some of its preachers. At these "readings" part of the members of several churches of this denomination will gather at one church and one of the preachers gives in-

struction in the Bible. This is probably the only formal Biblical training that these eight teachers in the Sunday Schools of the Church of Christ have received. This conclusion is drawn, however, only from the investigator's personal knowledge of the practices of this denomination.

If the Sunday Schools are to do efficient work it is absolutely necessary that the teachers be better trained. No school director would permit a teacher to teach in an ordinary day school without due preparation. With the church school it is more difficult to obtain efficient teachers as all teaching work is volunteered. Also, I know from my personal knowledge that churches are not anxious or do not know how to carry on a teachers' training course in connection with the Sunday School.

Equipment

Are the churches equipped to carry on efficient Sunday School work? From the evidence collected, it appears that they are not. Only four of the church buildings have as many as two rooms by means of which the classes may be separated. Two of these churches belong to the Baptist, one to the Disciples, and one to the Methodist. All of these are in the towns except one Baptist Church, which is in the village of Hallsville. This means that in the open country churches the whole school must meet in one room and therefore each class interferes with every other class in the Sunday School.

Only one church in the county has seats of different size for the little people. This is the Baptist Church in

the village of Hallsville. Three Baptist churches of the county have maps and four have blackboards. All these maps and blackboards are used in the class work. Two of the Disciples Sunday Schools have maps and five have blackboards. Only one of the schools uses the map and only two of the schools use the blackboards in class work. The Evangelical Sunday School has eight maps and two blackboards and all of both are used in the regular class work. The Church of Christ has one blackboard and the Adventist has one map and one blackboard but neither of these denominations use the slight equipment which it has in the class work. One Methodist Church has a map and four have blackboards, but in only two of these churches is the blackboard used in the work of the class, but the school which has the map uses it in this way. It is interesting to note that all the churches which have the maps have, with one exception, one or more of the blackboards also.

Three of the Baptist, two of the Methodist, and one of the Disciples Churches have libraries. The total number of volumes for all three denominations is 422. These are divided between the denominations as follows: Baptist 290, Methodist 120, and Disciples 12. The report for one of the Methodist churches says that the books for the library are not well selected but all the other reports claim the opposite. The total value of all the books in these six libraries is \$240. If libraries are of any use to the Sunday School work six libraries is a very small number out of a total of 49 schools in the county.

Socials

From the study it appears that it is becoming an established custom for each Sunday School to have one picnic or some other form of social annually. Thus ten of the seventeen Baptist Sunday Schools had socials, but only one of these had more than one in a year. Also one of these socials was for the purpose of raising money. With the Methodists, nine of their eleven schools had one picnic each. Not as large a proportion of the Disciples schools held to this custom, there being only three out of the ten Disciples schools which had a picnic during the year. The Evangelical and the Adventist schools each had a picnic during the year. All these above cases of socials and picnics were those in which the whole school participated. In some of the schools the separate classes carry on a form of social work. Seven of the Baptist, five of the Methodist, and two of the Disciples Sunday Schools have classes which carry on some form of social work. There is no plan, however, in any of the schools for adequately taking care of the social life of the young people. Only one church in the county has any organized form of play. This is one of the Baptist churches which has a baseball team. By failing to look after the social life of the young people the Sunday Schools are missing one of their greatest opportunities. In all the cases where the socials are held it is claimed that they are beneficial to the schools, especially on the attendance. It might be well to add here that I have come into personal contact with two cases where play has been introduced in connection with the Sunday School and in both cases it has been a

decided success. Thus, if the Sunday Schools are going to be successful and continue to function beneficially they must direct the social life of the young people.

Finances

Practically all of the Sunday Schools raise their money by taking up collections in each class every Sunday.

Table No. 28.

Denomination:	Town		Village		Open Country		Total	
	Total	Average for each person enrolled	Total	Average for each person enrolled	Total	Average for each person enrolled	Total	Average for each person enrolled
Baptist	\$ 50.00	\$ 0.54	\$230.07	\$0.65	\$167.75	\$0.31	\$447.82	\$0.46
Methodist	70.00	0.73	119.00	0.96	287.00	0.67	466.00	0.71
Disciples	245.00	1.11	50.00	0.50	193.00	0.61	488.00	0.76
Holiness					40.00	0.66	40.00	0.66
Evangelical			62.00	0.82			62.00	0.82
Total	\$365.00	\$0.89	\$461.97	\$0.70	\$697.75	\$0.45	\$1593.82	\$0.62

This table shows the total amount of money raised in the Sunday Schools of each denomination and the average given annually by each person enrolled.

Table number 28 shows the total amount of money raised in the town, village, and open country churches for all the denominations and the average given by each person enrolled in the schools.

The fact that the amounts raised by the Church of Christ and the Adventist churches are not shown in table number 28 will immediately strike the reader's attention. The Adventist school keeps no record apart from the church record and the Church of Christ has very little expense in running the schools since their literature costs nothing, since it is the practice of this church to use only the Bible in class work.

Turning then to a consideration of the table itself, there are two or three things to which attention needs to be called. The persons enrolled in the village Sunday Schools of the Baptist and Methodist churches gave more on the average per person than did those enrolled in the town and open country schools of the same denomination. The case was different with the Disciples. The average was the highest in the town schools. Also, when all the organizations were totalled the town churches averaged more for each person enrolled than did either the village or open country schools. For each person enrolled the town schools, 89 cents is given annually, the village schools 70 cents, and the open country schools 45 cents. With this one exception, however, the village Sunday Schools seem to be doing the best work.

SUMMARY

Forty-nine Sunday Schools are in operation in Boone County. Five of these are union. Thus there are 51 religious organizations of the county that are carrying on this type of work.

Twenty per cent. of the church membership of the county are enrolled in the Sunday Schools. Twenty-six per cent. of

the members of the churches which are doing Sunday School work are enrolled.

Thirty-six per cent. of the young people between the ages of twelve and eighteen in the county are enrolled in Sunday Schools.

The five union Sunday Schools have a total enrollment of 310 and an average attendance of 40 each. The equipment of these union schools is insufficient.

There are 44 denominational Sunday Schools in the county. There is little difference between the different denominations in regard to the success of their schools. On the whole, however, it appears that the village schools are doing the best work.

CHAPTER IV.

THE MINOR CHURCH ORGANIZATIONS

The Young Peoples' Societies

The Young Peoples' Societies do not play a very large part in the church life of this county. It has seemed best to discuss all the organizations which are composed primarily of young people under the name "Young Peoples' Societies" as it is much easier than to designate each by its denominational name. However, just here the names of the different denominational organizations should be given. The organization in the Baptist Church which is composed of young people is known as the "Baptist Young Peoples' Union." The young peoples' society of the Methodist Church is called the "Epworth League," that of the Disciples is "The Christian Endeavor," that of the Evangelical Church the "Young Peoples' League," and that of the Adventist Church the "Young Peoples' Society." The Primitive Baptist, the Holiness, the Presbyterian, the Church of Christ, and the Catholic churches of this county have no Young Peoples' Societies.

Table number 29 shows the number of Young Peoples' Societies for the different denominations in the town, village, and open country churches. The exact churches which have these societies are indicated on map number 4. The total number of these societies is 11. Two of them are in the town

churches, four are in the village churches, and five in the open country.

Table No. 29.

Denomination:	Town:	Village:	Open : Country:	Total
Baptist	1	3	1	5
Methodist			2	2
Disciples	1		1	2
Evangelical		1		1
Adventist			1	1
Total	2	4	5	11

This table gives the number of Young Peoples' Societies in the town, village, and open country churches for the different denominations.

All of these societies, regardless of the denomination, carry on their work very much in the same manner. Those societies which are connected with the Methodist, Baptist, and Disciples Churches meet every Sunday evening. The societies which are in the Evangelical and Adventist Churches meet only once a month. With all the societies, members of churches other than those with which the society is connected attend the meetings. There are only two exceptions to this. In one of the Disciples societies and the Evangelical, members of no other churches attend the regular meetings.

The nature of the work may be summed up in the following quotations: "sing," "pray," "read," "comment," "follow regular literature," "read Scripture," "study missions," and "business work and devotional."

The Baptist Societies have a total enrollment of 192, of which 78 per cent. of the enrollment are in average attendance. The total enrollment of the Methodist Societies is 125 and the percentage of the enrollment in average attendance is 92. The societies in the Disciples Churches have a total of 61 enrolled but the average attendance is greater than the total enrollment. The enrollment for the Evangelicals is 30, and 86 per cent. of that number is in average attendance. The total enrollment of the Adventist Society is only 6, but all of these generally attend the regular meetings of the society.

The older people attend the meetings of all the societies with the exception of one of the Baptist and the Evangelical.

There are various ways used in raising money with which these societies are carried on and which the societies expend for mission work and the like. The Young Peoples' Societies of the Baptist Churches raise their money by collections and entertainments. One of the societies of the Methodist Church raises its money by collections and by penny offerings and the other by collections only. The two societies in the Disciples Church make an assessment of five cents a month on each member. The Evangelical Society raises its money by monthly dues and the Adventist Society by entertainments.

The total amounts of money raised in a year by the societies of each of the denominations are as follows:

Baptist	\$25.00
Methodist	40.00
Disciples	12.00
Evangelical	40.00
Adventist	20.00
Total	\$137.00

The one society of the Baptist Church in town gave two entertainments during the year, the societies in the village churches of the same denomination gave one each, and those in the open country churches gave none. One of the Methodist Societies gives monthly entertainments and the other does nothing in the way of social work. One of the Disciples Societies gave one entertainment a quarter, and the gave two during the year. The Adventist Society gave four entertainments and the Evangelical Society gave two in the past year.

None of the Young Peoples' Societies did any recreational or athletic work.

It seems that this branch of the church work is more successful than any other form of church work which so far has been studied. This is indicated by the high percentage of attendance and the successful entertainments. Thus the churches probably would be more successful if they would organize these societies. However, this is left as an open question since there are not enough societies in the county to permit their influence upon the churches in which they are organized, to be studied adequately.

Missionary Organizations

Another branch of work of the churches which is of very slight importance is that carried on by the missionary organizations. There are eight missionary organizations in the county. The Baptists have one, the Methodists have one, the Disciples four, the Presbyterians one, and the Adventists one. All of these are in the open country excepting one of the

Baptist organizations and one of the Disciples which in each case is in the town church. One of the Missionary organizations of the Disciples church perhaps should not be counted, since it is doing nothing. The man who filled out the questionnaire said, "I guess it was stillborn."

It is difficult to correlate and tabulate the studies regarding the different missionary societies, hence a general summary of each denomination will be made.

The one organization in the Baptist Church is at Sturgeon and is known as the "Woman's Missionary Organization." It studies missions and contributes money to home and foreign missionary work. It seems that the money which the missionary organization raises goes into the church treasury and from that it is paid to the missionary board. The questionnaire does not say what the method is by which the money is raised.

The one Missionary Organization of the Methodist body is in an open country church and the name is "Foreign and Home Missionary Society." Its work is to "Study missions and to raise money." The amount raised during the year was \$40. This amount was raised by having sales.

Each of the three active missionary societies in the Disciples Church is known as the "Christian Woman's Board of Missions." One of these organizations is in a town church, Sturgeon, and the other two in open country churches, Oakland and Friendship. Each local organization is only an auxiliary of a national organization. The work consists of "Devotional, study missions, and raise money for missions." The money is

raised by dues, special assessments, and by contributions. The total amount raised by all three organizations was \$135. The organization in the town church raised \$60, one of the open country organizations \$40, and the other \$35.

The questionnaire says, when referring to the missionary society of the Presbyterian church, "It does not work."

The Adventist organization is called the "Missionary Volunteers." This society raises no money but its work consists of "Visiting those whom they can interest and distributing literature."

From what has been said, it can be seen that these societies play only a very small part in the life of the churches of this county.

The Ladies' Aid Society

Seventeen different churches in the county have Ladies' Aid Societies. They are divided between the denominations and in the town, village, and open country church as follows:

Denomination	Town	Village	Open Country	Total
Baptist	1	2	4	7
Methodist	2	1	3	6
Disciples	2			2
Presbyterian			1	1
Evangelical		1		1
Totals	5	4	8	17

There are five aids in the town churches, four in the village, and eight in the open country churches. The above statement shows the number that belong to each denomination.

The Ladies' Aids are discussed in the following under the head of the different denominations. The Ladies' Aid in the Baptist Church which is in town meets once a week. One of the aids which is in the village Baptist Church meets only on call and the other meets twice a month. One of the aids of the Baptist Churches of the open country meets once a week, one twice a month, one only on call, and one does not work or meet at all. The nature of the work carried on by the aids is shown in the following quotations: "Raise money for church building," "anything that needs stimulating," "Devotional, try to raise money," "Help the needy in the immediate neighborhood," "Any work needful," and "Any work which needs stimulating." The total enrollment of the Aid Societies of the Baptist Churches is 83. None of these societies ever meets merely for a good time, but there is always some definite work to do when the members come together.

Six of the Methodist Churches of the county have Ladies' Aid Societies. Two of these meet twice a month, two once a month and two meet only on call, that is, when the President of the organization calls the members together. The work of these societies is to meet any need such as a deficit in the church treasury. The work is usually local. In one of these societies the work of a regular missionary organization is carried on. Having the same organization to do the work of a missionary society and an Aid Society is probably the

best method; since, usually where both are established in a small church the same women do the work. Thru doing the work of both organizations in one, overwork for a few women may be avoided. The total enrollment of these six aid societies of the Methodist Denomination is 79. In five of these societies the members never meet merely for a good time but in one the members meet for the social side. The Ladies' Aid Societies of the Disciples churches are both located in the towns. One of these meets every week and the other meets twice a month. The type of work they carry on can be summed up by quotations from the questionnaires: "Anything for which money needs to be raised," and "Any work needed. Local support." The total enrollment of the two is 35. The members of both often meet together merely for the enjoyment of getting together. It was stated a few pages back that too many organizations often caused overwork for a few. The previous chapter is further substantiated by the evidence of one of these societies. In the Disciples Church at Sturgeon are both the Ladies' Aid and a Missionary Society but the same women make up the membership of both.

The Ladies' Aid society of the Presbyterian Church meets every two weeks. The work of this society is "To try to raise money." The total enrollment is ten. The members of this society meet only for work; never for the social side of life.

The Evangelical Church also has an Aid Society. It meets only once a month. Its purpose is to aid the church and also to help missions. The total enrollment is eighteen.

These facts on the Ladies' Aid Societies do not give an adequate conception of the part the women play in the church work of the county. In many churches the women act as a body when any need arises; but they may have no formal organization. Apparently, these societies exist in some cases merely because some neighboring church has one, or the people think that the church organization is not complete unless such a society is organized. This conclusion may be hastily drawn but it is based upon the general attitude shown by those who gave the information regarding this kind of work.

SUMMARY

Eleven of the religious organizations of the county have Young Peoples' Societies. Most of the societies meet every Sunday evening. The work which they carry on is primarily devotional. There are not enough of these societies to determine their influence upon the churches.

Eight of the churches in the county have missionary organizations. The principal work of these societies is to raise money for missionary work.

Seventeen of the churches in the county have Ladies' Aid Societies. These societies exist to raise money for the support of the church.

CHAPTER V.

THE PREACHING SERVICE AND THE PREACHER

Section 1: The Preaching Service

One of the standards used to judge the efficiency of a church is the number of times each month it has preaching services. Sometimes this is a fair test and sometimes it is not; since the number of services which a church has each month may depend upon tradition or on the particular church's relation to other churches which may be near.

Disregarding the above problem, the facts which relate directly and indirectly to the preaching service will be given. It was stated in the first chapter that there were 71 different religious organizations in the county. Out of this number there are none which have no regular preaching service. At the time the survey was made there were nine religious organizations in the county which had no regular preaching service, as they were without a minister. However, these organizations were without ministers only temporarily. From observation, it appears that part of the churches of the county are constantly without a minister. The organizations that were without preachers are distributed among the different denominations as follows: Baptist three, one in town and the other two in the open country; Disciples two, both of which are in the open country; Church of Christ two, both in the open country; and the Adventist one, which is in the open

country. Thus eight of the nine churches which were without ministers are in the open country and the other is the Baptist Church in Sturgeon. The location of the open country churches which were without ministers is shown in map number 7. It is not the custom of the Adventists to employ a regular pastor. Practically all the work of this denomination is missionary work. The preaching is done by almost any preacher of their faith who happens to come to the church, since no particular preacher is employed by any particular organization. All the organizations support all the preachers, who make preaching tours.

It is especially noticeable that all of the Primitive Baptist and Methodist churches had pastors. There are probably two reasons why none of the Primitive Baptist Churches was without a minister. There are only six churches in the county which are of this denomination. Thus there was not so great a chance with fewer churches, and the preachers of this denomination as a rule stay longer with one church than is the practice with the other denominations. One of the Primitive Baptist Churches, Liberty, kept its pastor for 25 years. The reason that all the Methodist Churches have preachers is that this denomination has the overhead organization which sees that every church has a minister. One or two Methodist Churches in the county would be without a pastor, were it not for the complete organization of this denomination. These churches are very weak and it would be impossible for them to pay enough to a minister to justify

him in serving them. As the system is, the strong churches which are on the same circuit with the weak churches support the minister thus enabling him to preach for the weak churches. The two weak churches to which I have referred are Bonds Chapel and the Methodist organization at the union church known as Union. The location of these churches is shown on map number 2.

Frequency of the Preaching Service

In considering the churches in regard to the frequency of the preaching service it is necessary to include all those which were without regular preaching at the time the survey was made, since these churches would probably employ a minister before long after the time of the survey. Thus in estimating the number of churches which have one-half time preaching the Sturgeon Baptist Church is included, altho it had no minister when I gathered the information regarding it.

There is only one church in the county outside Columbia and Centralia that has preaching every Sunday. This is the Evangelical Church at Hartsburg. Seven of the churches have preaching twice a month and all the others have only one-fourth time preaching. Four of the seven which have preaching twice a month belong to the Baptist denomination. One of the Baptist Churches which has half time preaching is in town and the others are in the open country. One of the Methodist Churches, Rocheport, has preaching twice a month and two of the Disciples Churches have the same practice.

One of these Disciples Churches is in town, Sturgeon, and the other is in the open country, Oakland. The terms once or twice a month preaching means that the preacher visits the church only once or twice a month, even tho he may preach on Saturday evening, Sunday morning, ^{and} Sunday evening. The custom of having only one Sunday a month on which preaching services are held, necessitates the minister living away from at least three of his churches. The only way possible for the minister to make up for the little time given to the preaching service is to give week days to pastoral work. However, three of the churches have the minister located with them. One of the churches which has the minister located with it is the "full time" church of the Evangelicals at Hartsburg. One of the Methodist ministers lives at Hallsville and another one of them lives at Rocheport.

Amount of Pastoral Work the Churches Receive

The churches at which the preachers live receive only little more pastoral work than the other churches which are on the same circuit. The amount of pastoral work which the churches receive is shown in the following sentences. (However, those churches not having pastors are not included.) The six Baptist churches which are in the villages receive pastoral work as follows: one receives one day a month; one, two days a month; two, three days; and with two the pastor gives all his time to them and one other church which he serves outside the county. Counting these last two churches as receiving five days a month each, there is a total of 19 days each month

given to pastoral work in the six village churches of the Baptist. This makes an average of three and one-sixth days of pastoral work each month that each church receives. Of the fourteen Baptist Churches which are in the open country and had pastors two receive no pastoral work on week days, two receive one day a month each, five receive two days a month, three receive three, and two receive four. This is a total of 29 days a month of pastoral work given to fourteen different churches. Any church that might have full time preaching and have its pastor located with it would receive practically as much pastoral work each month as these fourteen one-fourth time churches receive.

The Methodist denomination, perhaps because of its better organization, has a little more adequate pastoral care. One of the Methodist Churches which is in town receives two week days each month in pastoral work, and the other at which the pastor lives receives pastoral work "when it is needed." The remaining Methodist Churches of the county receive on the average of about three days a month of pastoral work. There are five Methodist circuits all or part of which are in this county. The pastors live on two of these circuits, and there are two circuits served by students who give their time in the summer to the church work. Thus it is very difficult to make an adequate estimate of the amount of pastoral work which the Methodist Churches receive. One of the Methodist circuits is served by a minister who lives in Columbia. This minister is a printer in one of the printing offices in Columbia. Thus

the churches served by him receive very little pastoral work on the week days.

The Disciples Churches receive less pastoral work on the whole than the other two denominations which were just discussed. One of the town churches of the Disciples does not receive any pastoral care during the week days and the other town church receives only one day each month. Likewise the two village churches receive no pastoral care during the week days. The nine Disciples Churches in the open country which have pastors receive a total of only eight days of pastoral work each month. This is an average of less than one day a month for each church.

The Holiness rank higher in this respect than the Disciples. The four Holiness Churches receive a total of seven week days a month in pastoral work. This is an average of one and three-fourth days each month for each church. The six Primitive Baptist Churches receive only a total of seven days a month of pastoral care and the one Presbyterian Church receives one day a month.

From what has been said in regard to the pastoral work it seems that the churches receive little benefit from this source. The average church does not receive more than two or three days a month of such work. Whether the churches or the pastors are to blame for this small amount of pastoral work which the churches receive I am unable to say. One thing, however, is certain: if the city churches profit by pastoral care the rural churches would also, if they received such care. Also the rural churches which prosper, do so in spite

of the lack of adequate pastoral oversight.

Changes in the Preaching Services.

It is necessary now to turn to another phase of the preaching service. If the number of preaching services a church has each month indicates anything in regard to the life of the church, it is interesting to note the number of churches in the county that have changed the frequency of their services each month in the last ten years. Only one Baptist church has made any change in the number of preaching services in the last ten years. This one Baptist Church, which is in the open country, has increased its preaching services from once to twice a month. Within the past ten years three of the Methodist Churches have decreased from one-half to one-fourth time preaching. One of these is in town and the other two are in the open country. One Disciples Church has increased from one-fourth to one-half time preaching, and two have increased from irregular to regular preaching once a month. Many years ago the Disciples Church at Rocheport had full time preaching but at present this church has preaching only one-fourth time. All the other denominations have remained stationary except the Presbyterians, whose church has decreased from twice a month to once a month preaching.

Thus, four churches in the county have reduced the number of preaching services each month and two have increased. However, one of the Disciples Churches which has increased from one-fourth to one-half time has again dropped back to

one-fourth time preaching in the year 1917. From these facts, even tho the churches may report a growth in membership, it appears that their strength is not really increasing. Another fact that will come out later is that one or two of the Baptist Churches which have been self supporting asked for financial aid at the last meeting of the Little Bonne Femme Baptist Association.

The Revival Meeting

An established custom, which apparently most churches try to maintain, is the holding of an annual revival meeting. However, the questionnaires show that the Catholic, Evangelical, and Presbyterian churches are exceptions to this rule. The churches in the towns, villages, and the open country show little difference in holding to this custom. However, there are some differences in the results of the different denominations. The Baptist Churches, as a whole, had 102 meetings in the last five years. This makes an average of over four meetings for each Baptist Church in the county in that period. The total number of accessions reported for all these meetings was 576, which is an average of between five and six accessions for each meeting. There is no way to determine the number who have gone into the church twice during the time stated and thus been counted twice; since it frequently happens that people change their membership from one church to another by letter and it is necessary for some members to be reinstated frequently.

There are some differences in the reports of the town, village, and open country churches regarding the number who came from the Sunday School and the number who remain faithful at the present time. The Baptist Church in the town reports that 100 per cent. of the additions in the last five years came from the Sunday School and 100 per cent. remain faithful at the present time. This seems a little contradictory, however, as this same church dismissed fifty-two within the last year. The Baptist Churches in the villages have had a little over 63 per cent. of the accessions come from the Sunday School and a little over 91 per cent. remain faithful. The open country churches of the same denomination just mentioned had 29 per cent. of their additions come from the Sunday Schools and 62 per cent. of those accessions are remaining faithful at present.

These facts and the corresponding ones for the other denominations are shown in tables 30 and 31. From table 30 it

Table No. 30.

Denomina- tion	Number of meetings in last five years.	Average number meetings for each church in last five years.	Total number accessions at all or these meetings	Average num- ber of accessions at each meeting held in last five years.
Baptist	102	2+	576	5+
Methodist:	52	3+	456	8+
Disciples:	32	2+	571	17+
Primitive:				
Baptist:	14	2+	49	3+
Holiness :	18	4+	81	4+
*Church of:				
Christ:	5	5	75	15
Adventist:	2	2	4	2

This table shows the number of revival meetings, the
*See note next page.

total number of accessions at these meetings, the average number of meetings for each church, and the average number of accessions at each meeting in the last five years.

Table No. 31.

Denomina- tion	Town		Village		Open Country		Totals	
	Percentage of accessions who came from the Sunday School	Percentage re- maining faithful at present.	Percentage of accessions who came from the Sunday School	Percentage re- maining faithful at present.	Percentage of accessions who came from the Sunday School	Percentage re- maining faithful at present.	Percentage of all who came from the Sunday School	Percentage of all who remain faithful at present.
Baptist	100	100	63	91	29	62	64	80
Methodist	42	85	67	75	35	64	42	79
Disciple	62	87	48	49	35	66	40	70
Holiness					0	65	0	65
Church of Christ					100	75	100	75
Adventist					0	100	0	100

This table gives the percentage of accessions in the revival meetings of the last five years who have come from the Sunday School and the percentage that remain faithful at present for each denomination in the town, village, and open country churches.

appears that the other denominations are not holding to the practice of an annual revival meeting as strenuously as the Baptist churches are. The only exception to this is the Church of Christ. However, only one of the churches of this denomination is used in making this table, since, for reasons which will be shown later, it is hardly fair to use the other in such a study.

* Only one of the churches of the Church of Christ is considered in making this report.

Are these meetings profitable? is a question which every student of the rural church problem must ask. From the evidence shown in table number 30 it seems that such a large number of revival meetings is only a waste of money and energy. The Baptist Churches have averaged over four revival meetings for each church in the past five years, the Methodists have averaged between three and four meetings for each church, and the Disciples have averaged between two and three meetings each. The results are rather significant. The Baptists averaged between five and six additions each meeting, the Methodists between eight and nine, and the Disciples, who had the smallest number of meetings, averaged over seventeen accessions for every meeting. Also, with only 32 meetings in a smaller number of churches than the Baptists, the Disciples lacked only five of having as many additions as the 23 Baptist churches which had 102 meetings. Thus, from this and the facts which are shown in table number 31, the conclusion is that the Sunday School is the churches' means of advancement.

Table number 31 shows the percentage of those who came into the churches from the Sunday Schools during the meetings and the percentage who have remained faithful. Of the three denominations which have churches in the towns, two have the larger percentage coming into the churches from the Sunday School. Of the Methodists, the largest percentage came from the Sunday School in the village churches. In all cases the smallest percentage of accessions to the churches in the last five years who came from the Sunday Schools, was

in the churches of the open country. It is significant to note that the smallest percentage of those who remain faithful at the present time is in the churches of the open country and the highest percentage is in the town churches. Thus, those who enter the church thru the Sunday School stand the greatest chance of remaining faithful to the church. In making out these percentages it may be noticed that in a majority of cases where a low percentage came from the Sunday School, a low percentage remain faithful.

It is usually estimated that 80 to 90 per cent. of the church members come from the Sunday School. This may be true for the town and city churches, but it does not hold true where the churches are primarily rural. In the three leading denominations the percentages vary from 40 to 64. However, the statements above show that a greater emphasis needs to be put upon the Sunday School. The Adventist Church shows a high percentage remaining faithful, but none came from the Sunday School. There have been only four additions to this church in the last five years, hence no conclusions of great importance to the argument can be drawn from the high percentage of the Adventists who remain faithful.

Will the churches gain members without the revival meeting? Within the past year only a few have gone into the churches at the regular services. The Baptists had a total of 21 for all their churches, the Methodists, the same, the Disciples 42, the Holiness 11, the Primitive Baptists 9, and the other churches had none. The largest number of accessions at the

regular services within the past year for any church was six. This was in one of the Holiness Churches. With all of the other organizations the number was one, two, or three for each church. Many of the churches had none. There is one of the Disciples Churches in the town, Sturgeon, which in the last five years had had a total of 30 additions at the regular services. These have all come from the Sunday School. It seems that these young people came to a period in their lives that they wanted to come into the church, and as there was no revival meeting going on at that time they made their confessions at the regular services. Thus, in one case at least there was little need for the "Revival." If steady constructive work was continually carried on in the churches there would not be such a great need for the annual revival meeting. The practice of having these revival meetings annually is only a tradition or custom which the members of the churches and many of the preachers feel it a sacred duty not to break.

Before leaving the subject of the revival meeting, mention should be made regarding the persons who hold these meetings. In some cases the pastors do the work, in other cases a neighboring pastor, and in still other cases it is a professional evangelist. One church in which an evangelist held the meeting is the Disciples Church at Rocheport. Also, since the survey was made, the Baptist Association employed a professional evangelist to hold meetings in some of their churches in the county. The exact number of meetings which the pastors, neighboring pastors, or evangelists held could

be approximated but this was thot useless, since only the general practice of the churches needs to be indicated. Just who holds the meetings depends much on the type of pastor, on the amount of money the particular organization wishes to spend on a meeting, and whether the members want a "Big" revival or not.

Attractions in Communities which Prevent Church Attendance.

There was no question in the questionnaire relating to the average attendance at the regular church services. However, it is natural to assume that there is a small number in attendance at the regular religious services; since such a small percentage of the population of the county is composed of church members. Only a small proportion of the churches in the county have attractions in their respective communities which prevent attendance at the religious services. A good idea relative to such attractions can be gathered from the reports which were made in the questionnaires.

The attendance at the Baptist Church in Sturgeon is interiered with by "auto riding." With four of the village churches of the Baptists there are no attractions, but in the community of one there are "dances and baseball," and another "Boat shows, boat and automobile riding." Twelve of the reports from the open country churches of this denomination say that there are "no attractions," but one reports "Croquet," one "Fishing," and one "Attractions in Columbia." The Methodist Churches have practically the same results. One of the town

churches reports "Baseball and moving picture shows," but the other Methodist Church, which is in town, reports nothing. One of the village organizations claims that baseball interferes with the church attendance. Two of the open country churches make the same report and one says "Watching the train come in." The "Katy" trains have a place at which they stop near the church which was last mentioned. The reports of the remaining Methodist Churches say "No attractions."

"Baseball, automobile riding, and Sunday visiting" prevent attendance at the church services in one of the town churches of the Disciples, and three of the open country churches report respectively as follows: "Nearness to town," "Baseball," and "Automobile and baseball." The other churches of this denomination have no attractions in their respective community to hinder church attendance. Only two of the other denominations make any reports that would show anything to interfere with attendance at the regular services. "Other denominations" prevent attendance at one of the Holiness churches and "Baseball and automobile riding" hinders attendance at the services of the Presbyterians.

The charges which were made by the churches against the communities are not very serious. Were churches employing the proper methods such factors would play a very minor part. From the number that report "Automobile riding," it appears that the automobile prevents church attendance. Perhaps it does in many cases, but according to the reports it is more often an aid. Taking all the organizations of the county

together (71), one did not say whether the automobile increased or decreased the church attendance, forty-five said that it did neither, seventeen that the automobile caused an increase in the attendance, and eight that it caused a decrease.

Section 2: The Preachers

It was stated above that eight of the church bodies in the county had no preacher at the time the survey was made. This leaves 63 religious organizations that did have regularly employed ministers. The total number of clergy working with these different organizations was 37. They were divided among the different denominations as follows:

Baptist	9
Methodist	5
Disciples	11
Primitive Baptist	5
Holiness	4
Evangelical	1
Catholic	1
Presbyterian	1
Church of Christ	0
Adventist	<u>0</u>
Total	37

Where the Pastors Live

Some indication was given above regarding the ministers' places of residence, but a fuller account will be given here. Five of the Baptist clergy lived in Columbia, one on a farm near Ashland, one in the open country twelve miles south of Columbia, one in Vandalia, one in Mexico, and one in Fayette. Two of the Methodist ministers lived in the parsonages on their circuits. The parsonage of one circuit is in Rocheport and the other in Hallsville. The minister who has charge of the circuit which is in the south part of the county lived in Fayette. Fayette is also the home of the minister who had charge of the Sturgeon circuit, part of which is in Boone County. The pastor of the Columbia circuit lived in Columbia. Eight of the ministers who preached for the Disciples lived in Columbia, one lived near Higbee, one in Centralia, and one on a farm north of Centralia. The pastors who serve the Primitive Baptist Churches are more scattered than are the ministers of either of the three above mentioned denominations. Of the five ministers of this denomination who worked in this county, one lived in Columbia, one in Fayette, one in Moberly, one in Marshall, and one in LaPlata. The four men who preached for the Holiness lived in the following places: College Mound, Hurdland, Mexico, and Clarence. The Evangelical preacher lived with his church; the Catholic priest lived in Jefferson City; and the Presbyterian minister lived in Columbia. This means that much time and money is wasted by the ministers in going to and from their appointments. The total number of

miles travelled by the ministers of the different denominations each month was as follows:

Baptist	656	miles at 2 cents a mile	\$13.12
Methodist	590	" " " " " "	11.80
Disciples	420	" " " " " "	8.40
Primitive Baptist	450	" " " " " "	9.00
Holiness	530	" " " " " "	10.60
Presbyterian	16	" " " " " "	0.32
Catholic	120	" " " " " "	<u>2.40</u>
Total	2,782	" " " " " "	\$55.64

The above tabulation gives the total number of miles travelled by all the clergymen of the county each month in going to and from their appointments and the expenses of the denominations at 2 cents a mile. Counting the total number of miles travelled at two cents a mile, the amount the ministers spend for travelling expenses is \$55.64 each month. If the churches were properly grouped or if there were fewer churches and the pastor located with the church or churches which he might be serving, practically all of this waste in traveling expenses would be eliminated.

The Preachers' Salaries

In dealing with the subject of the preachers' salaries the actual amount of money which the pastors, who had work in this county, received, is considered and not the amount of money which the churches of this county pay the ministers. This is necessary, since part of the preachers of the rural

churches have work in other counties besides Boone. The Baptists, Methodists, Disciples, and Evangelicals are the only denominations which give definite salaries to the ministers. The salaries of the preachers in all the other denominations are indefinite. There is one exception to this, however, in one of the Primitive Baptist Churches which gives a definite salary. The total salary of the minister who preaches for this church is \$450.00. The average salary of the ministers in the churches which give definite salaries is as follows:

Baptist	\$920.22
Methodist	703.80
Disciples	745.55
Evangelical	600.00

The annual income of the preachers^{of the} denominations which give definite salaries varies greatly. The lowest salary of any Baptist minister is \$582 and the highest \$1200. The lowest salary of any of the Methodist ministers is \$469 and the highest \$850. One of the Disciple preachers received an indefinite salary and the largest amount of any is \$1150.

The majority of the preachers who serve churches in this county depend for their living on the salaries which the churches pay. Three of the Baptist, two of the Methodist, and eight of the Disciples pastors have other sources of income. All of the Baptist preachers give all of their time to their church work, but this is true in the case of only three Methodist preachers and one of the Disciples. Since

the Disciples have the largest number of ministers who have other sources of income, this group is analyzed more closely than are the preachers for the other denominations. Three of the Disciples ministers are teachers in the Bible College of Missouri, one sells real estate in Texas, one makes harness, one runs a farm, not close to any of his churches, however, and one attends school at the University of Missouri and the Bible College of Missouri. The remainder, none of whom is depending on his salary for a living, have any definite occupation.

Three of the Primitive Baptist preachers who receive indefinite salaries from their churches have other sources of income. One of these three draws a pension, one keeps a grocery store, and one is an osteopath. The other two Primitive Baptist ministers depend on an indefinite income and have no other source of money on which to depend for their living. Only one of the Holiness preachers has any source of income except the salary paid by his churches. Three depend wholly on an indefinite salary for their living. The pastor of the Evangelical Church has an extra stipend which comes from teaching. Also the pastor of the Presbyterian Church is a student in the University of Missouri and has a scholarship in that institution. Whether or not these salaries which have been mentioned are sufficient to support a man and his family, I shall leave the reader to decide.

Some of the ministers are students, and being students they are depending more or less on the income from the churches to pay their expenses while in school. There are seven student preachers who serve the churches of this county. One of the preachers for the Baptist is a student at the University of Missouri. Also one of the Methodist preachers is a student in the same institution and two are students at Central College in Fayette. Likewise one of the Disciples preachers and the Presbyterian preacher are doing school work in the University. One of the men who preaches for one of the Holiness churches is a student at College Mound, where a denominational College is located.

Educational Status of the Ministers

A summary of the educational standing of the preachers is as follows:

Baptist

Number having attended a high school	1
Number having graduated from a high school	1
Number having attended a denominational college	8
Number having graduated from a denominational college	2
Number having attended a normal school	1
Number having attended a seminary	1
Number having attended a University (attending)	1

Methodist

Number having attended a high school	3
Number having graduated from a high school	2
Number having attended a denominational college	4
Number having graduated from a denominational college	1
Number having attended a university	2

Disciples

Number having attended a high school	10
Number having graduated from a high school	6
Number having attended a normal school	3
Number having attended a denominational college	8
Number having graduated from a denominational college	4
Number having attended a university	5
Number having graduated from a university	4
Number having attended a seminary	3
Number having graduated from a seminary	3
Training to be a medical doctor	1
Only a common school education	1

Primitive Baptist

Number having only a common school education	3
Training to be an osteopath	1

Holiness

Number having attended and graduated from high school	1
Number having attended or attending a denominational college	3
Number having graduated from a denominational college	1

Evangelical

The pastor of the Evangelical Church is a graduate of a German seminary, having received his education in Germany.

Presbyterian

The pastor of the Presbyterian Church is a graduate of a denominational college.

Part of the information regarding the educational status of the ministers is incomplete; since part of the preachers to whom the questionnaire was sent failed to reply. However, the information is as accurate as could be obtained. There is one statement in the above that may leave a false impression regarding the higher education of the ministers. The number that are reported as having attended a denominational college does not necessarily mean that this number have taken college work. Most of the denominational colleges have an academy connected with them. Hence, some of the ministers who may have been reported as having attended a denominational college may have done only high school work in the academy. Also, many of the preachers in this county attended college twenty or more years ago, and probably the college work of that day did not reach as high a standard as the college work of the present time. However, the statements immediately preceding are given only as a precaution for critical reading regarding the educational standing of the preachers.

The ministers for the Disciples Churches have an especially high educational standing. This is due to the fact that the Bible College of Missouri, which was established under the auspices of the Disciples Church, is located at Columbia, the County Seat of Boone County. The three teachers of the Bible College and one graduate student of the University, drawn to Columbia by the Bible College, makes a high educational standing for the Disciples ministers.

A summary of the educational standing of the ministers of all denominations when taken together is shown in table number 32. The results regarding the number who have graduated from a high school or the equivalent are as accurate as can be determined. Eleven ministers have signified that they graduated from a high school, but the table shows that sixteen have. This is because some have attended a denominational

<u>Table No. 32.</u>	<u>:Percentage of</u>	
	<u>:all preachers</u>	
Number having graduated from a high school or its:	:	:
equivalent	: 16	: 43
	:	:
Number having graduated from a denominational	:	:
college	: 10	: 27
	:	:
Number having graduated from a seminary	: 4	: 10
	:	:
Number having graduated from a college or uni--	:	:
versity	: 11	: 29
	:	:
Number having only a <u>common school education</u>	: 4	: 10

This table shows the number of ministers of the county who have graduated from different grades of schools and the percentage of all the ministers which the number in each category makes.

college but never graduated from any high school, and it is assumed that they must have done the equivalent of high school

work in an academy or some other institution in order to enter a college. This is possible; since four ministers in the county have attended a normal school. The important point is that a high percentage have had college training. Eleven, or a little more than 29 per cent. of the ministers have graduated from a college or a university. There are only four ministers who have only a common school education. Three of these are in the Primitive Baptist Church. They believe that no one needs an education to preach. The other one is in the Disciples Church. Just why this man's education is so limited the writer is unable to say.

Preachers' Libraries

Tables 33, 34, 35, and 36 show the number of volumes in the ministers' libraries of four denominations. Not all the libraries which belong to the ministers of these four denominations are included.

Table No. 33.

	Baptist	
	Number of volumes	Per cent. of the total number of volumes
History	163	5
Theology	1,245	39
Sociology	221	7
Agriculture	2	
General Science	65	2
Literature	695	22

Total number of volumes 3,184

Average for each preacher 470 $\frac{4}{9}$

The number of volumes on different subjects in the libraries of the Baptist ministers of the county.

Table No. 34

Methodist		
	Number of volumes	Percentages of total number of volumes
History	67	11
Theology	146	24
Sociology	17	3
Agriculture	3	
General Science	18	3
Literature	292	47
Total number of volumes 615		
Average for each preacher 153 $\frac{3}{4}$		

Table No. 35.
Disciples

	Number of volumes	Per cent. of total number of volumes
History	608	7
Theology	1,153	14
Sociology	362	4
Agriculture	34	
General Science	168	2
Literature	1,422	17
Total number of volumes 7,958		
Average for each minister 883 $\frac{7}{9}$		

Table No. 36
Evangelical

History	12	4
Theology	36	12
Sociology	14	4+
Agriculture	6	2
General Science	24	8
Literature	40	13
Total number of volumes 300		

For explanation see next page.

The four above tables give the number of volumes on different subjects for the ministers of the different denominations, and the percentages of the total number of volumes which these books on the different subjects make.

One of the Baptist preachers has no library and it was impossible to get information regarding the library of another. Hence, table number 33 is based on the information regarding only seven of the Baptist preachers. Table number 34 gives the total number of volumes which only four ministers have. I could get no information regarding the library of one of the Methodist ministers. The same is true for one of the Disciples preachers and another has no library. Thus, table number 35 gives the number of volumes on the different subjects which nine different men have. There is only one Evangelical minister in the county but the number of volumes which he has is given, because it might be of interest by way of comparison.

The reason the number of volumes which the ministers of the other denominations have, are not classified can be seen from the following quotations which are taken from my tabulations. "Primitive Baptist: Could get definite information only from two, These had no libraries. Claim they need none." "Holiness: Could get the data only in regard to one and the number of volumes which he had was only an estimate. It was estimated that he had 150 volumes." "Presbyterian and Catholic, no report."

A questionnaire which asked for the data regarding the number of volumes in the libraries of the preachers whom

the investigator did personally see was sent to each of these ministers but only a few of the questionnaires were returned. Thus, with many of the preachers the full data in regard to their libraries and to their educational standing could not be obtained. The conclusion may be drawn that the ministers who failed to return the questionnaires do not favor higher education. This may not be true with all those to whom the questionnaires were sent, but in one case it is true.

There are a few general facts of interest regarding the tables which should be noted. The percentages will not total a hundred. This is because most of the ministers have books none of which could be classed under the subjects which the questionnaire asked for. One good example of this is in the case of a doctor who has a medical library. Another fact of interest to note is that the largest number of books are on literature and the next largest number are on theology. Sociology seems slowly to be getting a place on the shelves of the ministers. Thus, there is a hopeful sign of uniting a scientific study of society with the giving of Biblical knowledge.

Preachers' Training in Agriculture

For the preacher to talk to and "mix" with the farmers he needs to have more than merely Biblical knowledge. He needs to know something about the farmer's business. Thus, a study was made relative to the preachers' training in agriculture. Taking the preachers of the Baptist denomination

first, all of the eight have been reared on a farm but none have had any academic training in agriculture. With the Methodists, two of the ministers were reared on a farm and one of these two has had academic training in agriculture, but the other three were reared in cities and towns and neither has had any academic training in agriculture. None of the preachers for the Disciples has had any training in the subject of agriculture, but eight were reared on farms and three in the city. All the Primitive Baptist and three of the Holiness pastors were reared on the farm, but none of these have taken any work in school along agricultural lines. One of the preachers for the Holiness was reared in town. The Evangelical minister was reared on a farm and has had training in agriculture. The Presbyterian minister was reared on a farm but has had no academic training in the subject of agriculture. Thus, those preachers who have had academic training in agriculture and those who were reared on a farm should be able to make proper adjustments to the rural communities and make a success with the churches. This is, however, only looking at the success of the minister from the social point of view and not from the standpoint of the minister's strength in the pulpit. On the other hand can the preacher who knows little about the farmers' problems successfully carry on religious work in the farmers' church? The majority of the ministers were reared on a farm and from the point of view of the social life these are probably equipped to enter into the life of the farmers sufficiently to carry on religious work successfully in the rural church.

SUMMARY

At the time the survey was made nine of the religious organizations of the county were without pastors. One church in the county, the Evangelical at Hartsburg, has preaching full time, seven have preaching twice a month and the remainder have only one-fourth time preaching. Within the last ten years four churches in the county have reduced the number of their preaching services each month and two have increased.

The revival meeting does not do the churches the good in gaining members that it is ordinarily thot it does. The churches need to put the emphasis on the Sunday Schools instead of on the revival meetings. The principal attractions that prevent church attendance are automobile riding and baseball.

The total number of preachers who are preaching for the churches of Boone County is 37. Part of these preachers live in Columbia and other parts of the county and part outside the county. Only three are located with their churches. The total number of miles traveled by the ministers each month in going to and from their churches is 2,784. The preachers' salaries vary from \$450 to \$1200. Sixteen of the preachers are graduates of a high school or its equivalent and 11 are graduates of a denominational college or university. Some have fairly well equipped libraries and some have not. The majority of the preachers

for the churches of the county were reared on a farm but only one has had any academic training in agriculture. Eight of the preachers were reared in a town or city.

CHAPTER VI

THE CHURCH ORGANIZATION

Section 1: Church Buildings and Grounds

Table number 37 shows the amount of money invested in church property by the different denominations in the town, village, and open country churches; and it also shows the average value of the churches of the different denominations in these different locations. When the amount of money which the different denominations have invested in church property is added up it makes a total of \$136,100. This amount of money is invested in 69 different church buildings. Thus, on an average each church building is worth \$1,972.45. Besides this large investment in church, church members are continually investing by spending for the upkeep of the buildings and their equipment. One noticeable fact is that the church building which is valued the highest of the church buildings in the open country is a union church. This building was erected in 1916. It is valued at \$5,000. Only two churches in the county, both of which are in the town, are valued higher. A Methodist Church was also erected in 1916. It is only valued at \$2,100. Apparently people are more willing and perhaps more able to build union churches than they are to build denominational churches.

Table No. 37.

Denomination	Town		Village		Open Country	
	Total value	Average for each church	Total value	Average for each church	Total Values	Average for each church
Baptist	\$1500	\$1500	\$17,500	\$2916.66	\$26,100	\$1740.
Methodist	14520	7250	7,000	2333.33	19,300	1754.54
Disciples	5200	2600	2,700	1350.	14,600	1460.
Primitive Baptist					5,800.	1160.
Holiness					3,600	900.
Church of Christ					4,000	2000.
Evangelical			4,500	4500.		
Presbyterian					1,500.	1500.
Adventist					1,000	1000
Catholic	2800.	2800				
Union churches					6,000	3000.

This table gives the total value of the church buildings for the different denominations in the towns, villages, and open country and the average value of the church buildings for each denomination in each location.

It was mentioned in the last paragraph that there is a constant cost to keep the building in good repair. However, most of the church buildings are in good condition. Only 17 out of the 69 different buildings are in poor or bad repair. A few of the church buildings which are in poor condition are very old. Fifty-three have been built twenty years or longer and sixteen have been built more recently.

In the methods of heating only a small proportions of the church buildings are up to date. Only five are heated by furnaces and the remainder by stoves. A larger number have improved lighting systems than have improved heating systems. Thirty-eight of the churches use oil lamps, 24 use gasoline, 5 use electricity, and three use acetylene. It is interesting to note that the new union church building is heated by a furnace and is lighted by an acetylene lighting system. This is the only open country church which has a furnace. All the other furnaces are in the town and village churches. Thus, all the open country churches of the denominations are heated with stoves. Are these churches comfortable in winter? is a question that might be raised but I shall not discuss it here. All the electric lights are found in the town churches, but the gasoline and acetylene lights are about equally distributed between the village and open country churches. This indicates, however, that a high percentage of the churches of the open country have oil lights. The expense of running the furnaces, stoves, and lights will be given under the head of incidentals when the church finances are discussed.

Before leaving the subject of the church building it should be mentioned that every building in the county is free from debt.

The Amount of Time the Church Buildings are Used

From the evidence which follows in the next few paragraphs it must be concluded that the church buildings are failing to be used adequately and that they constitute an invest-

ment from which more returns should come. As a general rule, these buildings stand unoccupied from one Sunday until the next. Only six church buildings are made use of by organizations other than the religious organization for which they were built. Also, in a portion of these six, the buildings are used only seldom by the other organizations. One of the Baptist Churches was used twice during the year by the Woman's Christian Temperance Union. This organization, however, is practically a branch of the regular church work. The Methodist denomination has three churches that are used sometimes by organizations not connected with this religious body. The Primitive Baptists sometimes use one of these churches, one is used by the Farmers' Club and the other by the Farmers' Club and "Anything else that happens to come to town." The last one mentioned is in Hallsville, and the quotation is from the pastor of that church. He stated that the church building was used 40 or 50 times during the year by organizations other than the regular religious organization to which it belongs. Two of the Disciples Churches are used by the public school in giving entertainments. One of these is in town and the other in a village. With the church which is in the village there has been some objection of late to the use of the building by the school because at a previous entertainment some of the new seats were slightly damaged. None of the other denominational churches is used by any organizations other than those to whom they belong.

Twenty-nine churches have lectures and forty do not. However, in these 29 buildings the lectures are only promiscuously given, since none of the churches carry on any regular lecture course. It appears that the churches do not know how to get in touch with men who will lecture for them. One example will show this plainly. When I was making the survey, the Evangelical pastor at Hartsburg said that his church seldom had lectures because the opportunity was limited. Practically all of the churches would be open to any lecturer who would deliver a lecture that is beneficial. With 14 of the churches the boards disapprove of having lectures in the church building. Four of the church boards who disapprove are in the Primitive Baptist Church, two in the Church of Christ, four in the Baptist, one in the Methodist, two in the Disciples, and one in the Holiness. The board of the one Holiness Church which objects would permit lectures on prohibition. There is no church board in the Catholic Church to approve or disapprove of lectures in the building. Almost all of the ministers approve of lectures in the church building. One of the Baptist preachers puts this qualification: "Depending on the kind." All but one of the Primitive Baptist preachers disapprove of lectures in the church. One of the Holiness ministers would permit lectures only on prohibition. With the exception of those who were just mentioned, all the preachers in the county approve of lectures and other forms of public work in the church building. Apparently, part of the problem of the

worker in the rural church is to bring the lecturers and the people of the rural communities together.

It has been mentioned that the churches are used very little by organizations which are not purely religious and very few lectures are ever delivered in the churches, but nothing has been said in regard to the amount of time the churches are used in regular religious work. Taking the six town churches together, they are used only a total of $14 \frac{3}{4}$ hours, on the average, each week. Thus, in actual use each town church averages only a little over two hours each week. The 12 village churches are used on the average a total of 28 hours each week. This means that each church is used only $2 \frac{1}{3}$ hours each week in actual religious work. The total number of hours that the 51 churches in the open country are used each week is only $67 \frac{1}{4}$. This is less than two hours of use each week for each church building in the open country. The total number of hours which all the churches in the county are used each week is 119. Thus, on an average every church in the county is used less than two hours each week. A few paragraphs back, it was stated that the average value of each church in the county is \$1,972. Granting that each church was used two hours each week, this would make a total of only 104 hours of use for each church in a year. Then counting eight hours as a day, each church would be used only 13 days in the year. Is there anything else in which men invest so much money and use so little? On an

average, an investment of \$1,972 is made in each church in the county and only used 13 days in the year. Only very few hours in the year are the churches used by organizations that are not purely religious. In only one of the churches did the person who filled out the questionnaire think that the church was used enough by other than religious organizations to make an average of the time the building is used each week by these other organizations. The one church which is being used a great deal by organizations to which the building does not belong is the Methodist church at Hallsville. This church is used by the Farmers' Club. The Farmers' Club met in it "Forty or fifty times during the year." Only two or three church buildings in the county are being adequately utilized for the benefit of the communities in which they are located.

The Church Grounds and their Use

The church grounds vary greatly in size. The grounds of the town churches are just large enough for the buildings to sit on. Therefore, it is almost impossible for picnics to be held on the grounds which belong to the town churches or for playgrounds to be established on them. Also, practically all of the church grounds of the village churches are small; only one has as much as one-half acre in it. On the other hand, the grounds of the open country churches are large. A total of 129 acres is included in the grounds which are connected with the churches in the

open country. This makes an average of a little less than two and one-half acres of land attached to each church building. One church has 20 acres in its grounds, two have eight, one six, three five, and the others have less than the last number mentioned.

All the churches of the open country have grounds large enough to be used for picnics, but only a few of them are used for this purpose. Nine churches held picnics on the grounds. All these were in the open country. Most of the churches of the towns and villages have one or two picnics each year but these picnics are generally held in the woods away from the church. The churches which have the largest grounds and thus have the greatest opportunity to have picnics, basket dinners, and playgrounds are doing the least. One example will show this. The Baptist churches which have 20, 6, 5, 4, and 2 acres respectively had no picnics or basket dinners. Also, no church ground in the county is being utilized as a playground.

The practice of having basket dinners seems to be better established than the practice of having picnics. One church in town, four in the villages, and nine in the open country had basket dinners in the year 1915. Two of these dinners in the open country were not held for the enjoyment of the occasion but were held to raise money at the dedicating of the churches.

As a rule, the church grounds are kept in good shape. Only seven are reported as being in a bad condition. It is interesting to note, however, that the grounds of one of the village churches has a potato patch on it.

From what has been said, the conclusion must be drawn that the church organizations of the county own much land that might be utilized for the benefit of the community in which the churches are located.

Section 2: The Church Officers.

Table number 38 shows the total number of church officers in the churches of the county, and the percentages of these officers of different ages. This table, however, does not include the officers of the Presbyterian church, since only the number of officers which this church has was given in the questionnaire. The table shows that the largest number of church officers are over 60 years of age, and the small number are below forty. Therefore the older men are running

Table No. 38.

Total Number	Percentage 60 years of age or above	Percentage from 50 to 60 years of age	Percentage from 40 to 50 yrs. of age	Percentage under 40 yrs. of age
345	30.6	23.8	25.8	19.6

This table gives the total number of church officers in the churches of the county and the percentages of officers of different ages.

the churches. It is generally considered that old people are slow to adopt new ideas. If this is true it may be the reason why the churches are slow to adopt new ideas. Not

enough young men are officers to lead in new social movements. Also, to make adequate leaders at forty, young men need to have training in earlier life, but since so few young men are officers in the churches only few are receiving training for future leadership.

From the evidence given, it appears that only a few church boards are doing efficient work. Twenty-two of the churches have boards which meet regularly, but forty-four church boards meet only when called together for some special purpose and three never meet at all. Forty of the boards, however, keep records of their meetings. The Baptists have regular business meetings once a month. Therefore with this denomination the boards meet at the time of the regular business meeting of the whole church. But even tho the boards of these Baptist Churches meet, the whole congregation runs the business of the church. The Baptists have only one church in which the whole congregation does not run the business of the church. In only three of the churches of this denomination do the members fail to show an interest in the business of the church by not attending business meetings.

The situation is somewhat different with the other denominations. In only five of the Methodist churches do the whole congregations run the business of the church, while in ten the board does this work. The reports for two of the churches of this denomination say that nobody runs the business of the church. The members in eight of

the Methodist churches show an interest in the churches' business. In five of these eight, the members show their interest by attending business meetings, in one the interest is shown by "Common opinion," in one " Anyway," and in one "By attending and responding to demands."

In eight of the Disciples churches the board runs the business, in four the whole congregation, and in three the whole congregation and the board. The members in nine of the Disciples churches show an interest in the business of the church by "Attending business meetings and responding when called upon" and by "Being always ready to help." In six of the churches of this denomination the members of the churches show no interest in the business of the church. Turning to the Primitive Baptist Churches, it is found that the members in each of the church organizations of this body run the business and show an interest in the business of the church by attending the business meetings. From the accurate data which the Primitive Baptists appeared to give it seems that they keep their records more exact than any of the other denominations. Three of the Holiness churches are run by the total membership. In all the Holiness churches the members show an interest. The Holiness keep no records but depend entirely on memory. The whole membership runs the business of the church in the Evangelical, the Adventist, and one of the churches of the Church of Christ. From the reports in regard to the manner in which the business of the churches is run it appears that the churches do not

carry on their work with a high standard of efficiency.

The officers of the churches are elected by the whole congregation in all the denominations. One of the questions in the questionnaire was, "What forces play the largest part in the selection of officers?" The answers to this question were as follows:- "Fitness," "Necessity," "Church loyalty," "Moral worth," "Could not find another," "Willingness to serve," "Moral worth and willingness to serve," "Moral worth and capable," "Wealth and could not find another," "Need," "Moral worth and favoritism," "Best church had," and "Scriptural." The largest number of answers attributed the selection of officers to moral worth. However, these answers show that if a person has any power to talk in public or has a "pull" in his particular church he is likely to be elected to an office on the church board. Therefore, under the present system of selecting church officers, the churches are very likely to lack efficiency in their church boards.

Section 3: Church Finances

Two chief methods are used in raising money for the support of the churches. These two methods are "The every member canvass" and "Subscription." When the every member canvass is used, a consistent attempt is made to ask every member of the church to make a contribution to the support of the church. Assessments are made in some churches but such cases are included under the title "Every member canvass."

The "Subscription" method is not a consistent attempt to see every member and ask them to contribute, but only enough members may be visited by a committee to raise a given amount of money. The main difference is that the "Every member canvass" is a business method and the other is not.

The Primitive Baptist church, Holiness, and the Church of Christ all use a method which is different from either of the above. It is the practice in these three denominations for each member to give what he wants to or just what he "feels" like. The Adventist members give one tenth of their income to church work. The amount of money which the members of the Catholic Church contribute is a personal affair between the priest and the members. The report for the Presbyterian church says that this church has "no method" for raising the money with which to carry on work.

The other four denominations, the Baptist, Methodist, Disciples, and Evangelical, raise their money by the methods shown in table number 39. Two church organizations of the Methodist denomination are not considered in this table. The report for one of the churches says that the money is raised "any way to get it." The method of the other church is to raise its money by suppers. Table 39 shows that the town churches are adopting the every member canvass as their method of raising money in greater proportion than either the churches in the villages or the open country. Four of the five town churches are using the every member canvass,

Table No. 39.

<u>Town</u>		<u>Village</u>		<u>Open Country</u>	
Subscrip- tion	Every Member Canvass	Subscrip- tion	Every Member Canvass	Sub- scrip- tion	Every Member Canvass
1	4	9	3	21	16

This table gives the number of different churches in the three different locations using the subscription and the every member canvass method for raising money.

while this method is being used by only three of the 12 village churches and 16 of the 37 churches in the open country. Thus in these four denominations the churches of which are being considered relative to their method of raising money, 23 are using an up-to-date method and 31 are using the old method of subscription.

A portion of the churches put the total amount of money which they wish to raise in one budget and make only one canvass a year which covers all the expenses for a year. Considering only the Baptist, Methodist, Disciples, and Evangelical bodies it is found that 22 different organizations raise their money in one budget but 34 raise the money for the different activities separately. Therefore each church activity is taken care of by a special collection or the activity is neglected.

The Amount of Money Raised.

It was impossible to find the total amount of money that is raised annually by all of the different denominations. Only the four denominations which were discussed in the pre-

ceding paragraph keep any definite records. Also, it should be mentioned that the Primitive Baptists and the members of the Church of Christ do not believe in foreign missions. Thus, the data that are given in table number 40 are only for the four denominations which are mentioned in it. Also, the amount of money that is indicated in this table includes only the running expenses of the churches. A few of the churches in the year preceding the time the information was gathered had had building expenses but the amounts of money that the churches spent in this manner is not given in table number 40. Also, the estimates in this table make no distinctions between the churches which have one-half time preaching and those which have preaching services only once a month. With each denomination the largest expenditure is in the town churches. Also, the smallest expenditure for each denomination is in the churches of open country. Thus, on the average, each church of the village spends less than those of the town but more than those of the open country. Considering all the denominations together, the town churches have an average expenditure of \$775.35, the village churches \$363.92, and the churches of the open country \$309.97.

Table number 41 makes a comparison between the amount contributed on the average each year by each member to the churches in the town, village, and open country. According to the findings as they are shown in table 41, each member in the town church contributes on the average each year more

Table No. 40.

Denomina- tion	Town		Village		Open Country		Totals	
	Total	Average for each church	Total	Average for each church	Total	Average for each church	Total for each denomi- nation	Average for each church
Baptist	\$1006.98	\$1006.98	\$2341.29	\$320.21	\$5865.35	\$366.58	\$9283.62	\$400.59
Methodist	1270.66	635.53	905.00	301.66	2554.29	212.85	4730.54	278.26
Disciples	1600.00	800.00	470.00	235.00	3669.40	333.58	5739.40	382.62
Evangel- ical			740.00	740.00			740.00	740.00

This table gives the total amount of money spent for the running expenses of the churches of the different denominations and the average for each church in the towns, villages, and the open country.

Table No. 41.

Denomina- tion	Town		Village		Open Country		Totals	
	Total	Average for each member	Total	Average for each member	Total	Average for each member	Total	Average for each member
Baptist	\$1006.98	\$9.97	\$2341.29	\$4.38	\$5315.35	\$2.79	\$9031.64	\$3.55
Methodist	1270.66	8.25	905.00	3.93	2399.29	2.89	4575.51	3.77
Disciples	1600.00	6.32	470.00	2.90	3669.40	2.51	5739.40	3.04
Evangel- ical			740.00	5.69			740.00	5.69

This table shows the total amounts of money spent by the members of the different denominations in the churches of the towns, villages, and the open country, and the average for each member belonging to these different denominations.

than either the members of the churches in the villages or open country. Also, each member of the village church makes a larger gift toward the expenses of his church than the members of the churches in the open country. It is interesting to note that on the average the members of the Methodist Church give more than either the members of the Baptist or Disciples Church. However, the members of the Evangelical church make larger contributions than the members of any of the other churches. It might be added here that the members of the Evangelical Church receive much more in the way of preaching services and pastoral work than any of the other churches in the county.

It should be noted that the totals for the Baptist and the Methodist churches in the open country are different in tables 40 and 41. Table 40 gives the amount spent in running the churches but table 41 gives the amount the members of the churches contribute toward the running of their churches. To explain, there are six of the Baptist churches in the open country which are receiving help from the association to carry on their local work. These six receive a total of \$550 annually. Also two of the Methodist churches receive outside help. One of these receives its help from an endowment but the data do not tell from what source the other one receives its aid. The total amount which these two churches receive annually is \$155. The location of all these churches which are receiving help outside the church's own members can be seen by reference to map number 6. Therefore, table number 41 gives the actual

amount of money given to the local churches by their members. This table also gives the average contributions for each member in the churches of these four denominations.

In Chapter V it was mentioned that seven churches in the county had preaching twice a month. Three of these are in the towns and the remainder are in the open country. Four of these seven are Baptist churches, one is a Methodist, and two are Disciples. Table number 42. gives the total amount of money spent annually in keeping up these one-half time churches, the average spent on each church, and the average contributed by each member of these churches.

Table No. 42.

<u>Denomina-</u> <u>tion</u>	<u>Churches in the Towns</u>			<u>Churches in Open Country</u>		
	Total	Average for each church	Average for each member	Total	Average for each church	Average for each member
Baptist	\$1006.98	1006.98	\$9.97	\$1926.25	\$624.08	\$3.19
Methodist	570.66	570.66	6.42			
Disciples	800.00	800.00	6.40	683.00	613.00	4.71
Totals	\$2377.64	\$792.54	\$7.55	\$2549.25	\$639.75	3.48

This table gives the total amount, the average for each church, and the average for each member's expenditure in the one-half time churches in the county.

A comparison of tables 41 and 42 will show that there is little difference in the expenditures of the members in the one-half and the one-fourth time churches in the towns. The average expenditure of each member for the up-keep of all the churches of the towns is \$7.63. The average expendi-

ture for each member of the one-half time churches in the towns is \$7.55. In the open country churches the case is different. The average amount of money spent by each member of the churches in the open country is \$2.90, but each member of the one-half time churches in the open country contributes \$3.48 annually. Since the study of the church finances is not a purely sociological study, I shall leave off further comparisons in this line.

Building Expenses.

There were two new churches built within the past year. One of these new churches, Red Rock, was built by the Methodists and the other, Perche, was a union church built by the Baptists and the Disciples. This union church cost almost \$6,000.

When a church building is erected practically all of the people of the community in which the church is to be built are asked to contribute toward the expense. Thus, I can see no conclusions to be drawn from the amount of money that was expended in building and for building repairs. Therefore, I shall only give the amounts that the different denominations spent in this manner.

The building expenses were as follows:

Baptist	\$3259.00
Methodist	2306.00
Disciples	3400.00

Other Expenses

Table number 43 shows approximately the percentage of the total church expenses which were expended for different

Table No. 43

Denomina- tion	:Percent- age in :Minis- ter's :Salaries:	:Percent- age for :foreign :missions:	: For :Home :Missions:	:Percent- age for :benevo- :lences	:Percentage : for all : other causes
Baptist	: 73	: 2	: 9	: 1	: 15
Methodist	: 68	: 4	: 7	: 1	: 20
Disciples	: 59	: 3	: 4	: 3	: 31
Evangel- ical	: 81	: 4	: 4	: 6	: 5
Averages	: 69	: 3	: 8	: 2	: 18

This table shows the percentage of the total ex-
penses of the churches devoted to the different activities.

causes. The largest expenditure is that devoted to the ministers' salaries. The Disciples have the lowest percent-
age of their expenses devoted to that one cause, only 59
per cent. The Evangelicals, on the other hand, use 81
per cent. of the total expenditure for that purpose. With
all the denominations the second largest amount of money
used in any one cause is for home missions. The amount
given to foreign missions is less than the amount given to
home missions. The last column of table number 43 gives
the percentage of the total amount of money spent which is
devoted to incidentals, evangelistic meetings, and any
other expenses which might arise.

Before leaving the subject of finances, mention should
be made of the number of pastors whose salaries were not paid

up to date at the time the survey was made. Five of the Baptist churches were behind with the preachers' salaries. The average for each church which was behind was \$85. Out of the 17 Methodist churches in the county nine were not paid up to date on the preachers' salaries. The average for each church which was behind was \$39. Three of the Disciples churches were behind. The man who gave me the information for one of the Disciples churches did not know how much his church was behind on the preacher's salary. However, the total amount which the other two were behind was \$185. The Evangelical pastor was paid up to date. The minister of the Presbyterian Church did not know whether his church was behind with him or not; since he did not know what his salary was to be at that church.

SUMMARY

The total value of the church property in Boone County is \$136,100. Only 17 of the church buildings are in repair.

Only six church buildings in the county are used by organizations other than the organizations to which the buildings belong. In two buildings the Farmers' Clubs meet.

Twenty-nine church buildings have lectures but 40 do not.

Only a few of the church grounds are used for picnics,

but many of the churches use their grounds for a basket dinner once a year.

Over 30 per cent. of the officers of the church boards are above 60 years of age, and only a little over 20 per cent. are under 40 years of age.

In the majority of the churches the whole congregation runs the business of the church. However, in a portion of the churches the boards attend to the business of the church. The one force that plays the largest part in the selection of officers is moral worth.

The two chief ways of raising money in the Methodist, Baptist, Disciples, and Evangelical Churches are the every member canvass and subscription. The other denominations have various methods.

The total amount of money expended annually in running the churches of the county is \$20,423.35. The average expense for each church organization is \$364.70. The average amount that each member of the churches spends in the upkeep of the church is \$3.42.

The largest proportion of the money which the churches spend is for the preachers' salaries.

CHAPTER VII.

FACTORS CAUSING RURAL CHURCH DECADENCE

Method

The purpose of this chapter is to find the factors that are operating on the rural churches to cause their decline. In order to accomplish this purpose I have chosen twenty different churches which are used for study in this chapter. All of these churches have had a decrease of membership of more than ten in the past ten years. The first part of this chapter is devoted to a general consideration of these twenty churches, but the second part is devoted to the study of individual cases most of which are among the twenty. That the reader may be better able to understand the discussion, the churches which are under consideration in this chapter will be named. Also their location is shown on map number two. The names, denominations, and location of these churches are as follows:

Baptist:	Sturgeon	Town	
	Ashland	Village	
	Hinton	Open country	
	Perche	"	"
	Grand View	"	"
	Walnut Grove	"	"
	Sugar Creek	"	"

(Baptist in union church)

Methodist:	Sturgeon	Town
	Hartsburg	Village
	Ashland	"
	Red Rock	Open country
	Nebo	" "
	Mt. Zion	" "
	Prairie Grove	" "
	Union	" " (Methodist in union church)

Disciples:	Ashland	Village
	Fair West	Open country
Primitive		
Baptist:	Rocky Fork	" "
Presby-		
terian:	Deerpark	" "
Holiness:	Murry Chapel	" "

Consideration

These twenty churches have had a total decrease of 713 members in the last ten years. This makes an average decrease of a little over thirty five for each church.

Does the size of the church membership have anything to do with the decline of the church? It may be that the larger churches have a tendency to grow larger and the smaller churches to grow smaller. Eight of these churches started ten years ago with 100 or more members and the remainder had less than 100. Since a smaller number of these churches had 100, or over, members than the number that had less than 100, size may enter in as a factor.

Does the lack of a Sunday School mean that a church may decline? Thirteen of these churches have

Sunday Schools, but seven do not have. Two of these thirteen had just been organized a short time before the data were collected. Thus in only eleven of the churches could the Sunday School have prevented decline and in nine the lack of a school may have contributed to the decline. It is interesting to note the character of the schools which are in these churches. Three of these schools carry on their work only part of the year. This leaves only seven that do Sunday School work the full year. No school can do efficient work which runs only part of the year. Hence, only seven of these churches could have had efficient and functioning Sunday Schools. Two of these schools use the graded literature, but none of them has had any teachers' training class. One school has good equipment. The equipment consists of a library and seats of different sizes. This school is in one of the town churches. Five of the schools have socials. Three of these five are found in the town and village churches. I shall not give any more of the details in regard to these schools, but will only say that none of them in any way approaches the standard of efficiency as advocated by leaders in the Sunday School work.

The nine churches which have no schools started ten years ago with nine hundred members, and the eleven

churches which have Sunday Schools had 933 members ten years ago. The nine churches have 257 fewer members than ten years ago, but the eleven which have the Sunday Schools have decreased 472 in membership. Putting these figures in percentages, it is found that the nine churches without Sunday Schools have lost only a little over twenty-eight percent. of their membership, but the other eleven which have the schools have had a decrease in membership in the last ten years of over fifty five per cent. Thus from this evidence, it would seem to appear that the Sunday School acts as a factor to cause church decline rather than the lack of the school causing decline. This conclusion is contradictory to evidence that has been offered and to conclusions that have been drawn in previous chapters. No conclusion will be drawn regarding the influence of the Sunday School until these churches are examined in relation to other factors that might act in spite of the school. Also it should be noted here that of the twenty eight churches which were indicated as declining in Chapter II, fourteen of them have no Sunday School. It was stated in Chapter III that twenty churches do not carry on this kind of work. Therefore, fourteen of the twenty churches which have no form of Sunday School work are found among the declining churches.

There are not enough young peoples' societies in the county to determine whether or not these organizations are factors in church decline. Two of these twenty declining churches which are under consideration have young peoples' societies and both of these societies are efficient organizations. There are so few of these societies in the county, however, that it is not considered legitimate to draw any conclusions regarding their influence.

The preaching service and the preacher are considered to be the two most important items in the life of the church. If they are, it is probable that the number of preaching services, and the number and type of preachers which a church has may have an influence in causing a church to decline or grow. It was mentioned above that seven churches in the county had one-half time preaching and one had full time. Two of the twenty churches have one-half time preaching. Thus five one-half time churches and the full time church are either growing or not showing a gradual decline. Whether a church is strengthened by having one-half time preaching or more, or a church has more than one-fourth time preaching because it is strong, I am unable to say.

The most important influence connected with the preaching service is the preacher. Does the number of preachers which a church has had in the last five years,

or the number of years that the present pastor has been preaching for any particular church have any influence upon the growth or decline of the church? The questionnaire asked for the number of ministers which each church has had in the last five years and also the number of years which the present pastor has been preaching for each church. Therefore, it is necessary in drawing conclusions from data secured in answer to these questions, to assume that the practice of the churches over a five year period indicates the practice over the ten year period. To be a little more definite, if a church has had three preachers in the last five years, it is necessary to assume that this church has had six pastors in the past ten years.

Two of the churches have no preachers at the present time. However, each of these two churches have had preachers in the past five years. One of these is in town, Sturgeon, and the other is in the open country, Locust Grove. Taking the eighteen churches that had preachers at the time the survey was made, it is found that eight of them have had the present preacher only one year, five have had the present preacher only two years, three had the present preacher three years, one had the present preacher four years, and one had the present preacher eight years. The number of preachers that

have served the different churches have had only two preachers each, twelve have had three, and two have had five. It will be noted that all twenty churches are included in this last list. If the two churches which were without preacher had had one, there would have been fourteen churches that would have had three preachers in the past five years. Taking these fourteen churches under consideration in order to make comparisons, it is found that these churches started with a total membership of 1337, and have lost 472 in the ten years. The five churches that have had only two preachers in the last five years had a total membership of 451 ten years ago, but the membership has decreased 201 in that time. Thus the former group lost thirty five per cent of its membership and the latter group lost forty four per cent. From what has been said in the last three sentences, it appears that the more preachers that a church can have the greater the chance it has to prevent decline. However, one of the five churches, Mt. Zion, obviously owes its decline to the fact that its members have moved away and transferred their membership to other churches. More will be said later regarding this particular church. If this one church is not considered in the five and only four are used in making the study, a different result is obtained. The four churches have lost only thirty one

per cent. of their members. On the other hand, the churches which have had three preachers in the last five years, have lost thirty five per cent. of their members in the last ten years. What has been said does not indicate that merely the changing of preachers causes a loss, but it means that the constantly changing of preachers does not give any one preacher a chance to secure new members to take the place of those who die and move away. However, it seems that constantly changing preachers is a factor which causes churches to decline. This conclusion is not offered as an absolute fact, but the limited data which are at hand indicate that the conclusion is true.

It is impossible to tell whether or not the educational status of the ministers has any influence which makes for church decline. It was impossible to secure the data regarding the educational status of all the preachers who are at present preaching in the county, and also the educational status of those who have preached in the county in the last five years.

Does the fact that a church has officers who are advanced in years indicate a declining church? One of the churches out of the twenty which are studied in this chapter, has ten officers, but the data collected

did not give their ages. Therefore, in trying to determine whether or not the age of the church officers is a factor which makes for church decline, only the reports of nineteen churches are used. These nineteen churches have a total of seventy seven officers of which forty six are above fifty years of age and thirty one under fifty. Putting these figures in percentages, over fifty nine per cent. of these church officers are above fifty years of age and only a little over forty per cent. are below fifty. For the county as a whole, fifty four percent. of the church officers are above fifty years of age. The large number of men above fifty years of age who are on the church boards of these declining churches may indicate either a cause or a result; which it is the writer is not able to say.

If a glance is made at map number two the fact is patent that Boone County has too many rural churches. All of these twenty declining churches have two or more churches in a radius of four miles of them. Two of these declining churches had two other churches in a radius of four miles, eight had three, nine had four and one had five. In some cases where two or three churches are near together, all are declining. This is the case with the churches in the village of Ashland. Three churches are in that village and all three are declining. In

making the above estimates, regarding the number of churches in the radius of four miles the organizations that meet in the union churches were counted as so many different churches. Thus the Baptist organization which meets in the union building, Perche, is declining; the Disciples organization which meets in the same building is counted as a separate church in the four mile radius of the Perche Baptist Church organization.

The large number of churches which have families represented in their membership part of whom are in one church and part in another indicates the overlapping of church work. Fourteen of the twenty churches report that divided families are represented in their membership. Only six of these churches do not have families, part of whom belong to one church, and part to another. It is impossible to tell the number of families in the county who are divided in church membership; some families may have been counted two or three times in the survey.

Do either good or bad roads cause churches to decline? Map number six shows the condition of the roads surrounding each church. Nineteen churches in the county are said to have bad roads surrounding them. Only five of the churches which report bad roads surrounding them are included in the twenty churches which are under consideration. Seven of these twenty churches

have good roads and eight have roads that are only fair, surrounding them. Two of the churches which have the good roads surrounding them are in the towns and three are in the villages. There remains only two of the twenty churches which have good roads leading to them. The fact that a church has good roads leading to it now does not necessarily mean that the good roads have been there for the last ten years. It is only recently that the movement for good roads has taken a great stride. However, the data which is collected in connection with these twenty churches is not sufficient to draw any adequate conclusions regarding the influence of the roads on the churches.

Following the study of the subject of roads and their influence on the churches is the study of the price of land which surrounds these twenty churches. Since the value of the land could not act directly on the town churches, the two town churches are left out of consideration in the immediate study. Six of the twenty churches are in communities in which the value of land is \$85 an acre, or above. Three of these six, however, are in the village of Ashland.

The remaining twelve churches have land surrounding them, the value of which is as follows: -- One

surrounded by land valued at \$80, one at \$75, one at \$65, four at \$50, two at \$40, and two at \$30 an acre. When a summary is made it is found that eight churches have land surrounding them which is valued at \$50 an acre or less. With the limited data which are at hand, the investigator can see no influence of the price of land on the decline of the churches.

The decline of a portion of the churches is partially due to the movement of population. The questionnaire asked for the number of families and the number of young men who have moved away from each church in the last five years. The answers to these two questions were not given in the case of two of the twenty churches. Hence, the conclusions which may be drawn are based upon the reports of eighteen churches. Six of the twenty churches have had no loss due to families or young men moving away from the church in the last five years. On the other hand, the remaining twelve have had a total loss of seventy seven families in the time stated. Only seven of the churches have lost young men. These seven have had a total loss of fifty seven members. One church suffered a loss of twenty four families and thirty one young men. It was stated in the first chapter that the rural population of the county declined from 1900 to 1910.

Thus, if this decline of the rural population continued, it was a factor, as the data show, which operated on the churches to cause their decline.

Are the churches financially able to carry on their work? The only data in hand from which to draw conclusions are the value of the best farm owned by any of the members in any given church and the number of automobiles owned by the members of the churches. The estimated worth of the wealthiest men in these twenty churches varies from \$5000 to \$70,000. Only four of the churches do not have a man in them who owns property valued at more than \$10,000. Four of the churches have no members who own automobiles. The number of automobiles owned by the members of the declining churches is sixty four. One church has no member who owns an automobile, and its wealthiest member is worth \$5000. This is the only church in the group of declining churches which may be affected by the lack of financial equipment. It is possible that the members in the churches who are able to support the churches will not do it. However, there is no evidence on this question at hand, and it is impossible to say whether or not such is the case.

Soils Surrounding the Churches

Does the type of soil which surrounds a church have anything to do with the growth or decline of the church? I shall leave this question unanswered until the twenty growing churches are studied in the next chapter. However, the type of soil which surround these churches will be given. Eleven are in the level prairie, four are in the river hills, three are in the rough hills, and two on the border between the rough hill land and the rolling prairie.

The type of road that leads from the church to the town might have an affect on a church which would cause it to decline, but the evidence at hand is not sufficient to make any study in this regard.

CASES: The explanations that are offered regarding the decline of these churches, are the most obvious, and the only factors that the investigator could find.

Case Number 1.

The membership of the Baptist church at Sturgeon has decreased from 160 to 101 in the past ten years. The total loss within the past year was fifty two, all of which was due to dismissal.

This church has a good Sunday School. The enrollment in the Sunday School is ninety two, and the

average attendance is forty five. Twenty five per cent. of the church members attend the Sunday School. The school has outings, socials, and programs. Also it has a fairly good equipment. Two rooms are in the building which makes it possible to separate the Sunday School classes to some extent. There are also a library and seats of different size for the small children.

The young people of the church have a society which is very efficient. The ladies of the church likewise have a Ladies' Aid Society which meets once a week.

When the survey was made this church had no pastor. When it has a pastor employed it has preaching twice a month. Five revival meetings have been held by this church in the past five years with a total of twenty five additions. Two different preachers have served this church in the last five years.

In the town of Sturgeon, the Catholics, Methodists, and Disciples each have a church. Besides these four churches with white membership, there are two negro churches. Thus the town of Sturgeon which has a population of six hundred and sixty three, according to the last census, is trying to support six different church organizations. From what has been said regarding the Baptist Church at Sturgeon, it is obvious that two factors have operated to cause this church to decline. These factors are the

irregularity of the preaching service and the town of Sturgeon being "over churched".

Case Number 2.

The Methodist Church at Sturgeon is a case very much like that of the Baptist Church at the same place. From 1906 to 1916, the total membership of the Sturgeon Methodist Church dropped from one hundred and fifty six to sixty five. This church has a Sunday School with an average attendance of thirty five. The building has only one room in which the classes can meet. The school has no library.

This church has preaching only once a month regularly and on fifth Sundays when a month happens to have five Sundays in it. Within the last ten years, this church had preaching twice a month. In order to help another church organization, the Methodist Church at Sturgeon, gave up one of its preaching days each month, and thus permitted its preacher to hold services at the other church. The Methodist Church at Sturgeon pays \$375 toward the preacher's salary, but gets only slightly more than one-fourth time preaching. This church has had three different preachers in the last five years. The man preaching for the church at the time the study

was made, was a student at Central College, Fayette, Missouri. He was born in England.

In the last five years this church has had four revival meetings with a total of four accessions in these meetings. There seems to have been three factors which have operated on this church to cause its decline. These factors are the decrease in the number of preaching services each month, the practice of changing preachers, and the fact that the town of Sturgeon is "over churchd".

Case Number 3.

Walnut Grove is a Baptist Church in Missouri Township three miles from the town of Rocheport. The membership of this church is forty less than it was ten years ago. The church has a Sunday School with an enrollment of fifty, and an average attendance of thirty. However, only fifteen church members attend the Sunday School. The classes in the school are unorganized and do not have any separate socials. The equipment for the Sunday School is insufficient. The school has no library, adjustable seats, seats of different sizes, or any blackboards; but it has one map.

The church has preaching services twice a month. The present pastor has been preaching for this church eight

years. The pastor lives in Columbia. He is not a graduate of any school, but has attended William Jewell College and the Southern Baptist Seminary at Louisville, Knetucky.

This church uses efficient business methods. In the eight years which the present pastor has been preaching at this place, his salary has always been kept paid up.

The average value of the land in the surrounding community is \$85 an acre. The roads which lead to the church are good.

The Walnut Grove church is within three miles of Rocheport, where both the Disciples and the Methodists have churches. Also, there is another church in Howard County which is witnin less than three miles of the Walnut Grove church. Within the last five years five families have moved away from this church. Thus nearness to Rocheport in which two churches are located and the movement of the population seem to be the two factors which have caused this church to decrease in membership in the last ten years.

Case Number 4.

The Mt. Zion Methodist Church is in Rocky Fork Township. It is on the Hallsville Circuit and the preacher who ministers to this church lives in Hallsville. The

membership of Mt. Zion has decreased from two hundred and twenty to one hundred and nineteen in the past ten years. This church has no Sunday School or young peoples' society.

Church services are held in this church once a month. The pastor is one of the most efficient in the county, which fact is further spoken of in the next chapter. The church handles its finances in a business like way. The preacher receives a salary of \$300 from this church and he is kept paid up.

There are many more factors which might be mentioned and would be of interest but only two others appear to be causing the church to decline. In the first place there are four other churches within four miles of Mt. Zion. Also, twenty four families have taken their membership away from Mt. Zion in the past five years. Eleven of these families have gone to a town or city. On the other hand, many of these families who have taken their membership away from Mt. Zion, have transferred their allegiance to the Methodist church at Hallsville and to Marvin Chapel which is also a Methodist Church. The Mt. Zion church was organized in 1835. It has been the mother church for both the Hallsville Methodist Church and Marvin Chapel, both of which are on the Hallsville Circuit.

Cases Number 5, 6, and 7.

The Baptist and Methodist Churches both have Sunday Schools, but the Disciples Church does not. The two schools are about the average schools; each has one or two picnics a year, both use the uniform literature, neither have any libraries, each has only one room in which the school meets, and the equipment, wuch as black-boards and maps is inadequate.

The Baptist church has a young peoples' society with an enrollment of forty and an average attendance of thirty.

The Methodist preacher was a student of Central College at Fayette, Missouri, the Baptist preacher lived on a farm two miles from the village, and the Disciples preacher lived on a farm near Higbee in Randolph County. Each of the three churches have had three different preachers in the past five years.

More could be said about these churches but further recital of details is useless. Hence, I shall try to point out the influences which have acted on these three churches causing their decline. Probably the constant changing of preachers has had some effect. Also, there are too many churches in Ashland and the Ashland community. Besides the three churches in the Ashland village, the New Salem Church, which is a strong Baptist church is only three miles north of Ashland, and

the Primitive Baptist Church called Liberty is only one mile Southwest of the village. The Primitive Baptist Church is also a strong church. Both Liberty and New Salem have members who live in the village of Ashland.

Case Number 8.

The Sugar Creek Baptist Church is in Missouri Township about one mile west of the village of Huntsdale. The membership of this church has decreased sixty in the past ten years. It had a net loss of six within the past year.

The church had a Sunday School at the time the survey was made, but it had just been organized. Thus in the past ten years the Sunday School could have had no influence on the church. At present the church has preaching once a month. The pastor lives in Columbia.

Within the last five years there has been one revival meeting each year, but there have been only a few additions. Within a radius of four miles of Sugar Creek, are four other churches. The average value of the land surrounding the church is \$75 an acre. The roads leading to the church are bad. One of the four churches referred to above is a Baptist Church in

Huntsdale. The Huntsdale Baptist Church was founded in 1902. Thus the roads leading to the church in Huntsdale may be better than the roads leading to Sugar Creek. The Sugar Creek Church has had three preachers in the last five years. Thus, the factors that seem to be causing the decline of the Sugar Creek Baptist Church are the practice of constantly changing preachers, bad roads, and nearness to other churches.

Case Number 9.

The Red Rock Methodist Church is fourteen miles northwest of Columbia and in Perche Township. As nearly as can be ascertained, Red Rock had one hundred and twenty members ten years ago, but at the present time it has only fifty. The church had just organized a Sunday School at the time the survey was made.

This church has preaching service once a month. The pastor who was preaching for the church at the time the study was made, lived in Columbia. He worked in a printing office to help make the living for himself and family.

This church has had three different pastors in the past five years. During that time it has had three revival meetings and forty accessions at these meetings.

The report says, however, that only ten per cent. of these forty remain faithful at present. During the year 1916, the Red Rock church organization built a new church building.

The land in the surrounding community is valued at \$30 an acre. The roads which lead to the church are only fair. In the winter, they become very bad. The land in the community is white oak clay soil.

Four other religious organizations are carrying on religious work within a radius of four miles of Red Rock. One of these is a Holiness Church Body which was organized in the year 1916, and another one of these church organizations has about two hundred and fifty members.

Therefore, the causes that are operating on this church and causing it to decline are the practice of constantly changing pastors, bad roads, and too many churches in the surrounding country.

Case Number 10.

Far West, a Disciples Church in Burbon Township, has decreased in membership from one hundred to sixty five in the last ten years. This church has no Sunday School or other church activity.

Preaching services are held at this church once a month. The man who preached for the church in the year 1916 was a harness maker. His home was in Centralia. There have been three preachers in the employ of this church in the past five years.

The land in the community near the church is valued at \$65 an acre. The church building is within three miles of Sturgeon. Also, it is almost on a direct line between Sturgeon and Centralia. Its nearness to these towns seems to be the one cause for its decline. There are no young people in the church membership between the ages of twelve and eighteen. Therefore, the young people of this neighborhood must be going to the town churches or at least going to the towns for their social life and leaving the Far West Church.

Case Number 11.

Mt. Joy is a Disciples Church which is six miles northwest of Columbia and in Missouri Township. This church was not counted among the twenty which were studied in the first part of this chapter. Up until five years ago the Mt. Joy church was disorganized for some time. Five years ago, the Reverend Pasley of Columbia, held a revival meeting in the church and had a large number of accessions and as a result of the meeting, the church was reorganized. Since that time the

church had declined and at the present time has about forty five members. The preaching services in the past five years have been rather irregular. In the time stated there have been four different preachers serving in this church.

The church has no Sunday School and it has had none since its reorganization. Three other churches are within three quarters of a mile of this declining church. The soil near the church is valued at about \$40 an acre. Part of the roads leading to the church are good and a part are bad. However, it is within the last two years that any of the roads leading to this church have been improved sufficiently to be called good.

Two prominent causes have operated on the Mt. Joy Church to cause its decline. These are the constant changing of preachers which has caused a disagreement among the members and the large number of churches in a radius of four miles.

SUMMARY

/ Since the study in this chapter is an attempt to discover the factors that are operating on the churches and thus causing them to decline, the summary will only be an enumeration of these factors. The factors that I have decided definitely are operating in the decline of churches are:

1. The large number of churches in the county.
2. The practice of constantly changing preachers.
3. The movement of the population away from the rural communities. /

The factors that may be operating are:

1. Type of soil.
2. Type of Roads.
3. Lack of a Sunday School.

CHAPTER VIII
FACTORS WHICH MAKE FOR CHURCH GROWTH

This chapter is taken up with a discussion of twenty churches which have made an increase of ten or more members in the last ten years. Its object is to determine as nearly as possible the factors which are operating on the churches to make for church growth. These twenty churches have been selected regardless of their denominational affiliations. The number twenty was not taken arbitrarily but it happens that practically this number of churches in the county show a distinct increase and because they do show a distinct increase these churches are used for study in this chapter.

The chapter is divided into two parts, just as the previous chapter was. The first part of the chapter discusses these churches as a whole and the second part singles out particular churches and studies them. The denomination, name, and location of these twenty growing churches are as follows:

Baptist:	Huntsdale	Village
	McBaine	"
	Harrisburg	"
	Mt. Pleasant	Open country
	New Salem	" "
	Prairie Grove	" "

Baptist:	Nashville (Hamlet)	Open country
	Little Bonne Femme	" "
	Perseverance	" "
Methodist:	Hallsville	Village
	Marvin Chapel (Hamlet)	Open country
	Fair View	" "
Disciples:	Rocheport	Town
	Harrisburg	Village
	Ariel	Open country
	Friendship	" "
	Perche	" "
Primitive Baptist:	Goshen	" " (Hamlet)
Holiness:	Hatton Chapel	" "

The location of all of these churches is shown on map number 2. It was noted in an earlier chapter that the village churches were growing in greater proportion than either those in the towns or the open country. Here then, it is interesting to note that six of these twenty growing churches are in villages. On the other hand, only three of the churches which were discussed in chapter seven, were in the villages. Also, two of the churches mentioned in the preceding chapter are in town, while only one of the twenty which are being studied in this chapter is in town.

Taking these churches collectively, it is found that none of them has gained less than thirteen members,

but one has had an increase of one hundred in the last ten years. The total membership of these twenty churches ten years ago was 1529. At the present time the total membership is 2309, which makes a gain of 780 or fifty-one percent. The average gain for each church is thirty-nine.

Do the larger churches necessarily gain faster than the smaller ones? Only seven of these twenty churches had more than one hundred members ten years ago. The reader will recall the fact that eight of the twenty declining churches had more than one hundred members ten years ago. Thus from the comparison of these two groups of churches one must not conclude that because a church has a large membership it will necessarily grow, nor is it logical to conclude that a small church must decline.

Whether the Sunday School contributes to the growth or decline of a church was left an open question in the previous chapter. With the data on these twenty growing churches at hand the question can be more adequately solved. Seventeen of these twenty growing churches have Sunday Schools. However, one of these seventeen had organized only a short time before the survey was made. Therefore, the Sunday Schools could have affected only sixteen of the twenty churches. The

four churches which have had no Sunday Schools, during the ten years, Perseverance, Goshen, Hatton Chapel, and Ariel, have made a gain of seventy-three per cent. from 1906 to 1916. Those which have had Sunday Schools have gained only fifty one per cent. in the same period. The four churches which have made such tremendous gains have done so thru the revival meeting. It is rather significant to note the location of these four churches. Two are in the rough hill land with its limestone and clay soil, one is on the border between the rough hill land and the prairie, and the other is in the river hills. Thus all four of these churches which have no Sunday Schools and have made large gains in their membership have members in white oak and hilly land.

These sixteen Sunday Schools are rather efficient. Only eleven of the churches which were declining had Sunday Schools and as was shown these schools were not efficient on the whole. When the fact that sixteen growing churches have Sunday Schools and the fact that only eleven of the declining churches have schools the only conclusion that may be drawn is that the Sunday School is a factor which makes for church growth. Also it will be remembered that the sixteen Sunday Schools are more efficient as a whole than the eleven. An explanation may be suggested here for the large increase in the four churches which have had no Sunday Schools.

All of these four churches are in the hills or near them. The old tradition of the "big" revival meeting seems to persist. From personal observation and work with one of these four churches, I know that many members of this particular church do not think that it is at all necessary to have a Sunday School in the church. On the other hand these same people "glory" in the revival meeting and look forward from one meeting to the next one, anticipating the good time that is coming. (Also it may be of interest to the reader to know that these same people want to hear the same things preached that were preached twenty years ago -- faith, repentance, and baptism.) The idea of education in religion has not been accepted by the people who are members of these four churches. One of these churches, Goshen, which is a Primitive Baptist Church, openly professes to disbelieve in the Sunday School.

The growing churches have fewer preachers and keep their preachers longer than the declining churches. The length of time which the present pastors of the churches have been preaching is as follows:

One church, Goshen, has had the present pastor fifteen years.
Four churches have had their present pastor four years.
Four have had their present pastor three years.
Five have had the present pastor two years.
Six have had the present pastor one year.

From these facts, it may be seen that one of the twenty growing churches has had only one preacher in the last five years. Also, fourteen have had only two, and five have had only three. It will be recalled that the declining churches have had more men preaching for them in the last five years than has just be indicated for the growing churches. One of the declining churches had kept its present pastor eight years, five churches had had two preachers in the last five years, twelve had had three, and two had had five different pastors in five years. From this comparison the fact is obvious that one factor that makes for church growth is the long pastorate. Before leaving this subject, it should be mentioned that none of these churches is without a minister and that two of them have preaching twice a month.

The next study of interest regards the church officers. The number of church officers which one of these twenty churches has was not given in the questionnaire which was filled out for that particular church. The nineteen churches for which data are at hand regarding the officers have a total number of one hundred and five. Fifty-six of these officers are fifty years of age or above, and forty-nine are under fifty years.

This means that only a little over fifty-three per cent. of the officers in these twenty growing churches are fifty years of age or above. In the twenty declining churches a little over fifty-nine per cent. of the church officers were fifty or above. From this evidence, it would appear that one factor which makes for church growth is young officers in the church. However, it may be that the officers in the declining churches are older than those in the growing churches because the declining churches do not have young men from whom they may select.

Do the communities in which these growing churches are located have as many other churches as do the communities in which the declining churches are? A few of these communities have more churches than a portion of the communities in which the declining churches are found. The number of churches which might interfere with the work of these twenty churches under consideration are shown in the following tabulation:

Five churches have only 1 church in a radius of four miles.

One church has only 2 churches in a radius of four miles.

Six churches have 3 " " " " " " "

Three churches " 4 " " " " " " "

One church has 5 " " " " " " "

One church has 6 " " " " " " "

One church has 7 " " " " " " "

From the above summary it appears that a few of these growing churches, more than a similiar portion of the declining churches are crowded by other churches. Thus in spite of "over churching" a portion of the churches will grow. However, five of the growing churches have only one other church in a radius of four miles. All of the declining churches have more than one church in a four mile radius. Therefore, with a portion of the growing churches at least freedom from competition with other churches in the community helped to facilitate their growth.

The condition of the roads which surround these churches is almost the same as the condition of the roads which lead to the declining churches. Five of the growing churches have bad roads leading to them, three have fair roads, and twelve have good roads. Thus the same number of growing and declining churches have bad roads leading to them. Five more of the growing churches have good roads leading to them than the declining. Of the twelve growing churches which have good roads leading to them, seven are in the towns and villages. Five of the growing churches which are in the open country have good roads leading to them and two of the declining churches which also are in the oepn country have good roads. From the data which are

at hand from which conclusions may be directly drawn, it does not seem that the condition of the roads has a great deal to do with church growth or decline. More is said, however, in regard to the roads on page 146 in this chapter.

The next study which is of interest is that pertaining to the price of land near the growing churches. Since one of the growing churches is in town it is left out of the study on the price of land. The other nineteen churches are surrounded by land the price of which is given in the following tabulation:

Four churches surrounded by land valued at \$85 an acre

One church	"	"	"	"	"	\$80	"	"
Three churches	"	"	"	"	"	\$75	"	"
Three Churches	"	"	"	"	"	\$60	"	"
One church	"	"	"	"	"	\$55	"	"
Six churches	"	"	"	"	"	\$40	"	"

When a comparison is made between the price of land which surrounds the growing churches and the price of land in the communities of the declining churches, it is rather striking to find that the price of land on the whole is higher in the communities of the declining churches. Six of the declining churches are surrounded by land the price of which is \$85 an acre or above. On the other hand, only four of the growing churches are in communi-

ties which have the same value of land. The same number of churches in both groups have land surrounding them which is valued at \$55 or below. Before drawing any conclusion regarding the affect of land value on the churches the number of automobiles which are owned by the members who belong to the two groups of churches will be given. The number of automobiles owned by members of the twenty churches is forty-eight, while the number owned by the members who belong to the twenty declining churches is sixty-four. Six of the churches which are growing have no members who own automobiles. From the figures that have been given in regard to the price of land which surrounds the two groups of churches and the number of automobiles which are owned by the members of both the declining and growing churches, it appears that the higher the price of land and the greater the number of automobiles owned by the members of a church, the greater the chance for the rural church to decline. Thus it seems that the wealthier the farmers the larger the number of automobiles they have and that as a result the farmers leave their home church to decline and go to some other attraction. The number of automobiles may indicate also better roads. The above is offered as a tentative explanation; not as an absolute conclusion.

The one fact recorded in a previous chapter that contradicts the above is that most of the reports say that the automobile has increased the church attendance. This, however, may be merely an assumption.

It was stated in the last chapter that the movement of the population had been as serious factor in causing churches to decline. The twenty declining churches which were studied in chapter seven have had seventy-seven families to move away from them in the last five years. However, the churches which have shown an increase in membership have had eighty-three different families to move away from them in the past five years. Also, seventy-three young men have left the growing churches in the last five years, while only fifty-seven have left the declining ones. It might be interesting to note here the number of members which each group had ten years ago, if the reader should desire to make comparisons. The twenty declining churches had a total of 1833 members and the twenty growing churches had 1529 members ten years ago. The fact that more families and more young men have left the growing churches than have left the declining churches indicates that the growing churches are reaching the people and inducing them to become members of the churches. On

the other hand, the figures indicate the fact that the declining churches lose their members and are unable to fill the places of those who drop out. The only explanation which the writer has to offer for this fact is that the growing churches are reaching the people thru the Sunday Schools.

The types of soils which are in the vicinities of the twenty declining churches was given in chapter seven. These twenty growing churches are located as follows:

Six are in the river hill land.
Two are in the Rolling prairie.
Five are in the level prairie.
Seven are in the rough hill land.

When a comparison is made between the growing and declining churches it is found that only seven of the declining churches are in the rough and river hill land, while thirteen of the growing churches are in these two types of hill land. Also eleven of the declining churches are in the level prairie, while only five of the growing churches have the same type of land surrounding them. It should be added that two of the churches which are growing and are counted in the group of those located in the level prairie are near the border of the rough hill land. The location of these two groups of churches, that is the declining and the grow-

ing churches, and the type of soil which surrounds them is given on map number 8.

Two explanations may be offered the fact that the churches of the level prairie land are declining and the churches of the rough and river hill lands are growing. The first is that the farmers of the prairie are moving away and others are not taking the place of those who leave. Thus the farms of the prairie are becoming larger. In the hill land the farmer leaves, but another one moves in to take the place of the one who left. Thus, according to this explanation, the population of the prairies is decreasing but the population of the hill land is remaining stationary or increasing. The United States Census report does not verify this explanation. Bourbon Township which is covered primarily by prairie land, and Perche Township which is covered by rough hill land show a similar decline in population from 1900 to 1910. The second hypothesis which may be offered as an explanation is that the declining churches have more automobiles and are on the better roads and as a result, those who own automobiles go to other places than the rural church. The latter explanation is not substantiated by the local reports regarding the effect of the automobiles on the church attendance. Of the declining churches, twelve reports say that the automo-

bile has had no effect upon church attendance, three reports claim that the automobile has decreased the church attendance, one answer claims that the automobile helps attendance and one questionnaire was not filled out in answer to the question regarding the effect of the automobile on the attendance. In the case of the growing churches, nine of the reports claim that the automobile has had no effect, four that it hindered attendance, six that it helped and one that the automobile increased the morning attendance, but decreased the attendance at the evening services. After weighing all the evidence which might bear on problems of the large number of declining churches in the prairie land, the writer, can see only one explanation: the roads are better on the prairies, there are more automobiles than in the hilly land and as a result of these two factors, the farmer does not go to his nearby church, but goes to other places on Sunday.

CASES

Case Number 1. The New Salem Baptist Church is in Cedar Township, two miles north of the village of Ashland. The membership of New Salem has grown from two hundred and fifty-six to three hundred and sixteen in the last ten years.

The net gain in membership in the last year was twenty.

The church has a large Sunday School which ninety per cent. of the church members attend. All the classes in the Sunday School are forced to meet in one room, there being only one room in the building. The Sunday School has a well selected library which is valued at \$100. The separate classes of this Sunday School have socials. The young people meet together and have candy pullings and picnics.

New Salem has preaching services twice each month. The present pastor is G. W. Hatcher of Columbia. Reverend Hatcher is about seventy-one years of age. He has been one of the leading preachers in this part of the state for his denomination. At one time he was pastor of the Baptist Church in Columbia.

The roads leading to the church are good. The gravel road which leads from Columbia to Ashland passes this church. The land in the New Salem community is valued at \$100 an acre.

New Salem has had five revival meetings in the last five years. The exact number of accessions at these meetings was not known. However, the pastor, who has been preaching for this church for the past four years, said that one hundred per cent. of those who had become church members came from the Sunday School.

The factors that have contributed to the success of this church are: a strong and efficient Sunday School, a long pastorate with an efficient minister, and a prosperous community in which the traditions which bind men to the church are strongly intrenched.

Case Number 2. The Baptist Church in the village of Huntsdale was organized in 1902. During the last ten years its membership has increased from thirty-three to seventy-two. The church has a Sunday School only during eight months of the year. This practice of having Sunday School only a part of the year is probably due to the bad roads which surround the village and the fact that the people of that community are not in the habit of carrying on Sunday School during the winter season. The Sunday School is not very efficient.

There are three other churches which are in a radius of four miles of Huntsdale but no other one is in the village. This church has preaching once a month. The present pastor is G. W. Hatcher. He has been preaching for this church the last four years. Just at this place, it might be well to recall the fact that the Sugar Creek Baptist Church which is only a mile west of Huntsdale is declining.

The two factors which seem to be contributing to the growth of the Huntsdale Baptist Church are the long pastorate and the location of the church in a village where there are no other churches.

Case Number 3. The Nashville Baptist Church is located near the central part of Cedar Township. This church's membership has increased from one hundred and forty-four to two hundred and sixteen in the past ten years. The church has a Sunday School, but the school seems to be inefficient except in the average attendance.

All the factors which do not appear to bear on the success of the church are omitted in this discussion. The church has preaching services twice a month. The home of the pastor Reverend Chevins, is within two miles of the church. This is the church in which the pastor was reared. He has been preaching for this church for three years. Reverend Chevins is forty-two years of age. He is a graduate of the University High School at Columbia and has done one year of college work in the University of Missouri.

There is only one other church in a radius of four miles of Nashville. Bethel is the name of the church and it is almost the full four miles from Nashville. The same pastor serves both churches.

The two reasons for the success of the Nashville Church are that the preacher lives near the church and there are no other churches in the immediate community to hamper the work at this church.

Case Number 4. The Baptist Church in the village of McBaine has increased its membership from twenty-five to seventy-five in the last ten years. The first church established in McBaine was in 1901. It was a union church when it was established. All the denominations except the Baptist have ceased to hold services there. The Baptist organization at the place is liberal and the people of other faiths in the community cooperate with them and help carry on the work of the Baptist organization.

It can not be said that the Sunday School is either efficient or absolutely inefficient. It runs twelve months in the year, but does nothing for the purpose of ministering to the social life of the people in the community.

Reverend Chevins preaches at the McBaine Baptist Church once a month. He has been preaching for this church four years. Since he took charge of the work, the church has ceased to receive financial help from the Little Bonne Femme Baptist Association.

Three other churches are in the four mile radius. The closest one of these three is the one at Huntsdale. The other two are far enough away that they do not interfere with the work in McBaine.

This church is far enough from any town that the influence of town does not handicap the work. The closest town is Columbia, but it is nine miles from McBaine.

Apparently, the three factors which have contributed to the growth of this church are the long pastorate, the relative isolation from the influence of other churches, and the distance from town.

Cases Numbers 5 and 6. The Hallsville Methodist Church and Marvin Chapel, which is also a Methodist Church, located in the hamlet known as Brown's Station have both made a rapid growth in the past ten years. The membership of the former has increased from eighty-five to one hundred and eleven, and that of the latter has increased from thirty-five to seventy-three. Both of these churches are efficient. The average attendance in the Hallsville Church is seventy, and that in Marvin Chapel is fifty-five. Both of these schools are using graded literature, either in part of the classes or in all. Also, picnics are given by workers in both of the schools. The Hallsville school has a library which is valued at \$50.

Each of these organizations has preaching services once a month. The pastor is F. R. Hanes. He is a graduate of Eantral College and has done two years of graduate work at the University of Missouri. He has been preadhing for these two churches for the past three years.

A Farmers' Club meets in each one of these buildings. Three churches are in a radius of four miles of the Hallsville Church, but there is only one church near Marvin Chapel. In the last chapter, the decrease in membership of the Mt. Zion Church was attributed to the fact that many members moved their membership. Marvin Chapel and the Hallsville Methodist Church were the two churches to which many of these members of Mt. Zion Church moved. Hallsville Methodist Church and Marvin Chapel are among the best working churches in the county.

The success of these two churches is due to the long pastorate of Reverend Hanes, who is very efficient. He has lived on the circuit and thus supplied leadership and enthusiasm for the churches. Also Marvin Chapel may owe a portion of its success to the fact that only one other church is near it. Also the liberal attitude regarding the use of the church by the Farmers' Clubs has probably contributed to the growth of both churches.

Case Number 7. The Goshen Primitive Baptist Church has grown from two hundred to two hundred and forty in the last ten years. It is located among the river hills in Cedar Township, in a little hamlet called Wilton.

B. F. Querry, whose home is at Tibbets, has been preaching at Goshen for fifteen years. Only one other church is near Goshen. Goshen was established in 1833. Goshen has no Sunday School.

The growth of the Goshen Church is probably due to the lack of other churches in the community, to the long pastorate of one man and its location among the river hills where traditions tend to persist.

Case Number 8. The Holiness Church known as Hatton Chapel has grown from a church of twenty-five members to a church of fifty members. This church has no Sunday Schools or other church activities. The present pastor has been preaching only one year, but the church has had only two pastors in the last five years.

It should be noted that Hatton Chapel is about eight miles northwest of Columbia and is located in the rough hill land. It is the practice of this church to have a revival meeting annually. The members of this church enjoy the revival and the emotional type of religion. A few of the church members often shout during the revivals.

The success of this church seems to be due to the fact that the people of the Hatton Chapel community enjoy the emotional type of religion.

Case Number 9. The Red Top Disciples Church is about one-half mile west of Hallsville. This church is not included among the twenty growing churches for reasons which are given immediately. It is presented, however, as a successful church.

A church known as Red Top was organized on the site of the present Red Top Church in 1822. Up until 1914 this church had been dominated by the element in the Disciples Church commonly known as the "Antis". These people call themselves The Church of Christ. At that time, G. D. Edwards, Dean of the Missouri Bible College, held a meeting at this place and at the same time a preacher of the Church of Christ held a meeting. One of the preachers would hold his services at one hour and the other at another in the same church building. The result of this opposition was that the organization was broken up. The faction known as the Church of Christ was given a sum of money by the other faction with which they build a new church about a quarter of a mile from the old building. The faction known as the Disciples Church, then reorganized in the old building with about two hundred members.

At the present time the Disciples Church is doing especially efficient work. In the last year, it has had a net gain of twenty-five members. The Sunday School is very efficient with an average attendance of eighty. Preaching services are conducted once a month by Reverend G. D. Edwards. During the last year this church instituted the budget system as a method of raising its money. By the use of this system, this church raised for the year \$1204.43.

The factors which have made this church a success are the efficient leadership of G. D. Edwards with favorable conditions surrounding and traditions of loyalty to this church in the community.

SUMMARY

The purpose of this chapter has been to discover the factors that are operating on the growing churches to make for church growth. From the analysis of the facts as they relate to the twenty growing churches, the factors that are contributing to the growth of the rural churches in Boone County are:

1. In many instances there are only one or two churches in a community.
2. An active Sunday School should be in operation.
3. The minister located with his work and holding the pastorate for several years induces success in the church.
4. An efficient pastor must always be with the church.
5. Location of the church in the hill land may cause growth. There are probably other factors acting here, such as good roads and the lack of automobiles.
6. In a few cases the church being a distance from town has contributed to its success.

CHAPTER IX

GENERAL CONCLUSIONS AND IMPLICATIONS

It was stated in the introduction to this thesis that the purpose of this study was to determine the status of the rural churches in Boone County, and if possible find what the factors are which are making for rural growth or decline. In addition to these two purposes it is hoped that the investigator, out of his study, may suggest methods for the improvement of the rural churches.

By way of conclusion there are a few facts which should be summarized. Boone County has seventy-one different religious organizations, and sixty-nine different church buildings in which these religious organizations meet. The churches which are in the villages are on the whole making the greatest gains. Thirty-six per cent. of the rural population of the county are identified with some church body. Fifty-eight per cent. of the membership of the churches are active. From fifty-five to sixty per cent. of the churches in the county are decreasing in membership or merely standing still. When a church is standing still it is in a good condition to decline.

The chief causes of the decline of the churches are as follows:

1. Boone County has too many churches. It was stated above that there were sixty-nine different church buildings and seventy-one separate religious organizations in the county. Thus there is one church in this county for every ten square miles of rural territory. In fact there is one church for a little less than every ten square miles. A few communities have three or four churches or more where one would adequately do the religious work.

2. The Sunday Schools are not adequately supported especially by the members of the churches. Only about twenty per cent. of the church members of the county attend Sunday School. It was especially noticeable that the declining churches had no Sunday School, or the school was inefficient. Forty-nine Sunday Schools are in operation in the county. Five of these are union.

3. The practice of constantly changing pastors is a bad practice for any church. The churches which keep their pastors longest, and therefore have fewer, show a distinct advantage over the churches which are constantly changing ministers. The pastors of the churches in this county have a fairly high educational average. Only three of the pastors live with the churches for which

they are preaching. The churches which have located pastors show on the whole more efficient work than the other churches.

4. The pastor living away from his church permits the church to decline. He cannot give adequate time to his church work.

5. Apparently the coming of the automobile together with prosperity is causing the churches to decline. Members of the rural churches seem to find other places to go on Sunday.

On the other hand the forces which are causing the churches to increase in membership are almost the opposite of those which have been causing the churches to decline. The factors that are helping the churches to increase their membership are as follows:

1. A few of the churches are relatively isolated from other churches and as a result they are increasing in membership.

2. In a portion of the churches the Sunday School is helping the church to increase. The school should take the place of the revival meeting. It is the conviction of the investigator based on the information which is given in chapter five, that the revival meetings can almost be dispensed with if the Sunday School is properly supported and carried on. The Sunday School does not

only secure members for the church, but it helps to keep the members faithful to the church.

3. The keeping of efficient ministers over a period of several yyears facilitates the growth of the church. The minister especially needs to be located with the church.

The one solution for the country church problem is for efficient ministers to move to the country. Some of the preachers who are serving the churches of this county are drawing \$1000 to \$1200 a year from the churches in this county. These preachers are living in the town. They need to move to the country and help the farmer in his home, in his farming, and act as a leader in all community activities that are uplifting. There are very few churches that could support a minister full time, ~~but the churches that could support a minister full time,~~ but the churches could be grouped and the preacher could live with his group. By the preacher grouping his churches and moving to the country, he could be a great factor in bringing the churches together and in that way make fewer churches.

Fifteen churches would furnish adequate religious training for the total rural population of Boon County. Map number 9 shows how these fifteen might be arranged. This number could be distributed in such a manner that no

person would have to go more than three and one half to four miles to a church. Thus there would be a church for every forty-nine square miles of rural territory. Enough money is being spent on preachers' salaries to pay fifteen preachers a little over \$1100 a year. If the churches were arranged in the manner suggested and the present amount of money paid to located ministers, the churches would undoubtedly do more efficient work than the seventy-one different religious organizations are doing. Under the present system the churches are spending much money and getting little in return. One example of the large waste will be given. The Baptist, Methodist, and Disciples Churches, at Strurgeon spend annually a total of \$1375 in pastor's salaries. None of the pastors for these churches are located in Strurgeon. One man located in the town could do the religious work more efficiently than all the ministers are now doing.

It is possible in a few years with persistent work on the part of the religious leaders in Boon County, to bring about a condition of fewer churches and located men in the country districts. There is little denominational strife prevalent among the churches. There is not a single church in the county that does not have members of other churches who attend the regular services. Thus the churches under proper leadership can and will unite in a few years. There would be no more expence and much

more adequate religious work. Will the churches take advantage of this opportunity and establish functioning community churches or will they let their churches decline and establish nothing in their places?

If fifteen churches were established in this county, the buildings could be used as community centers. There would be little opposition to the use of the buildings as such. Most of the churches would open their doors to good lecturers at the present time. Unless something is done in order to prevent the decaying of the rural churches, it seems that they must die. However, the opportunity is opening for all religious leaders to lay aside their religious prejudices and actually do work in the country churches that will count for the uplift of humanity.

PART II

EXPLANATION

This map shows the name and location of the colored churches in Boone County.

The marks to the right and above indicate the same as similar marks do for the churches with white membership on map number 3.

THE NEGRO CHURCHES

GENERAL

The discussion regarding the negro churches is short for two reasons: the study of the negro churches is a distinct problem in itself and there are not many negro churches in the county. Therefore only the facts will be given in regard to this group of churches and no conclusions will be drawn. The data on only six of the nine churches are probably accurate. With the other three it is not considered that the information is at all exact. Nevertheless all the information will be given for what it is worth.

The churches and Their Membership.

/There are nine negro churches in Boone County. Three of them are in town and the remainder are in the open country. Two of the town churches are in Sturgeon and the other one in Rocheport. The locations and names of the negro churches is shown on map number 10. Two of these churches are Methodist and the other seven are Baptist. One of the Methodist Churches is in Sturgeon and the other is northeast of Columiba; its name is Mt.

Moriah. The total membership for the negro churches in both the town and open country is given in table number 44. The total membership of the two Baptist Churches in the towns has slightly decreased, but there has been a slight increase in the open country churches of this denomination in the past ten years. However, the membership of the Baptist Churches of the open country decreased from 1911 to 1916. The Baptist Church in Sturgeon has increased its membership over both the past five and ten year periods. On the other hand the Baptist Church in Rocheport has decreased in membership over both the five and ten year periods. Log Providence is the only Baptist Church in the open country which has increased over both the last five and ten year periods. On the other hand the following churches have decreased in membership over both the past five and ten year periods: Mt. Hope, Mt. Celestial, and Sugar Grove. Mt. Allen had twenty members ten years ago, thirty-five years ago and twenty-four at the present time. The membership of both Methodist Churches is shown in table number 43. The reports for the Baptist Churches claim that eighty-five per cent of the members are active while the reports for the Methodist Church claim only thirty-three and one-third per cent. of the membership as active. With the town churches of the two denominations taken together, seventy and one-half per cent. of the total membership is active.

Table No. 44.

	Town			Open Country		
	At Present	Five years ago	Ten Years Ago	At Present	Five Years Ago	Ten Years Ago
Baptist	118	130	150	417	426	400
Methodist	82	25		14	14	

This table gives the total membership for the town and open country churches at the present time, five, and ten years ago.

The total number of members under eighteen years of age is sixty-eight. The total number of colored young people between twelve and eighteen years of age in the county is two hundred and thirty-three.¹ As nearly as can be ascertained, the total number of families represented in the colored churches of the county is one hundred and seventy-seven.

The net gain in membership of all the churches in the county in the past year is forty. This gain is primarily due to the work at Sugar Grove, Mt. Celestial, and the two churches in Sturgeon.

The following churches have Sunday School:
the three town churches, Sugar Grove, Mt. Celestial, and Log Providence. The total enrollment in the Sunday Schools

1. This information was obtained from the school records which are kept by the county clerk.

of the town churches is one hundred and twenty-six. The average attendance for these three Sunday Schools taken together is one hundred and five. The total enrollment in the open country Schools is seventy-five, and the average attendance is fifty-one. Three Sunday Schools, the Baptist at Rocheport and Mt. Celestial, and the Methodist in Sturgeon, have graded literature.

Eighty-five of the church members in the town churches attend the Sunday Schools, but only forty-five of the church members in the open country attend the schools. The total number of young people who attend the schools between the ages of twelve and eighteen is one hundred and eight of whom forty-five are boys and sixty-three are girls. There are sixteen teachers in the Sunday Schools of the colored churches. Seven of these teachers have had pedagogical training, but only one has had any Biblical training. The total number of children enrolled in the schools under ten years of age is forty-six. The number is almost equally divided between boys and girls.

Two of the Baptist Sunday Schools have libraries. The total number of volumes in these two libraries is about one hundred. One of the libraries is valued at \$25 and the other at \$20. Only one school has a blackboard, however it is used in the regular class work.

Two of the Baptist Sunday Schools have class socials, and two have picnics for the whole school. One of the Baptist Schools has nothing of the kind. The Sunday School in the Methodist Church at Sturgeon has both class socials and picnics for the whole school.

The Sunday Schools in the three town churches raised a total of \$69 for the running expenses of the schools in the past year. The three schools in the open country churches raised a total of \$60 during the same period.

The two churches in Sturgeon, Mt. Celestial, and Sugar Grove have young peoples' societies. The total enrollment of the young peoples' societies in the two town churches is fifty-two and the average attendance is thirty-seven. The total enrollment of the two societies in the two open country churches is sixty and the average attendance for the two together is fifty. The two societies in the town churches carry on only some form of formal work the character of which is indicated in the following quotations: "Singing and praying" and "Reading the Bible and discussing topics". Neither of these societies has any form of social work or do the members of the societies ever give any entertainments. On the other hand, the societies at Mt. Celestial and Sugar Grove both give entertainments in addition to the

formal work indicated above. Each of these societies gives two or three programs annually.

The Methodist Church at Sturgeon is the only church which has a Ladies' Aid Society. This society meets once a week. It had just been organized at the time the survey was made. Therefore, only little information was obtained regarding this society.

Three churches, Log Providence, Mt. Celestial, and Sugar Grove, have Womens' Missionary Organizations. The organization at Sugar Grove raised \$100 in the last year, the one at Mt. Celestial raised \$150 and the one at Log Providence raised \$75. The reports say that most of the money is raised by entertainments.

Seven different preachers are preaching in the nine colored churches in this county. The same man preaches for Mt. Celestial and Sugar Grove, and this is true of Log Providence and the Baptist Church at Sturgeon. Only three of the ministers live in the county. One lives at Columbia, one in Centralia, and one in Sturgeon. The man who lives in Sturgeon preaches for the Methodist Church at that place.

The data regarding the educational status of the colored preachers are limited. For the ministers whose educational status is given there is no way of determining their educational standing since there is no way to determine the type of training which they received at the

institutions where the school work was done.

The information regarding the preachers' libraries could be obtained for only four. One of these has no library, one has fifty volumes, one has eighty and one has eight hundred and fifty. The man who has the eight hundred and fifty is O. F. Nelson. He claims to have the largest number of volumes in his library of all colored preachers in the state. It should be added that O. F. Nelson is pastor of two most progressive colored churches in the county, Mt. Celestial and Sugar Grove. The average salary of the colored preachers is \$540 a year for this county. The largest salary is \$880, and the smallest is \$324 a year.

The Baptist Church in Rocheport has preaching three times a month, the two churches in Sturgeon have preaching twice a month and all of the others have preaching only once a month. In addition to the regular once a month preaching it seems to be the practice of most all the churches to have a revival meeting once a year.

The total value of the church property of the colored religious organizations is \$103,000. All the church buildings are in good or fair condition. None of the buildings is used by any organizations other than those to which they belong. However, lecturers would be welcomed in all of these churches.

Meetings - No per 5 yrs

In four of the churches the money is raised by the every member canvas and in five it is raised by subscription. The total amount of money raised by these nine churches annually is \$2422. These figures are probably not exact, but they are as accurate as can be ascertained.

There are many more facts that might be given in connection with the discussion on the negro churches, but I cannot see that they will add any value to the thesis. In order to draw any conclusions of value from the study of these churches, the whole life of the negroes would have to be studied.

Summary.

There are nine colored churches in Boone County, three of which are in town and the remainder in the open country. From the statistics, it appears that about one-half of these churches are declining. Six of these churches have Sunday Schools. The two churches in the county which are doing the most progressive work in the Sunday Schools, Young Peoples' Societies, and Missionary Organizations are Mt. Celestial and Sugar Grove. O. F. Nelson, who seems to be the best equipped negro preacher in the county, is preaching for these two churches.

About one-half of the churches are using business methods in raising their money. Only three of the churches have preaching more than once a month. Two of these have preaching twice a month and the other one three times a month. The total amount of money raised annually by these nine churches is \$2422.

APPENDIX

QUESTIONNAIRE FOR RURAL CHURCH SURVEY.

Notes: 1. The word community means in general the territory covered by the church membership.

2 Please give accurate statements and data where possible; otherwise approximate and indicate by underscoring.

Name of church.....Location.....Open Country or village..... Name of village.....Denomination.....
Date of organization.....Is the building union?.....
If so, what denominations use it?.....
Number of members at present.....5 years ago....10 years ago.....
No. of members attending regularly now.....
Non-active resident members..... Non-resident members..
..... Number of members under 18 years of age; boys... girls.....
No. of families in the church.....

II ACCESSIONS DURING THE LAST FISCAL YEAR OF YOUR CHURCH
By statement..... confession..... letter.....total.....

III LOSSES DURING THE YEAR
By death.....by letter..... dismissal.....dropping out of own accord.....total.....
Net loss.....Net Gain.....

IV. THE SUNDAY SCHOOL
Has the church one?..... Is it a union S.S.?.....If so what denominations ?.....Total enrollment.....
Average attendance.....No. of classes.....No. of separate rooms for classes.....Graded or uniform literature.....
.....Have a teachers' training class?.....
No. of teachers who have had pedagogical training.....
No. who have had Biblical training.....
No. of church members who attend Sunday School.....
No. who attend between the ages of twelve and eighteen: boys.....girls.....
No. of months the Sunday School is open during the year.....Time open.....No. of organized classes.....
Amount raised for the support of the Sunday School during the year.By what means was it raised?.....
Do any of the classes have socials.....If so, specify the nature of these socials.....
Did the whole Sunday School have a social or picnic during the year?.....How many?.....How many did the separate classes have?..... Do the older people attend these socials freely?.....
What seems to be the effect of these socials upon: community morals?.....neighborliness?.....S.S.attendance?

Does the Sunday School have any base-ball or other form of play?..... If so, give its character.....

Do any of the adult or senior classes study the life of Jesus in its relation to the modern social problems?..

.....
Equipment:- No. of adjustable seats.....No. of different size seats.....No. of books in the S.S. Library?....Value.....Are books well selected?..... No. of maps.....Blackboards.....Are blackboards and maps used in class work?.....

V YOUNG PEOPLES' SOCIETIES

Has the church one?.....Name.....How often meet?.....Do members of other churches attend?..... Nature of the work at the regular meetings?.....

.....Enrollment.....Average attendance....

Do the older people attend?.....How many?.....

Amount of money raised during the year.....How raised?.....

Does the society give any entertainments?.....If so, how often?.....Any club work?.....If so what sort?.....

Does it give any athletic or recreational work?..... What sort?..... Is the social work successful?.....What per cent of the members attend?.....

VI OTHER ORGANIZATIONS

Is there a ladies' aid society?.....How often does it meet ?..... Nature of its work?.....Do the members ever meet together merely for a good time?.....Enrollment...

Is there a missionary organization?.....Name..... Nature of its work.....Amount of money raised during the year.....How raised?.....Give any other facts of other organizations as men's clubs, etc, if there are any.....

VII THE PREACHER

Name.....age.....Is he a student?.....If so where?.....Where is his home?.....Distance from this church?.....Is he married?.....

Education: High School.....Normal School..... Denominational College.....Seminary.....University... ..Is he a graduate of either?.....Which?.....

Preacher's Library.: No. of volumes.....On History... Theology.....Sociology.....Agriculture.....General science.....Literature.....

Has preacher had any training in agriculture?....Was he reared on a farm?.....No. years been preaching....

Preacher's salary as paid by this church By other churches for which he preaches.....Does he give all of his time to preaching?.....Has he any other source of income?.....What?.....No. years been preaching for this church?.....No. pastors this church has had in the last five years.....Does the pastor favor missions?.

Does he favor lectures and other forms of public work in the church?.....

VIII. THE CHURCH BUILDING

Value of church property.....No. of rooms in the building.....Condition of the building.....When painted.....How long has the church been built?.....Method of heating.....Of lighting.....Any church debt?.....If so, how much.....

Do other organizations use the church?.....How often during the past year?.....What other organization?.....Do you have lectures in the church?.....Does the church board approve?.....No. of hours each week the church is used for regular religious service.....For other work.....

How large are the grounds?.....How often are they used exclusively by the members of this church?.....

IX CHURCH OFFICERS

Number.....Names and ages.....How often do they meet (on call or regular).....Is a record of the meeting kept?.....What forces play the most part in the selection of officers? (moral worth, wealth, politics, willingness to serve, or could not find another).....Does the board or the whole church run the business of the church?.....Do members show any interest in the business of the church?.....How do they show that interest?.....

X CHURCH FINANCES.

Is the money raised by the every member canvass or by subscription?.....Or is some other method used?.....What.....Is pastor's salary and all other expenses in one budget or separate?.....Pastor's salary?.....Is it paid up to date?.....How much behind?.....

Does the church receive outside help?.....If so, how much?.....For what?.....From Whom.....When?.....

Amount given to foreign missions.....Home missions... Benevolences.....church extension.....All others...

Did church have any building expenses?How much...

Total amount raised during the last fiscal year.....

XI THE PREACHING SERVICE

Preaching how often?.....No. of other churches the pastor serves.....Where located?.....Where does pastor live?.....Does the pastor give any week days to pastoral work?.....If so, how many?.....

Does the church have preaching as often, oftener, or less often than any time in the last ten years?.....Give change if any.....How many revival meetings in the last five years?.....Total number of accessions.....Percentage of them who came from the Sunday School.....Percentage of them remaining faithful at present.....

Pastor or an evangelist hold the meetings?.....No.
of accessions at the regular services in the past year
.....Are there any attractions in the community
that prevents church attendance?.....What.....

XII. THE COMMUNITY

Number of churches in a radius of four miles.....
Names.....Any abandoned churches in the same
radius?.....Causes of abandonment.....
Did members put their membership with other churches?....
Are there any families in your church part of whom
are in some other church?.....No.What other
church or churches are represented in such families?.....

Is there inter-church attendance?.....Is denominational
strife present?.....If so in what churches?.....

In what is your church making most noteworthy progress?..
.....Are there any men's clubs or other organ-
izations near the church?.....NameLocation.....
Does this club do any form of community work?.....
If so, give the nature of the work.....Do the
members cooperate with your church as an organization?.....
Does the church desire to cooperate?.....

Average value of land in your community.....No. of
families in your church who own their homes.....No. of
tenant families in your church.....Does the membership of
your church remain fairly constant or fluctuate?.....
How many families have moved from this church in the last
five years.....How many families have gone to a town or
city in the last five years?.....How many young men have
gone from this church to a town or city in the same time?
.....How many of your members live in Columbia?.....

Distance of church from nearest town.....Name of town..
.....

No. of members who own automobiles.....Value of the
best home owned by any of your members.....best farm.....

Do old or young people go to town to church most?.....
How does the attendance of the old and young people
compare?.....

Has the automobile increased or decreased the church
attendance?.....Has the automobile increased the number
of trips to town?.....To what town do they generally
go?.....Are the roads leading to the church generally
good or bad?.....

Is there a country store near?.....Do the people con-
gregate here for discussion?.....

Write any additional information which you think might
be of interest.....

1 49655

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Scanner model	OS 15000
Scanning system software	Omni scan v. 12.8 SR2 (2675)
Optical resolution	600 dpi
Color settings	grayscale, 8 bit and color, 24 bit
File types	tiff

Source information

Format	Book
Content type	Text [with images]
Source ID	010-300161107
Notes	Pages typed and single-sided. Title page has signature and perforated property stamp. Call number on Table of Contents page. Title page, Table of Contents, and Appendix pages have text in light blue ink. Some pages have handwritten corrections. Some page curvature due to tight binding. Inside front cover has two labels pasted in. Pocket and date due slip pasted in at end. Inside back cover has barcode.

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