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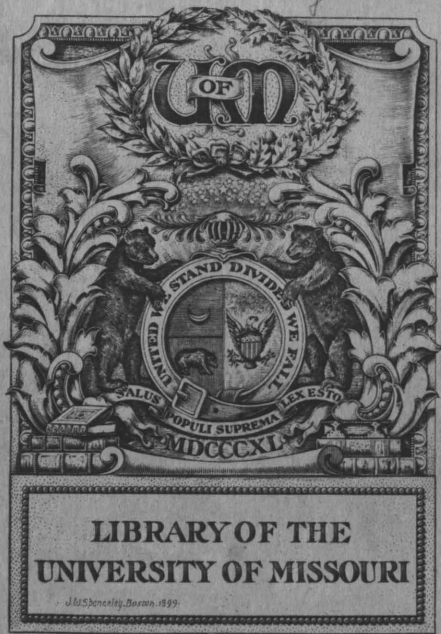


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AN INVESTIGATION OF THE COUNTRY CHURCH IN MISSOURI,

by

A. C. Zumbrennen, A. B.

SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
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AN INVESTIGATION OF THE COUNTRY CHURCH IN MISSOURI,

Part I.
Chapter I.
Introductory.

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chapter
substitute.*

The Country Church has recently become a subject of new interest and of great importance. It is attracting the attention not only of the ministry but also of the laity and must be considered anew. There is a vague feeling, which has become general, that the condition of the country church is not what it ought to be. Indeed there is a feeling that it is declining. It, however, has not assumed any definite form of expression.

Little careful study has been given to the conditions and problems of the country churches. Literature is almost entirely lacking concerning them. At present it consists of a few magazine articles. These, for the greater part, are not to the point, being theoretical in character and written by men who evidently were not acquainted with the subject at first hand. What is true of the country church as a whole, in the above respects, is true of it in Missouri, to which this investigation is confined. So at the very beginning it became evident that some original work would have to be done.

omit

Two questions at once arose. First, What shall be considered a country church? Second, What are its problems? (The first one necessarily had to be answered before any progress could be made either in setting forth its conditions or considering its problems.) In order to reach some conclusion in regard to the above two points, circular letters were sent to fifty men in various parts of the United States who were conversant with the conditions and problems of the church, both rural and urban, asking them: (1) where the division should be made between rural churches and urban churches; (2) to give five questions that they would like to have answered regarding the country church; and (3) to give sources of information on the subject.

Twenty-four replies were received to these letters. In regard to the first point there was a variety of opinions. The country church was defined as one situated under conditions varying from a strictly rural community, some cross-roads neighborhood, to one located in a town of 4,000 inhabitants. It was finally decided that churches located in towns of 1,000 inhabitants or less should be considered country churches. In this paper, the term "country church" is understood to include any church located under any condition varying from the back woods log structure, to be found in some of the sparsely settled, undeveloped rural communities, to the best type of church in the little

over

villages and towns of 1,000 population.

The questions that the correspondents would like to have answered were of a great variety. Many of them are answered in this paper by the statistics given, some by the conclusions reached, while others are considered under the topic, "The Problems of the Country Church". Some of them are not considered at all, being foreign to this investigation.

The replies regarding the third point, sources of information, were of little value since there are none except denominational reports of associations, conferences, presbyteries, etc.

The matter of what should be considered a country church having been decided, it was necessary to set forth the extent and method of investigation before considering its conditions and problems. The former, the extent of the investigation, is considered in two respects: (1) as to time; (2) as to the number of denominations that should be considered.

Regarding the first, the time, the limits decided upon were the years of 1887 and 1907, covering a period of twenty years. They were chosen because the records preceding 1887 were not available to an extent that would have made the investigation profitable, and because those of 1907 would give the conditions as they existed at the

time of the beginning of the investigation. Finally, it was considered that this period was long enough to make comparisons under favorable conditions.

With respect to the second, the number of denominations that should be considered, it was decided that the investigation should be limited to the following five: the Baptist; the Methodist Episcopal; the Methodist Episcopal, South; the Disciples of Christ, or Christian; and the U. S. A. Presbyterian. The above do not include all the denominations in Missouri that have rural churches. They are the most prominent and generally distributed ones.

Three different methods were used in the investigation. The first was statistical. By this method statistics were gathered from all the available records of the five denominations given above concerning the various points that shall be taken up later. The second was the questionnaire. A circular letter was sent to 500 pastors of country churches in various parts of the state, 100 being sent to the pastors of ^{each of} the foregoing denominations. (1) Replies were received to 25% of them. The information thus secured was tabulated, and has been incorporated in the following pages in its proper place. The third method was the personal one and was done only on a limited scale by the author. Let us now turn to the points considered, the results obtained, and a discussion of some of the

(1) See appendix for a copy.

things that arise under each point.

Chapter II.

The Membership of the Country Church.

The first point considered regarding the country church in Missouri was that of its membership. The sources from which the statistics were secured were the annual reports of the conferences, associations, and presbyteries of the various denominations. It should be stated that it was impossible to get any statistics on any of the various points considered in this investigation for the Disciples of Christ, or Christian church, from annual or periodical reports. There are no such reports. That denomination has no general organization or superintending unit. Each church lives unto itself. It is only within the last ^{six} ~~two~~ years that an effort has been made by it to collect and preserve statistics regarding membership, Sunday Schools, benevolences, etc. All the information that it was possible to get concerning that denomination was contained in the 13 replies to the 100 questionnaires sent to the pastors of its country churches.

The statistics for the two Methodist denominations were complete as well as those for the U. S. A. Presbyterian church. The records for the Baptist church were not

complete or available. Hence the figures presented for that denomination do not with absolute accuracy represent it. Its reporting unit is much smaller than that of either of the other denominations, the association being composed of one or more counties. This makes it difficult to get a complete and accurate report for any particular point for such a large territory as that under investigation. The files of the records of these units were also incomplete, causing further inaccuracy. Again no information was given concerning several points.

Therefore when this denomination is under consideration it should always be remembered that the statistics given for it are only approximately correct.

From the above named sources the following table was compiled which gives the total membership of the ~~four~~^{three} denominations: that of ~~the Baptists~~^{omit}, the Methodist Episcopal, the Methodist Episcopal, South, and the Presbyterian churches located in that part of Missouri lying north of the Missouri river, at intervals of semi-decades from 1887 to 19~~07~~¹². (1)

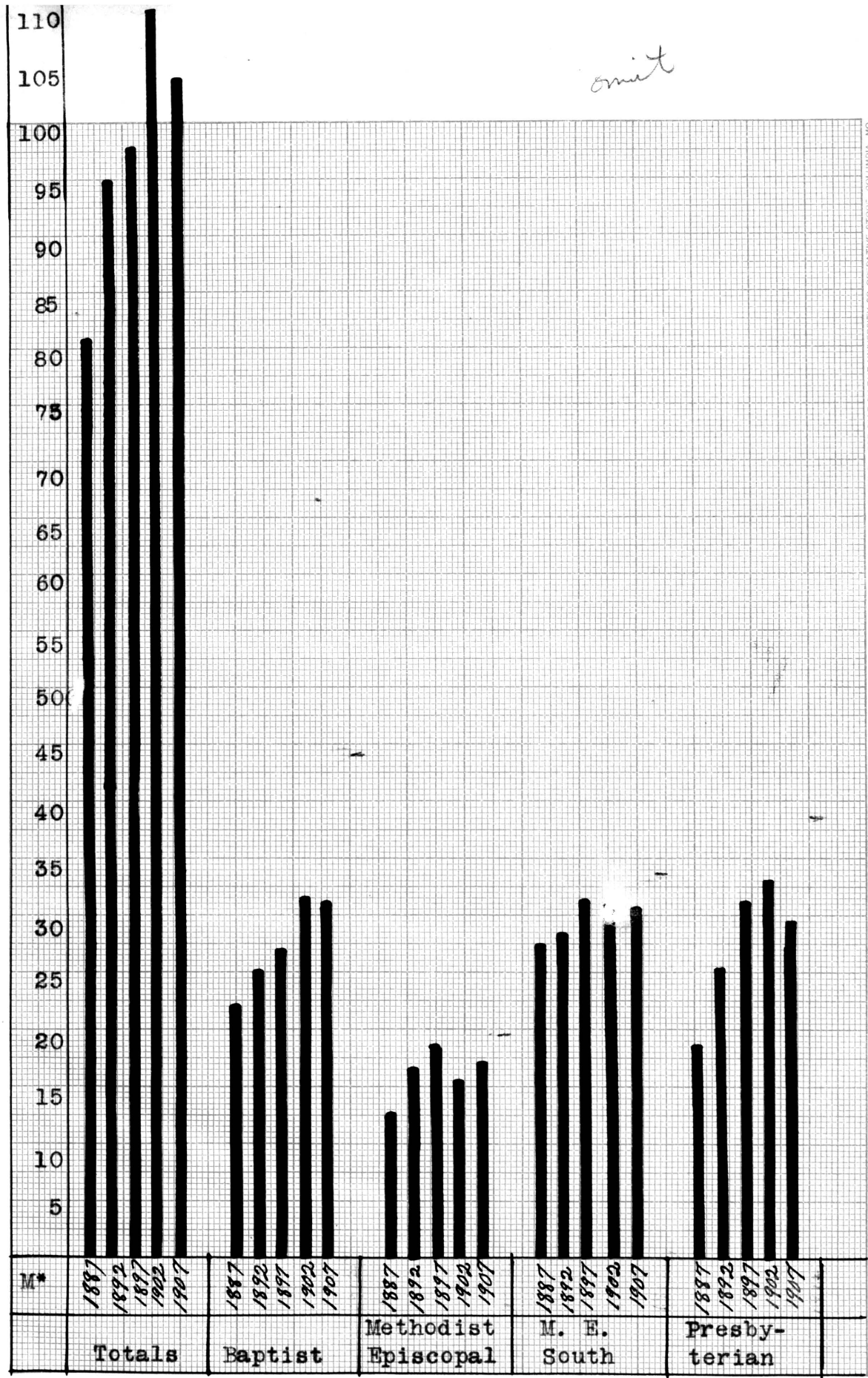
(1) All tables are for the same territory.

Table #1 - Membership.

Year	Number	Increase over Preceding semi-decade.		Increase over 1887.	
		Number	Percent.	Number	Percent.
Three Four Denominations.					
1887	80,638	-----	----	-----	----
1892	95,194	14,556	----	14,556	18.0
1897	97,359	2,165	2.3	16,721	20.7
1902	109,350	11,991	12.3	28,712	35.6
1907	102,124	7,226*	6.6*	21,486	26.0
Baptist Church.					
1887	22,280	-----	----	-----	----
1892	25,098	2,818	----	2,818	21.6
1897	26,620	1,522	6.06	4,240	29.6
1902	31,342	4,722	17.7	9,062	53.6
1907	30,609	733*	1.7*	8,329	49.9
1912	44,354	13,745	44.8	22,074	99.
Methodist Episcopal Church.					
1887	12,794	-----	----	-----	----
1892	16,524	3,730	----	3,730	29.17
1897	18,478	1,963	11.83	5,693	44.5
1902	15,646	2,846*	15.57*	2,852	22.3
1907	16,985	1,339	8.53	4,191	32.7
1912	19,444	2,459	14.47	6,650	51.9
Methodist Episcopal Church, South.					
1887	27,649	-----	----	-----	----
1892	28,373	679	----	679	2.45
1897	31,307	2,934	10.43	3,713	13.0
1902	29,333	1,974*	6.3*	1,693	5.9
1907	30,801	1,466	5.	3,107	11.2
1912	33,045	2,244	7.2	5,346	15.8
Presbyterian Church.					
1887	17,870	-----	----	-----	----
1892	25,199	7,329	----	7,329	41.0
1897	30,945	5,746	23.	13,075	73.1
1902	33,029	2,084	5.79	15,159	85.9
1907	23,729	9,300*	28.1*	5,895	32.8
1912	38,191	14,462	61.7	20,321	113.7

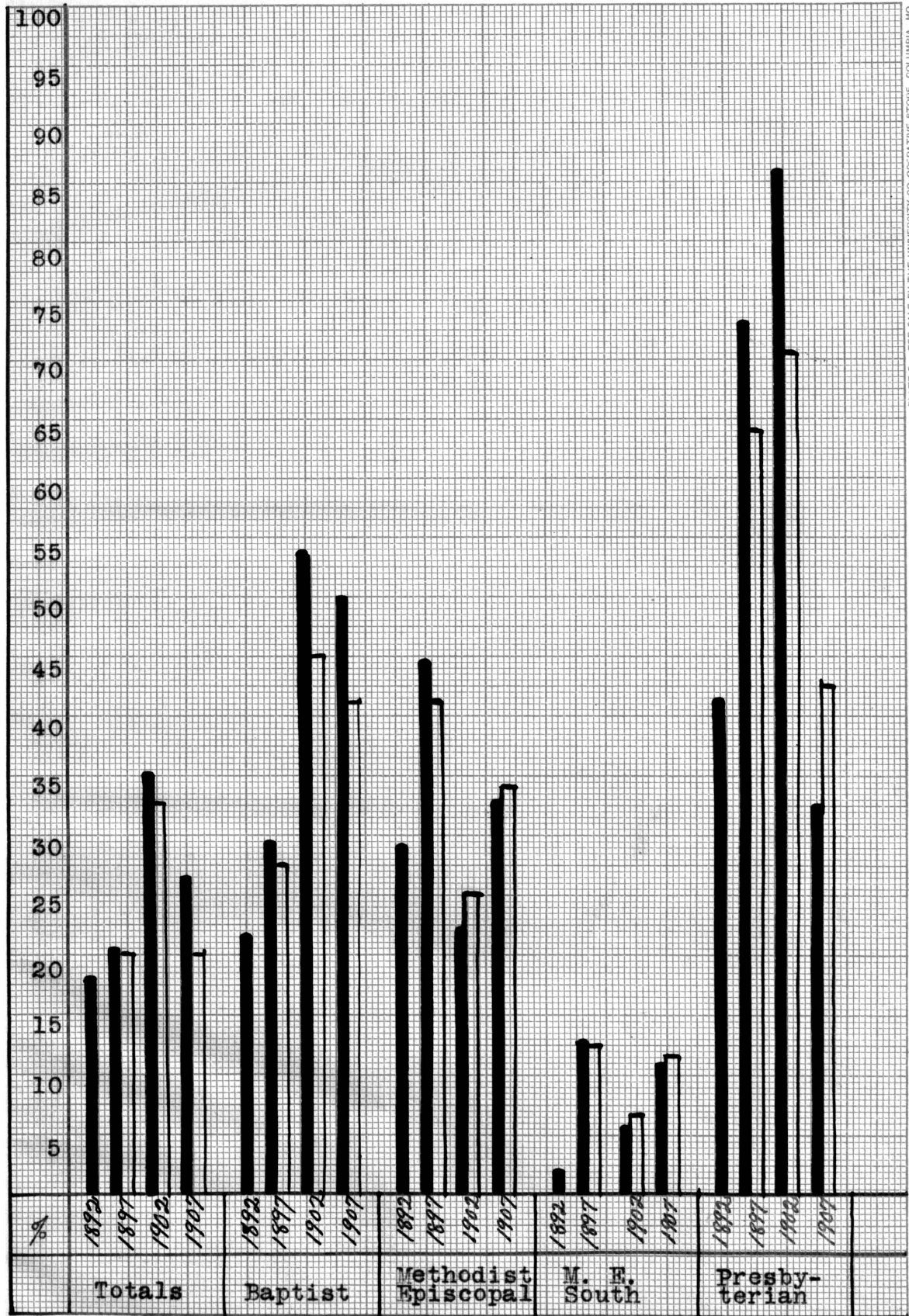
* Decrease.

Diagram I.a. Membership: Totals; Baptist, Methodist Episcopal, Methodist Episcopal, South, and Presbyterian, by semi-decades from 1887 to 1907.



* M indicates 1,000.

Diagram I. b. Percentage of increase or decrease of membership: Totals; Baptist, Methodist Episcopal, Methodist Episcopal, South, and Presbyterian, by semi-decades from 1887 to 1907.



Omit.

PLATE B - FOR SALE BY THE UNIVERSITY CO-OPERATIVE STORE, COLUMBIA, MO.

DEPARTMENT OF ENGINEERING, UNIVERSITY OF MISSOURI

From the above table, and from diagrams Ia and Ib made from it, it is readily seen that there was a steady increase of the total membership each semi-decade over that of 1887 and of each semi-decade itself over the preceding one except the last. In that one there was a very noticeable decrease. These facts are shown by the solid lines of diagram Ia and by the solid and open lines of diagram Ib. (1) On turning to these diagrams and the above table it will furthermore be observed that during the semi-decade from 1887 to 1892 there was an increase of 18% in membership; from 1887 to 1897 of 20.7%; from 1887 to 1902 of 35.6%; and from 1887 to 1907 of 26%, or a smaller increase by 9.6% in the last semi-decade than in the one next preceding it.

The increase of 1897 over 1892 was 2.3% and of 1902 over 1897 was 12.3%. On the other hand there was a decrease of 6.6% from 1902 to 1907. From the above it is evident that the increase of each semi-decade over the membership at the beginning of the first semi-decade and the increase of each successive semi-decade over the preceding one run nearly parallel. These statistics are likewise an answer to the question, "Is the membership of the country churches increasing or decreasing?" as far as

(1) a diagrams always indicate numbers; b indicate percent. The solid lines in the b diagrams indicate the percent on the base of the report of 1887. The open lines indicate the percent on the base of the report of the preceding semi-decade.

North Missouri is concerned. Until within the last semi-decade it steadily increased, but since then it has steadily decreased, notwithstanding the fact that the two Methodist denominations show slight increases.

A consideration of table #1 and diagrams I.a and I.b with respect to the denominations separately shows that there was a constant increase in each denomination as well as in the total membership during the first two semi-decades, 1887 to 1897, but during the last two, 1897 to 1907, it was somewhat irregular. From the diagrams it will be seen that from 1887 to 1892 the membership of the Baptist church increased 21.6%; that of the Methodist Episcopal, 29.17%; that of the Methodist Episcopal, South, 2.45%; and that of the Presbyterian, 41%. The increase of the respective denominations in the order just given from 1887 to 1897 was 29.6%, 44.5%, 13%, 73.1%; from 1887 to 1907 it was 49%, 32.7%, 11.2%, and 32.8% respectively. The increase or decrease of one semi-decade over or under the preceding one for the denominations separately are indicated by the open lines of diagram I.b and therefore need not be set forth here in detail. (1)

The most remarkable thing revealed by a study of this division of the investigation is the great decline in

(1) The tables should always be consulted in connection with the diagrams, otherwise the latter may be misleading.

the membership of the Presbyterian church from 1902 to 1907 which was 9,300, or a decrease of 28.1%. This decline did not all occur in one year. It was gradual and there was an actual decrease in the number of members each year from 1902 to 1907 as the following will indicate: the decrease from 1902 to 1903, 1904, 1905, 1906, and 1907 was 1%, 3%, 23.8%, 38.5%, and 53.1% respectively. If all the diagrams and tables be consulted, it will be found that there was nearly as great a decrease in respect to all the points herein considered regarding that particular denomination, viz., membership, number of churches, value of churches, number of Sunday Schools, enrollment in Sunday Schools, and benevolences, during this semi-decade. It was not possible to discover the causes of these remarkable decreases. No similar ones are found in either of the other denominations. Some of them show decreases in connection with certain points, but not in respect to all of them, and none are so remarkable as those of this one.

The ^{query} question is frequently ^{made} asked if the country churches are not declining, if they have not lost their hold on the people living in the rural communities, what the cause is of the decrease of the membership of such churches while there has been an increase in the population as a whole.

From the following statistics taken from the replies to the question, "What percentage of the people in your community 10 years of age and over do not belong to any church? Is the percentage increasing or decreasing?", in the questionnaire sent to the pastors of the country churches, it would not seem that there were any grounds for the above questions arising. Twenty of those replying to the question, "Is the number increasing or decreasing?" gave it as their opinion that the number was increasing, sixty that it was decreasing, nine that it was the same, and seven said they did not know. According to these replies, 60% of the pastors of such churches believe that the number of people living in rural communities who are over 10 years of age and do not belong to any church is decreasing. This would indicate that they thought the country churches had not lost their hold on the people and that their membership was increasing. Notwithstanding the opinion of this large percentage of the pastors the fact nevertheless remains that the membership of such churches as a whole is decreasing. This has been indicated above. (Page 8)

The above questions will be considered more fully later when more of the results of the investigation have been given and a more comprehensive conclusion concerning them can be reached. At this point, however, some of the

reasons why the membership of the country churches is decreasing may be presented.

One reason why the membership of the country churches is decreasing is the constant migration from rural to urban communities. No long investigation is necessary to discover the cause of this. Many of the well-to-do farmers are moving to the towns for the modern conveniences they afford, and for the social advantages not only in the popular sense but also for such as better educational opportunities, more frequent and better church services, etc. provided by the towns. They retain their farms and either ^{cultivate} tend them themselves, going to and from them every day, or have hired men to work them. Such men, as a rule, ^{fer} transfer their membership to the towns in which they live. *own* *Auto + good*

Another reason is that the towns of 1,000 population and over are rapidly increasing. This is partially due to the above mentioned migration of the rural population. It is also due to the natural growth of the population. This fact accounts, in part, for the decrease of the membership of the country churches, for every town that five years ago had a population of 800, and now has one of 1,000, is removed from the rural column and placed in that of and the urban, [^] likewise the number of Christian people living in them is removed from the columns of the country churches and placed in those of the city churches. In

other words, there is an urbanization of the country churches taking place. The author personally knows of many such changes.

In the third place the decrease in membership is due to a certain extent to the fact that many of the country churches are without pastors much or all ^{of} the time. In the latter case the membership will not be reported and the statistics will not show them. This also causes many to move their membership to the nearest towns. There has been a marked increase in the number of churches without pastors although the number of country churches has decreased. This is due to the fact that there is not a sufficient number of pastors to supply them. The town churches are the larger, pay better salaries, are more important than the country churches, and are therefore supplied first. If any have to be without services or pastors they are those located in the country.

The subject of church property will be considered next, leaving the question of why there is a lack of sufficient ministers to supply all the churches to be taken up later.

Chapter III.

The Property of the Country Churches.

Under this division will be considered: (1) the number of churches; (2) the value of the churches; (3) the number of parsonages; and (4) the value of the parsonages.

1. The following table, regarding the number of churches in the rural communities of Missouri lying north of the Missouri river, was compiled from the same sources of information as table #1 on membership given above.

omit

Table #2 - Number of Churches.

		Increase over Preceding semi- decade.		Increase over 1887.	
Year	Number	Number	Percent.	Number	Percent.
<i>Three</i> Four Denominations.					
1887	1228.5	-----	----	-----	----
1892	1353	124.5	----	124.5	19.8
1897	1472.5	119.5	8.8	244	30.4
1902	1478.5	6.	.3	250	31.
1907	1370.5	108.*	7.8*	142	20.1
Baptist Church.					
1887	294	-----	----	-----	----
1892	345	51.	----	51.	28.3
1897	363	18.	5.2	69.	33.3
1902	369	6.	.8	75.	35.5
1907	370	1.	1.7*	76.	38.7
<i>585?</i> Methodist Episcopal Church.					
1887	261	-----	----	-----	----
1892	264.5	3.5	----	3.5	1.34
1897	300.	35.5	13.7	39.	14.9
1902	299.5	.5*	.37*	38.5	14.67
1907	286	13.5*	4.5*	25.	9.57
1912	278	8.*	2.8*	17.	6.5
Methodist Episcopal Church, South.					
1887	339.5	-----	----	-----	----
1892	379.5	40.	----	40.	11.8
1897	401.5	22.	5.8	62.	18.2
1902	418.	16.5	4.9	78.5	23.07
1907	399.5	18.5*	4.1*	60.	17.5
1912	397	2.5*	.6*	57.5	16.8
Presbyterian Church.					
1887	234	-----	----	-----	----
1892	364	130.	----	130.	55.5
1897	408	44.	12.	174.	74.3
1902	392	16.*	4.*	158.	67.5
1907	315	77.*	20.*	81.	36.6
1912	432	117	37.4	198	84.6

* Decrease.

Diagram II: b. Percentage of increase or decrease of churches: Totals; Methodist Episcopal, Methodist Episcopal South, and Presbyterian, by semi-decades from 1887 to 1907.

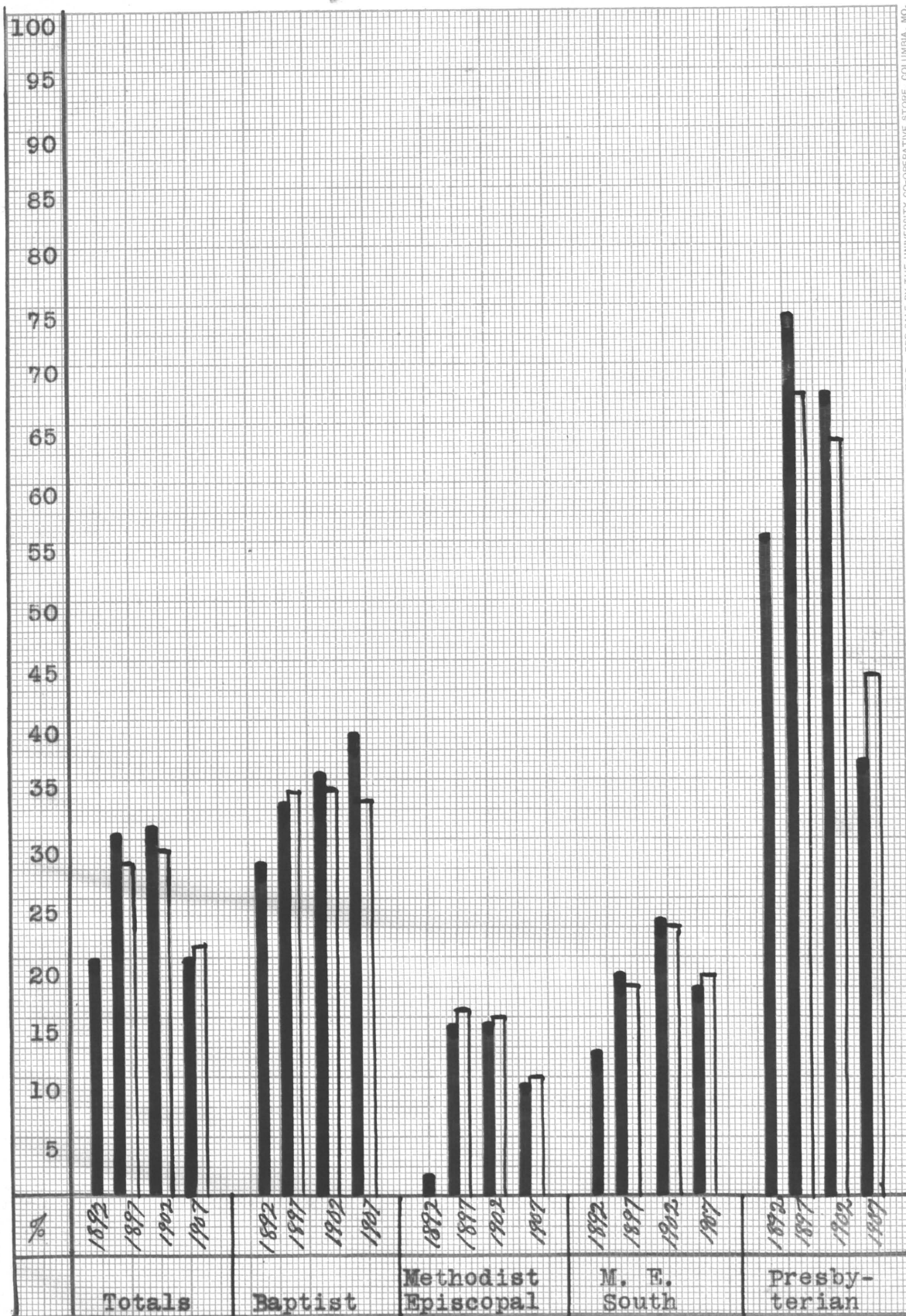
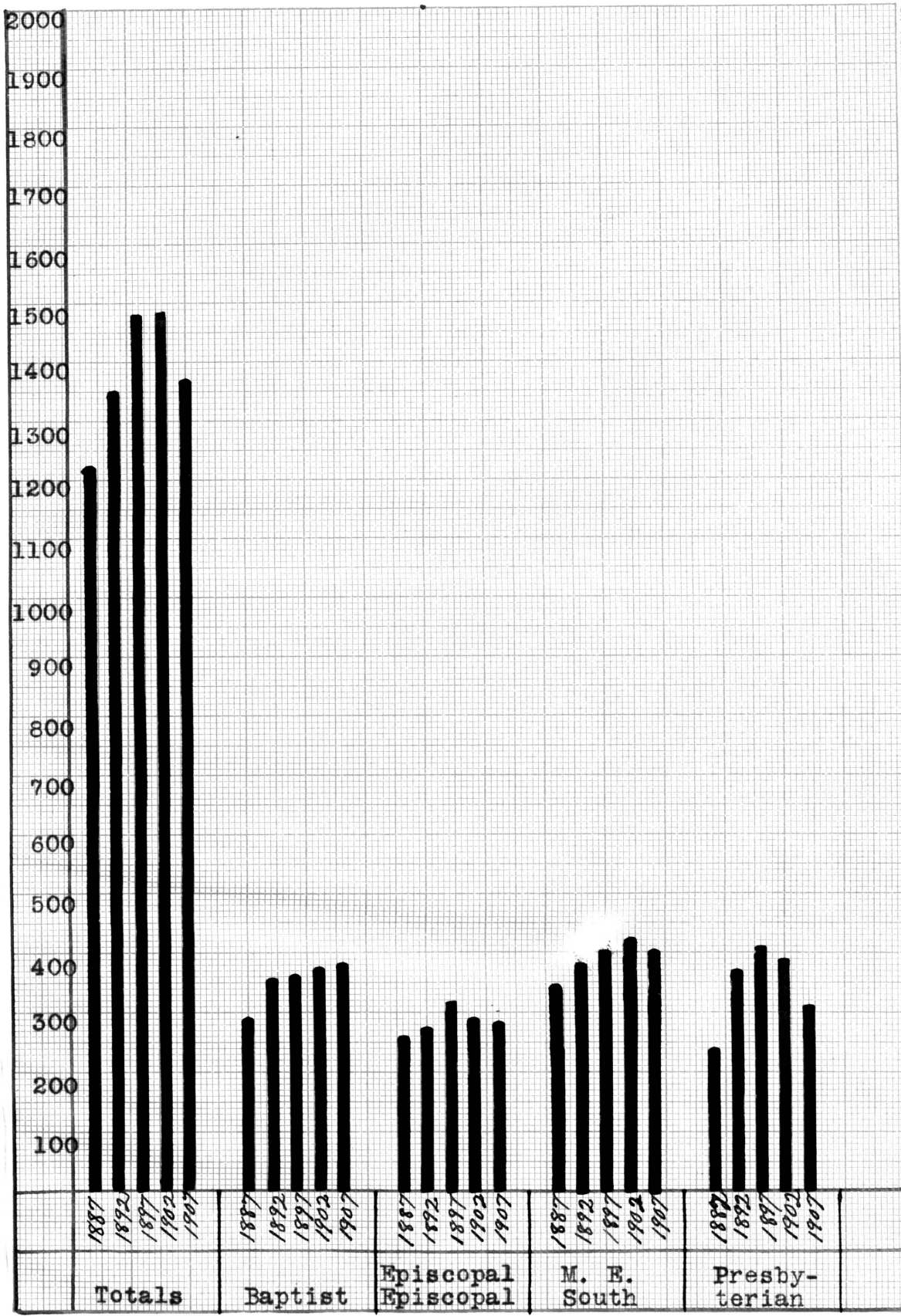


PLATE B - FOR SALE BY THE UNIVERSITY CO-OPERATIVE STORE, COLUMBIA, MO.

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Diagram II.a. Number of churches: Totals; Methodist Episcopal, Methodist Episcopal, South, and Presbyterian, by semi-decades from 1887 to 1907.



A study of the totals of this table and diagrams II.a and II.b will reveal the fact that during the first two semi-decades there was a very substantial increase in the number of churches. During the third period the increase was very slight, being only .6% of the number in 1887, or 6 churches. In the last semi-decade there was a decline of 9.9%.

If a further study of the table and diagrams be made with respect to the increase or decrease of one semi-decade in comparison with the preceding one, it will be found that they run nearly parallel to the increases and decreases given above computed on the basis of the number of churches in 1887. During the second semi-decade there was an increase of 8.8% over the number at the end of the first, during the third there was only an increase of .3% over that of the second, and during the fourth a decrease of 7.8% from that of the third. The increases or decreases of the several denominations for each semi-decade, and for the whole period covered by this investigation, may readily be ascertained by consulting table #2 and diagrams II.a and II.b and need not be set forth at length here.

A comparison of diagram I.a and II.a with respect to totals in membership and number of churches shows many points of similarity. There is an increase in

both during the first two semi-decades and a decrease during the last one. One difference may be noted, viz., that the increase in the number of churches in the first two semi-decades is comparable to the increase in membership in the first and third semi-decades, and that the third semi-decade in number of churches is comparable to the second semi-decade in the number of members.

The decrease in the number of churches at the close of the year 1907 may be attributed to the same things that the decrease in membership was attributed to above, viz., (1) the migration from the country to the city, (2) the urbanization of rural communities, (3) the lack of pastors to supply them and hence not reported.

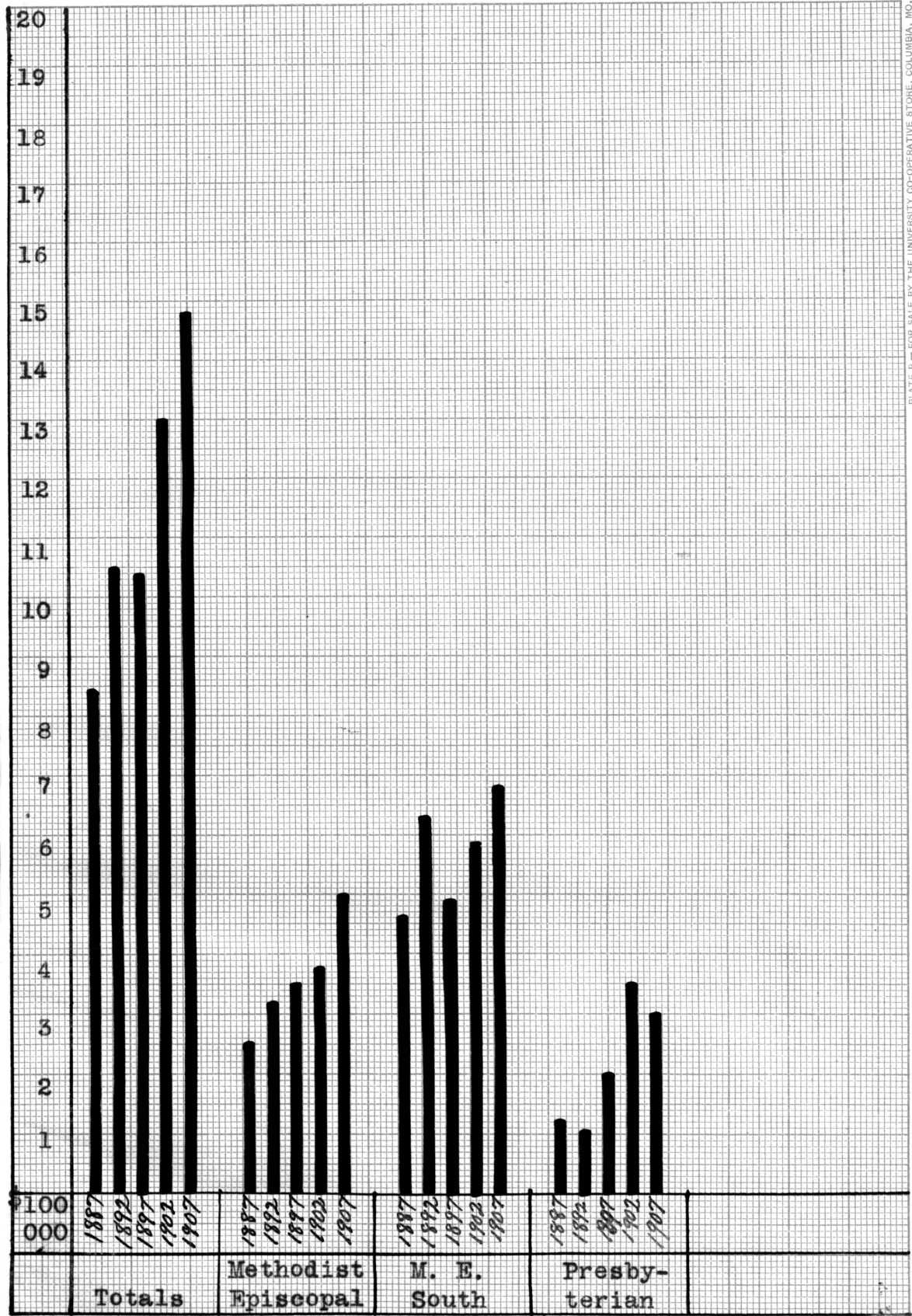
2. It was impossible to get any data concerning the value of the country churches of the Baptists. The minutes of their Associations do not contain any statistics concerning this point. The table that follows, and from which diagrams III.a and III.b were made, gives the values of the country churches of the Methodist Episcopal, the Methodist Episcopal, South, and the Presbyterian churches at intervals of five years from 1887 to 1907.

Table #3 - Value of Country Churches.

Year	Value	Increase over preceding semi-decade.		Increase over 1887.	
		Number	Percent.	Number	Percent.
Three Churches.					
1887	\$ 837,175	-----	----	-----	----
1892	1,052,398	\$215,223	----	\$215,223	25.7
1897	1,038,878	13,520*	1.2*	201,703	24.
1902	1,308,678	269,800	25.9	471,503	56.3
1907	1,488,315	179,637	13.6	651,140	77.7
1912	2,026,620	538,305	22.7	1,189,445	142.
Methodist Episcopal Church.					
1887	\$251,930	-----	----	-----	----
1892	318,420	\$ 66,490	----	\$ 66,490	26.39
1897	349,703	31,283	9.6	97,773	38.8
1902	378,190	28,487	8.2	126,260	50.1
1907	504,675	126,485	33.4	252,745	100.3
1912	607,930	103,255	20.4	356,000	141.2
Methodist Episcopal Church, South.					
1887	\$464,045	-----	----	-----	----
1892	630,890	\$166,845	----	\$166,845	35.9
1897	483,410	147,480*	25.4*	19,365	4.17
1902	583,038	99,628	20.5	118,983	25.6
1907	675,945	92,907	10.9	211,900	45.6
1912	867,125	191,180	28.2	403,080	86.8
Presbyterian Church.					
1887	\$121,200	-----	----	-----	----
1892	103,080	\$ 18,120*	----	\$ 18,120*	15.*
1897	205,765	102,685	89.	84,565	69.7
1902	347,450	141,685	64.	226,250	187.5
1907	307,695	39,755*	11.5*	186,495	153.8
1912	551,665	243,970	79.3	430,465	355

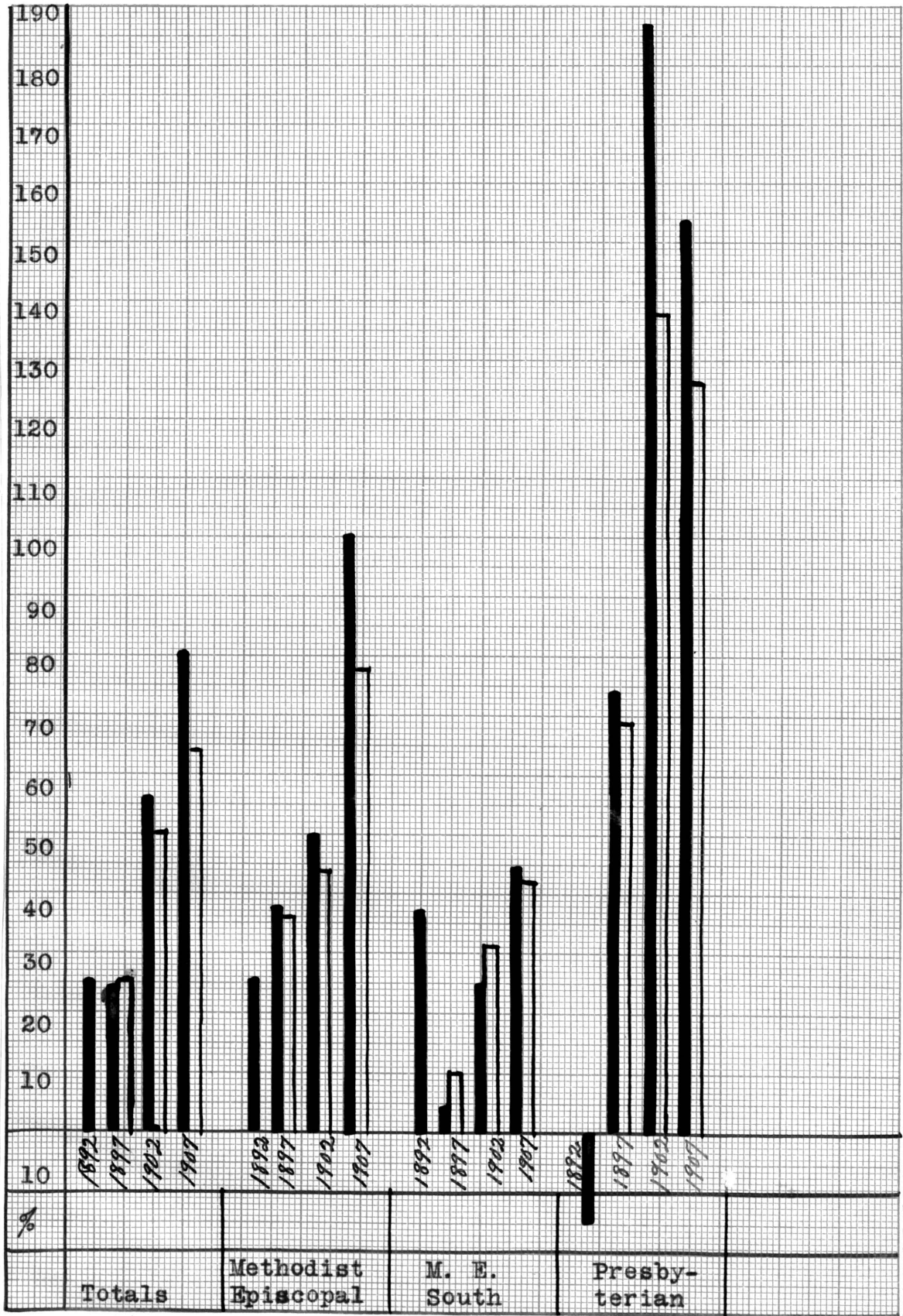
* Decrease

Diagram III.a. Church value: Totals; Methodist Episcopal, Methodist Episcopal South, and Presbyterian, by semidecades from 1887 to 1907.



omit

Diagram III. b. Percentage of increase or decrease in church value:
Totals; Methodist Episcopal, Methodist Episcopal
South, and Presbyterian, by semi-decades from 1887
to 1907.



If the total values of these churches on the basis of those of 1887 be considered, it will be seen that there was an increase of 25.7% during the first semi-decade, a decrease of 1.7% during the second, an increase of 32.3% during the third, and an increase of 21.3% during the fourth. On taking the values of each preceding decade as a base, it will be found that there was a decrease of 1.2% from 1892 to 1897, an increase of 25.9% from 1897 to 1902, and an increase of 23.6% from 1902 to 1907. The above increases and decreases are indicated in diagrams III.a and III.b. R

The decrease from 1892 to 1897 is apparently due to the value given for the property of the Fayette District of the Methodist Episcopal Church, South, for the year 1892, which was \$98,210. This is much larger than that given for it at the end of any of the other semi-decades. In 1887 it was \$52,152; in 1897, \$43,750; in 1902, \$58,100; and in 1907, \$51,900. It is also much larger than that given for either of the two years immediately preceding or the three following it. In 1890 it was \$41,400; in 1891, \$40,349; in 1893, \$40,100; in 1894, \$44,400; and in 1895, \$49,500. This shows that the country churches of that district were valued from 75% to 100% more in 1892 than at any other semi-decade or for either of the

years just given. This is more than sufficient to account for the above given decrease. If the value for that year only approximated that of any of the other semi-decades there would have been an increase. Evidently there was some mistake in estimating the value of the churches of that district in 1892 or in the report for that year.

A further study of table #3 and diagrams III.a and III.b with respect to the value of the churches of each denomination reveals some interesting things. Taking the value of 1887 as a base, there was a good increase for the first semi-decade in the Methodist Episcopal and the Methodist Episcopal South churches, but a marked decrease for the Presbyterian, being 15%. During the next semi-decade there was a slight increase in the value of the Methodist Episcopal churches, a very marked one of 69.7% for the Presbyterians, but almost as large a decrease for the Methodist Episcopal, South, being 31.87%. (See above). During the third semi-decade there was an increase among all the denominations, the most radical being that of the Presbyterians of 117.8%. In the fourth semi-decade there was an increase in the Methodist Episcopal and the Methodist Episcopal Church, South, but a decrease in the Presbyterian Churches. Practically the

same conditions are true regarding the last three semi-decades, taking each preceding one as a base. This is readily seen on referring to the open lines of diagram III.b.

If a comparative study of the totals of membership, number of churches, and value of the churches is made, it will be seen that those of membership and the number of churches run nearly parallel. They increase during the first three semi-decades and decrease during the last one. It is different concerning church value. There was an increase in the first, a slight decrease in the second, and a very firm increase in the last two semi-decades in that respect.

In summing up on this subdivision it may be said that although there has been a decrease in both the number of members and the number of rural churches in the last five years, there nevertheless has been a very firm increase in the value of the churches. If the cause of the increase in value of the churches is asked for, it may be replied that it is due to two things, viz., natural increment and better structures.

3. It is not the plan of either the Baptists or the Presbyterians to provide homes or parsonages for their pastors. Occasionally it is done by them but is a rare thing - the exception rather than the rule. It is

denominations
different with the two principal Methodists. With them
it is the rule rather than the exception to do so. It
is a custom that has become almost a law with them, and
now a very large part of the pastors of even their country
churches have substantial residences provided for them.
The extent to which this is done in North Missouri may
be comprehended, in part at least, from table #4 and
diagrams IV.a and IV.b that were made from it.

omit

omit

Table #4 - Number of Parsonages.

			Increase over Preceding semi- decade.		Increase over 1887.	
Year	No. of charges	No. of Parson- ages.	No.	%	No.	%
For Two Denominations.						
1887	181	114	--	----	--	----
1892	208	123	9	----	9	7.8
1897	217	143	20	16.0	29	25.4
1902	220	168	25	17.4	54	47.3
1907	210	183	15	8.9	69	60.5
Methodist Episcopal Church.						
1887	81	57	--	----	--	----
1892	89	57	--	----	--	----
1897	96	70	13	----	13	22.75
1902	96	76	6	8.6	19	33.3
1907	91	78	2	3.3	21	37.
1912	119	95	17	21.8	38	66.66
Methodist Episcopal Church, South.						
1887	100	57	--	----	--	----
1892	119	66	9	----	9	15.78
1897	121	73	7	10.6	16	28.0
1902	124	92	19	26.2	35	61.4
1907	119	105	13	14.1	48	84.2
1912	170	110.25	5.25	5.	53.25	93.4

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See p. 39

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Diagram IV.a. Number of parsonages: Totals; Methodist Episcopal and Methodist Episcopal, South, by semi-decades from 1887 to 1907.

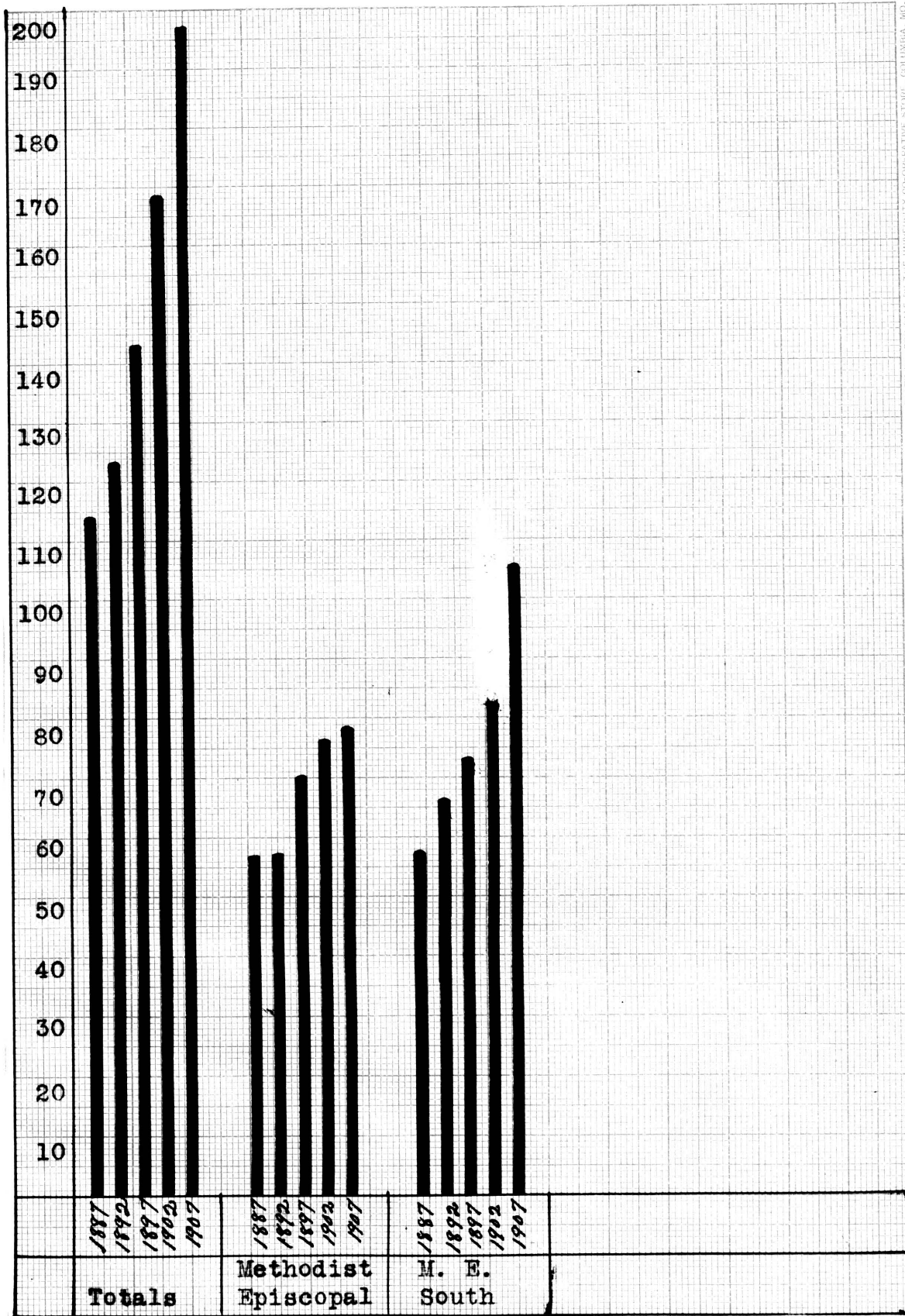
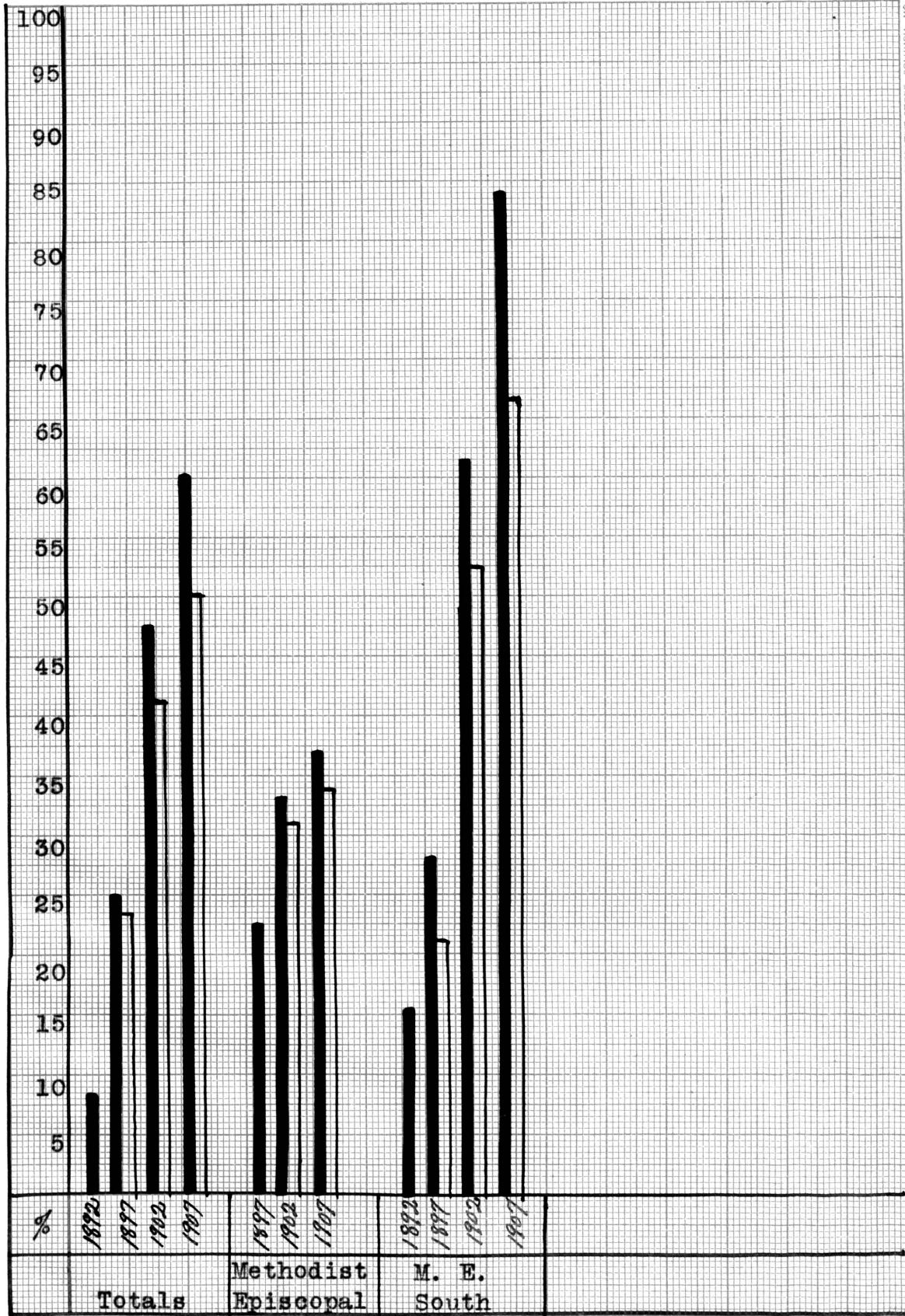


Diagram IV.b. Percentage of increase or decrease in number of parsonages: Totals; Methodist Episcopal and Methodist Episcopal, South, by semi-decades from 1887 to 1907.



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The truth of the statement made above regarding the provision of parsonages the Methodists make for their pastors becomes evident at a glance at the above table. In 1887 the Methodist Episcopal Church, South, had 100 rural charges and 57 parsonages. In 1907 it had 119 charges and 105 parsonages. During the 20 years intervening between 1887 and 1907 the number of charges in that denomination increased 19% and the number of parsonages increased 84.2%. In 1887 the Methodist Episcopal church had 81 pastoral charges and 57 parsonages. In 1907 it had 91 charges and 78 parsonages. In that denomination there was an increase of 12.3% in the number of charges and 37% in the number of parsonages. Just here it may be added that the above is one evidence of a desire of the people to care better for their pastors.

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4. The value of the parsonage property steadily increased during the whole period covered by this investigation, as may be seen from table #5 and diagrams V.a and V.b. It did not do so at a uniform rate, however. In the second semi-decade there was an increase of only 5% in the value of the parsonages of the Methodist Episcopal Church, South. In the first one there was no increase at all in the number of parsonages in the Methodist Episcopal; nevertheless there was an increase in their value.

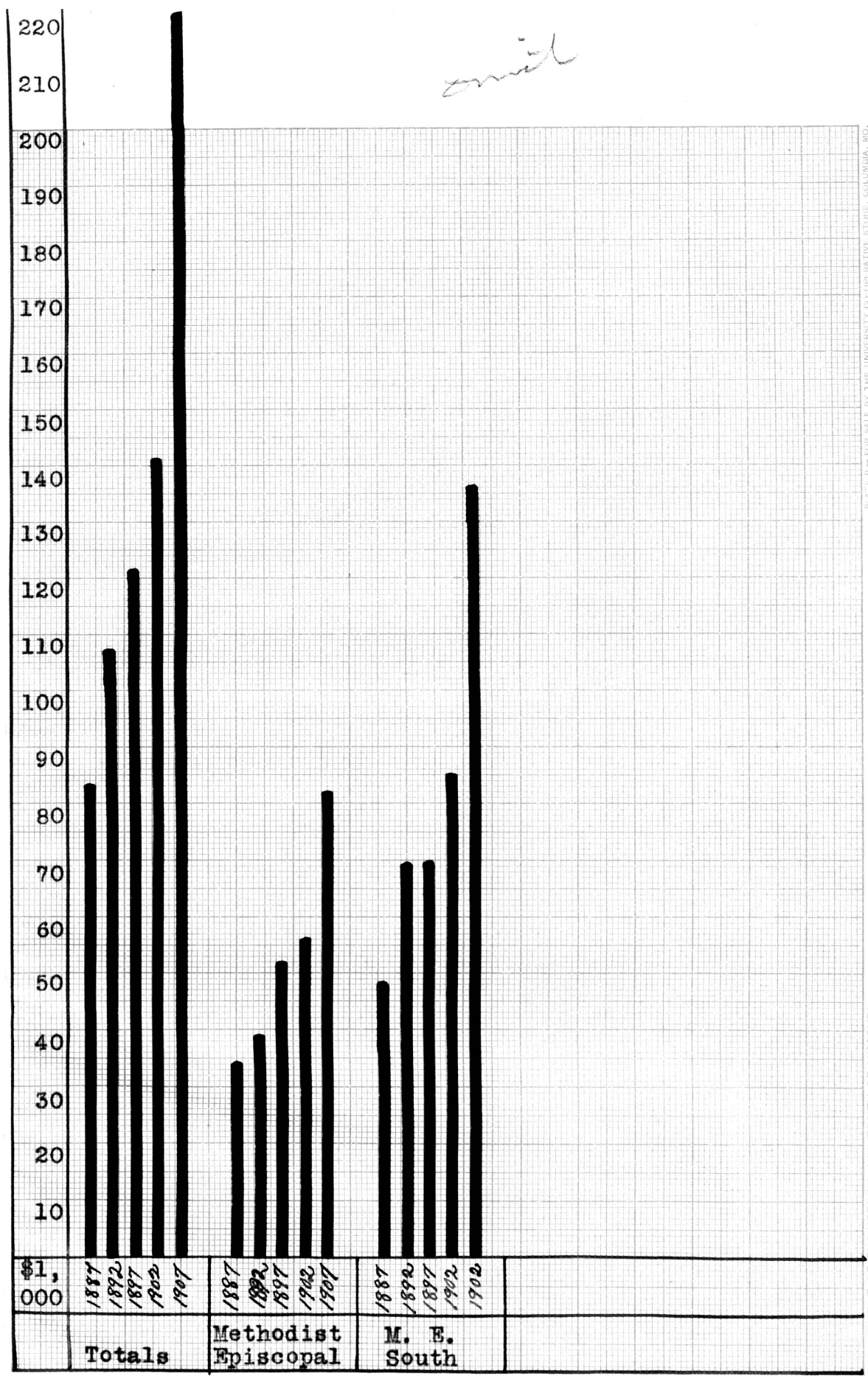
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Table #5 - Value of Parsonages.

Year	Number	Increase over Preceding semi-decade.		Increase over 1887.	
		Number	Percent.	Number	Percent.
For Two Denominations.					
1887	\$ 82,610	-----	-----	-----	-----
1892	107,044	\$ 24,434	-----	\$24,434	29.5
1897	121,135	14,091	14.	38,525	47.8
1902	141,700	20,565	16.	59,090	71.5
1907	218,180	76,480	75.5	135,570	164.
Methodist Episcopal Church.					
1887	\$ 34,900	\$-----	-----	-----	-----
1892	38,074	3,174	-----	3,174	9.
1897	52,160	14,086	37.	17,260	49.4
1902	56,650	4,490	8.69	21,750	78.2
1907	82,130	25,480	45.	47,230	135.3
1912	103,620				
Methodist Episcopal Church, South.					
1887	\$ 47,710	-----	-----	-----	-----
1892	68,970	\$ 21,260	-----	\$ 21,260	44.58
1897	68,975	5	-----	21,265	46.6
1902	85,050	16,075	20.9	37,340	78.2
1907	136,050	51,000	60.	88,340	185.3
1912	169,900				

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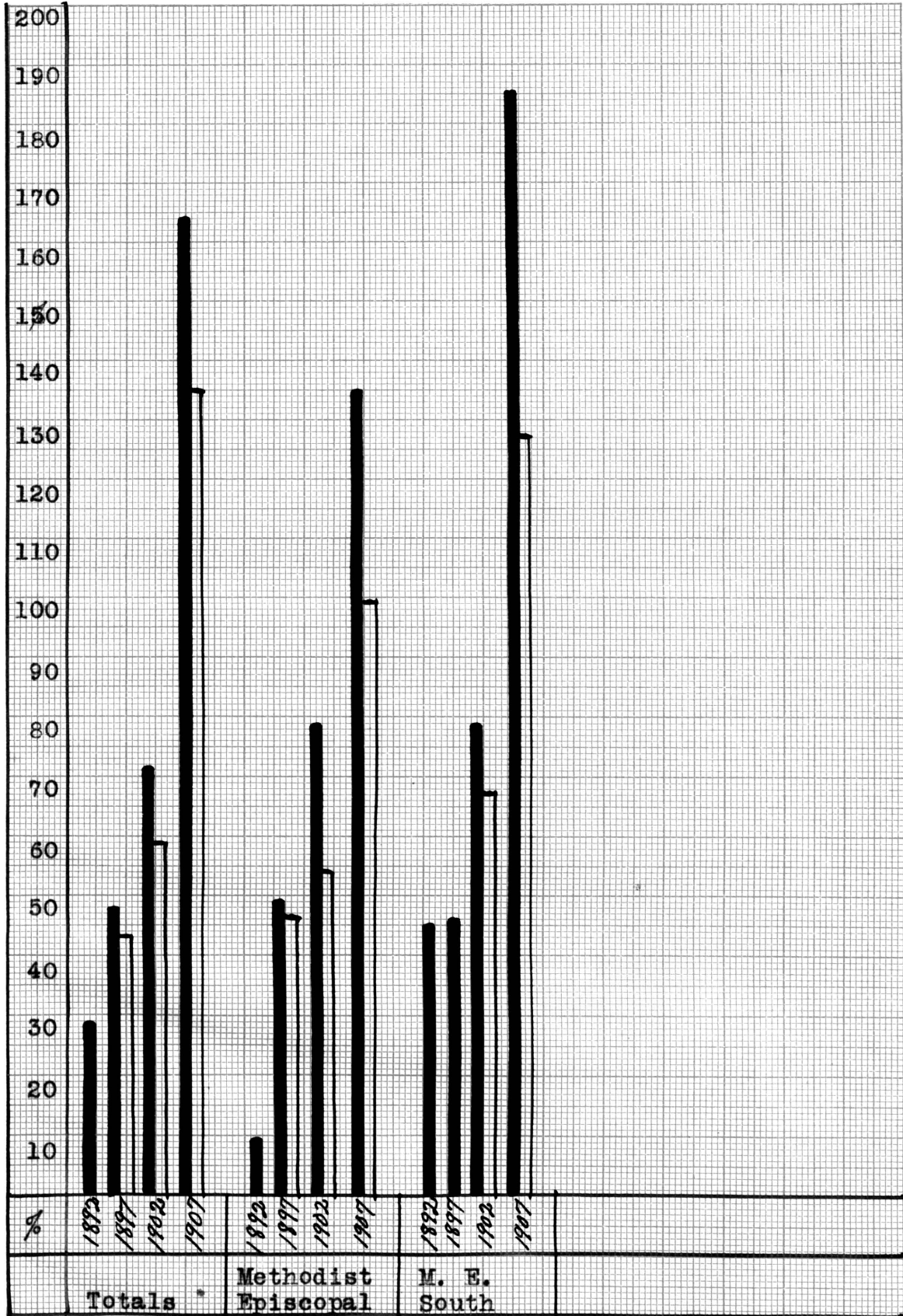
Diagram V.a. Value of parsonages: Totals; Methodist Episcopal and Methodist Episcopal, South, by semi-decades from 1887 to 1907.



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Diagram V.b. Percentage of increase in parsonage value: Totals; Methodist Episcopal, Methodist Episcopal, South, by semi-decades from 1887 to 1907.



The ratio of the total increase of the value of this property was greater than that of the total increase in the number of parsonages. The maximum of the latter was 84.2% in the Methodist Episcopal Church, South, and 37% in the Methodist Episcopal, while that in regard to the former was 185.3% in the Methodist Episcopal Church, South, and 135.3% in the Methodist Episcopal Church.

If a comparison of the increase in the number of parsonages be made with the increase in the number of churches it will be found that that of the former was much greater than that of the latter. It was pointed out above that there was a decrease in the number of churches from 1902 to 1907. This is not true with respect to the parsonages. There was a considerable increase in them during that semi-decade. Should a comparison of the increase in the value of the parsonages be made with the increase in the value of the churches, the former again has the advantage. In the twenty years covered by this investigation the value of the parsonages increased from \$82,610 in 1887 to \$218,180 in 1907, or 164%. In the same period of time the value of the churches of the same denominations increased from \$715,975 to \$1,180,620, or 64%. Thus we see that the parsonages compare favorably with the churches in every respect. Let us now turn from this subject to a consideration of the

D. M. A.

Sunday Schools.

Chapter IV.

The Sunday Schools of the Country Churches.

One department, and a very important one, of the country church is the Sunday School. The data concerning this division of the investigation were practically complete. The subject will be considered under two subdivisions: (1) the number of Sunday Schools, and (2) the enrollment therein.

From the various reports concerning the number of Sunday Schools table #⁴~~3~~, which immediately follows, was compiled, (and from it diagrams VI. a and VI. b were ^{made} made.)

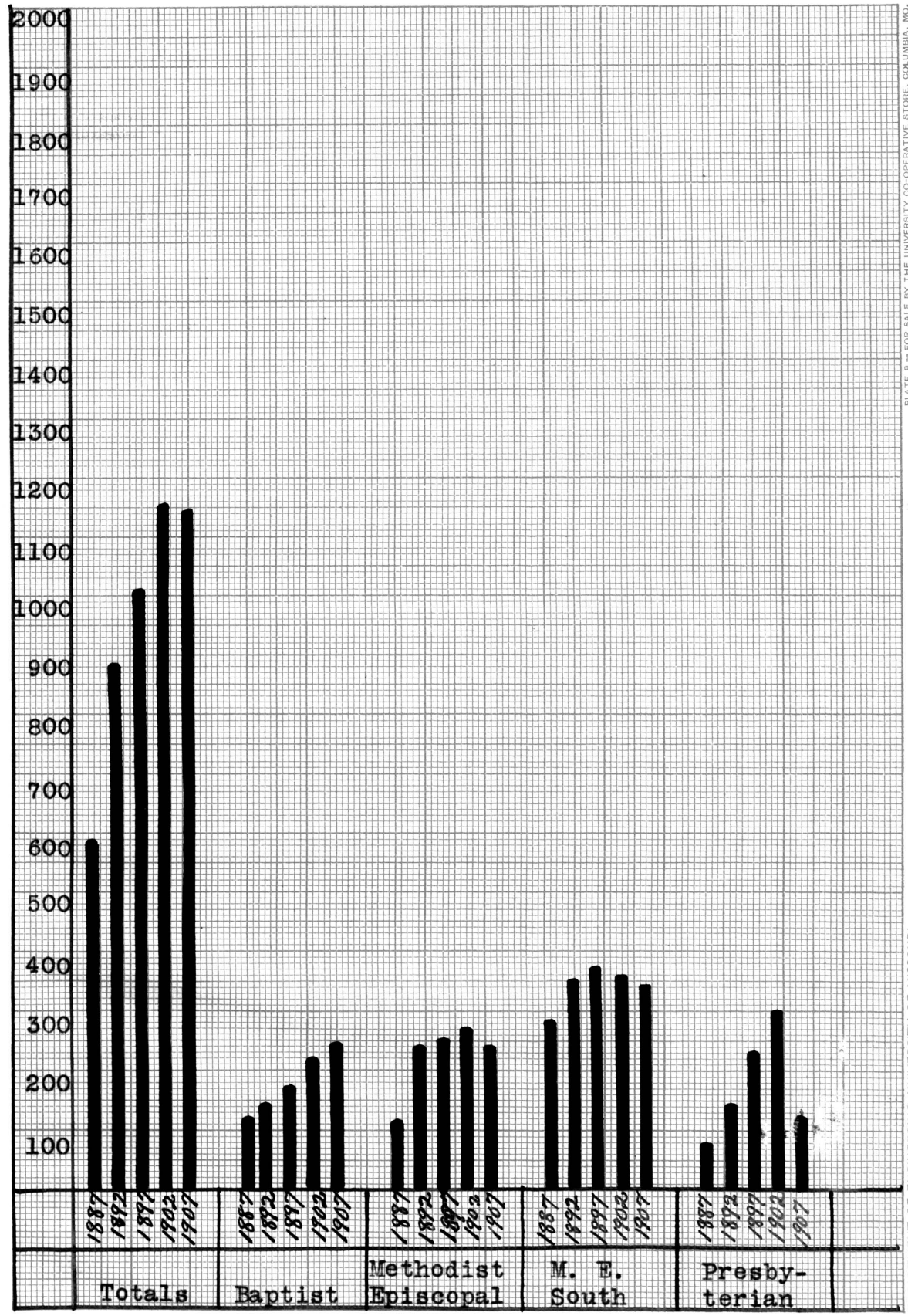
Table #6 - Number of Sunday Schools.

		Increase over preceding semi-decade.		Increase over 1887.	
Year	Number	Number	Percent.	Number	Percent.
<i>Three</i> For Four Denominations.					
1887	585	-----	-----	-----	-----
1892	875	290	-----	290	49.4
1897	1,019	144	16.4	434	74.2
1902	1,145.5	126.5	12.4	560.5	95.8
1907	1,144	1.5 *	.1 *	559	95.7
Baptist Church.					
1887	113	-----	-----	-----	-----
1892	141	28	-----	28	32.8
1897	173	32	22.7	60	50.4
1902	212	39	22.5	99	70.8
1907	235	23	10.8	122	110.4
1912	420 ?				
Methodist Episcopal Church.					
1887	117	-----	-----	-----	-----
1892	236	119	-----	119	33.3 = 101.7
1897	246	10	4.26	129	39 = 100.2
1902	265	19	13.7	148	44 = 126.5
1907	239	26 *	10.1 *	122	35 = 104.2
1912	250	11	4.6	133	113.6
Methodist Episcopal Church, South.					
1887	280	-----	-----	-----	-----
1892	352	72	-----	72	25.71
1897	368	16	4.7	88	31.6
1902	362.5	5.5 *	1.6 *	82.5	29.5
1907	343	19.5 *	5.3 *	69	22.5
1912	333.75	9.25 *	2.6 *	53.75	19.
Presbyterian Church.					
1887	75	-----	-----	-----	-----
1892	146	71	-----	71	94
1897	232	86	68.	157	209.3
1902	306	74	32.	231	306.
1907	227	79 *	25.8 *	152	202.6
1912	277	50	22	202	270.

* Decrease.

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Diagram VI.a. Number of Sunday Schools: Totals; Baptist, Methodist Episcopal, Methodist Episcopal South, and Presbyterian, by semi-decades from 1887 to 1907.



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Diagram VI. D. Percentage of increase or decrease in the number of Sunday Schools: Totals; Baptist, Methodist Episcopal, Methodist Episcopal, South, and Presbyterian, by semi-decades from 1887 to 1907.

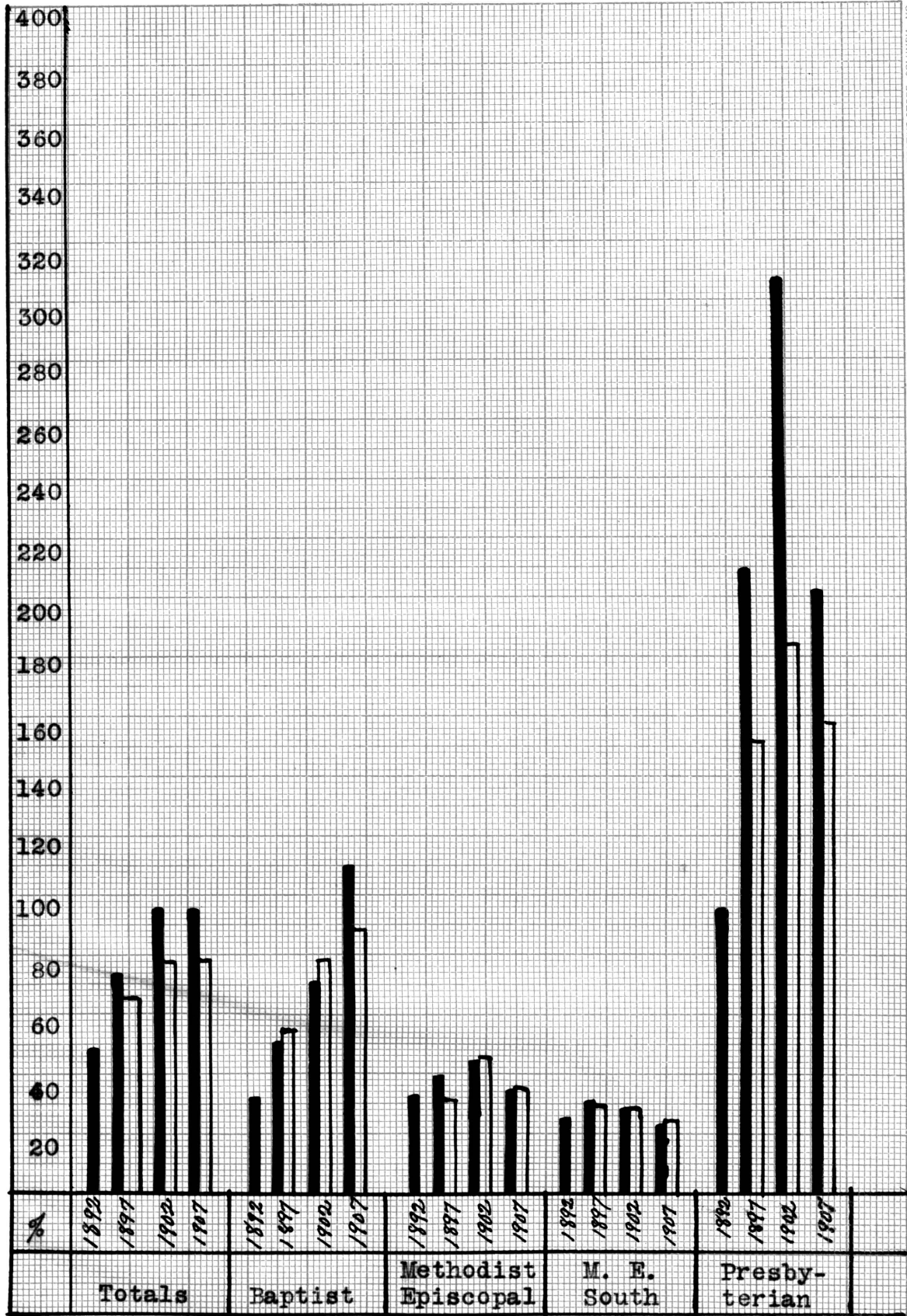


PLATE B - FOR SALE BY THE UNIVERSITY CO-OPERATIVE STORE, COLUMBIA, MO.

DEPARTMENT OF ENGINEERING, UNIVERSITY OF MISSOURI

On observing the totals it is at once evident that there was a continual and very substantial increase during each of the first three semi-decades. In the last one there was a small decrease of 1.5 Sunday Schools, or .1%. The rate of increase becomes more evident from diagram VI.a and VI.b than from table #6. Diagram VI.b shows, using the totals of 1887 as a base, that by the end of the first, second, third, and fourth semi-decades there had been an increase of 49.4%, 74.2%, 95.8%, and 95.7% respectively.

Considering table #6 with respect to denominations, it will be discovered that there was an increase in all of them during the first two semi-decades, varying from 30.4% in the Methodist Episcopal Church, South, to 209.3% in the Presbyterian, or from 280 to 368 in the former and from 75 to 232 in the latter. In the third semi-decade there was about the normal increase in all except the Methodist Episcopal Church, South, in which there was a slight decrease of 2.1% or 6.5 Sunday Schools. The decrease in that denomination can be accounted for by the urbanization of the rural churches. At the end of the second semi-decade there were but 28 urban churches. By the end of the third one there were 44 such churches, an increase of 16. So the decrease was one only of rural Sunday Schools and not one of all the Sunday Schools as

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would be supposed without investigation. An examination of the minutes of the Annual Conferences showed that the same rate of urbanization did not obtain in the Methodist Episcopal church during this time. It was not possible to secure statistics regarding this point for the Baptist and Presbyterian churches. During the last semi-decade we find a decrease in all the denominations except the Baptist which made a gain of 10% over the preceding one. This decrease varied from 6% in the Methodist Episcopal South, to 25.8% in the Presbyterian church. The decrease in the Methodist Episcopal Church, South, cannot, in this instance, be accounted for as it was in the preceding one.

The best method of presenting the second subdivision of the subject, the enrollment in the Sunday Schools, is the one thus far employed, viz., the use of tables and diagrams. Table #7, which is presented at this point, gives the enrollment by denominations at intervals of semi-decades from 1887 to 1907.

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Table #7 - Enrollment in Sunday Schools.

Year	Number	Increase over preceding semi-decade.		Increase over 1887.	
		Number	Percent.	Number	Percent.
For Four Denominations.					
1887	36,232	-----	----	-----	----
1892	50,961	14,729	----	14,729	40.6
1897	58,790	7,829	15.9	22,558	62.2
1902	61,642	2,852	14.8	25,410	71.6
1907	60,527	1,115 *	1.8 *	24,295	67.
Baptist Church.					
1887	5,151	-----	----	-----	----
1892	10,067	4,916	----	4,916	49.5
1897	10,287	220	1.6	5,136	110.3
1902	10,333	56	----	5,192	139.4
1907	12,240	1,907	8.4	7,099	146.8
	25,519				
Methodist Episcopal Church.					
1887	11,673	-----	----	-----	----
1892	13,400	1,727	----	1,727	14.8
1897	15,859	2,459	18.4	4,186	35.8
1902	15,270	589 *	3.7 *	3,597	30.8
1907	15,724	554	2.5	4,151	34.7
1912	17,770	2,046	13.	6,097	52.2
Methodist Episcopal Church, South.					
1887	15,846	-----	----	-----	----
1892	19,402	3,556	----	3,556	22.4
1897	19,120	282 *	1.4 *	3,274	20.6
1902	19,145	25	----	3,299	20.8
1907	20,065	920	4.8	4,219	26.6
1912	19,578	487 *	2.4	3,732	23.5
Presbyterian Church.					
1887	3,562	-----	----	-----	----
1892	8,092	4,530	----	4,530	127.
1897	13,524	5,432	67.	9,962	279.6
1902	16,894	3,370	24.	13,332	374.2
1907	12,498	4,396 *	20 *	8,936	250.
1912	17,683	5,185	40	14,121	396.1

* Decrease.

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Diagram VII.a. Enrollment in Sunday Schools: Totals; Baptist, Methodist Episcopal, Methodist Episcopal, South, and Presbyterian, by semi-decades from 1887 to 1907.

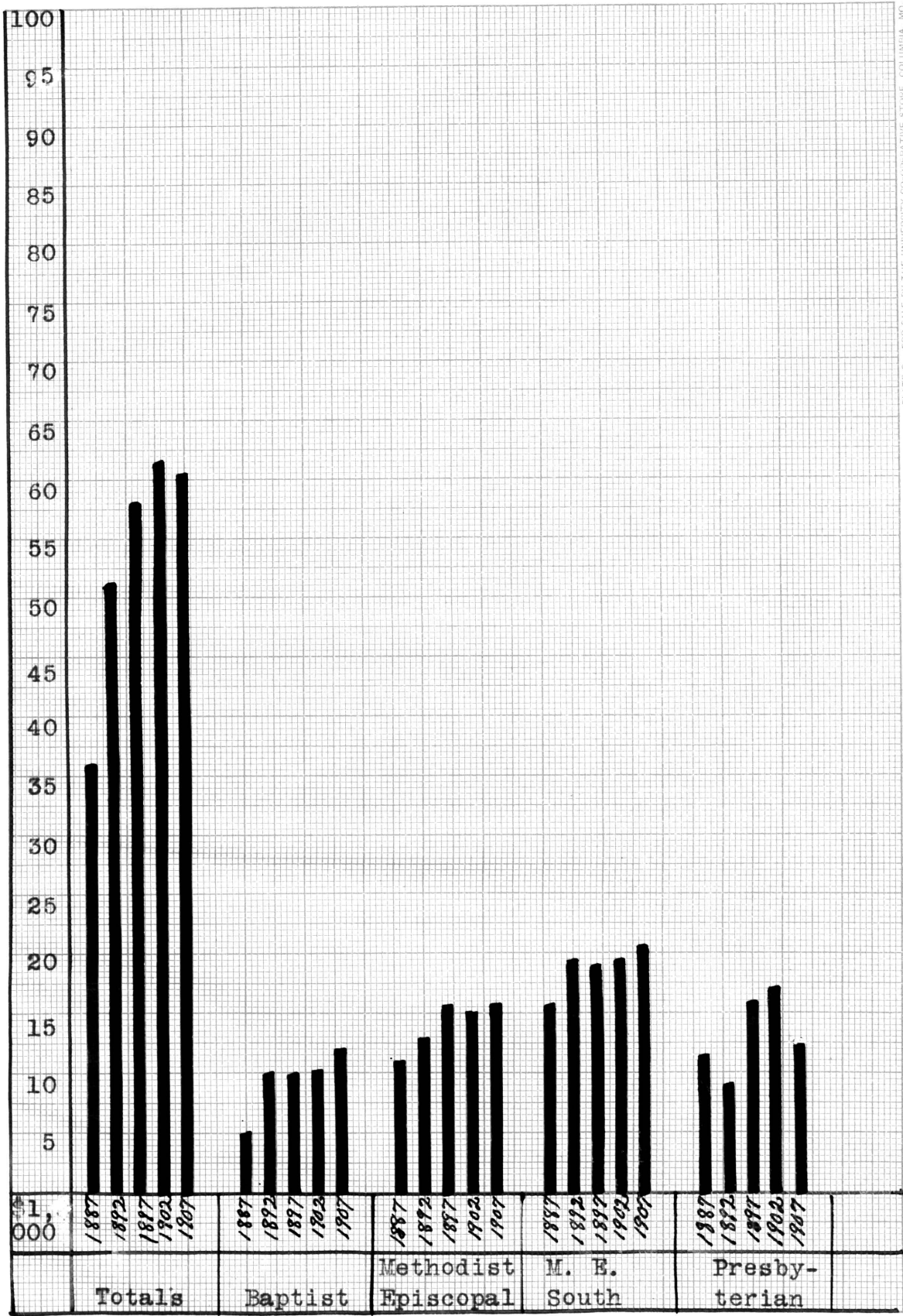


PLATE B - FOR SALE BY THE UNIVERSITY CO-OPERATIVE STORE, COLUMBIA, MO.

DEPARTMENT OF ENGINEERING, UNIVERSITY OF MISSOURI

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Diagram VII. b. Percentage of increase or decrease in Sunday School Enrollment: Totals; Baptist, Methodist Episcopal, Methodist Episcopal, South, and Presbyterian, by semi-decades from 1887 to 1907.

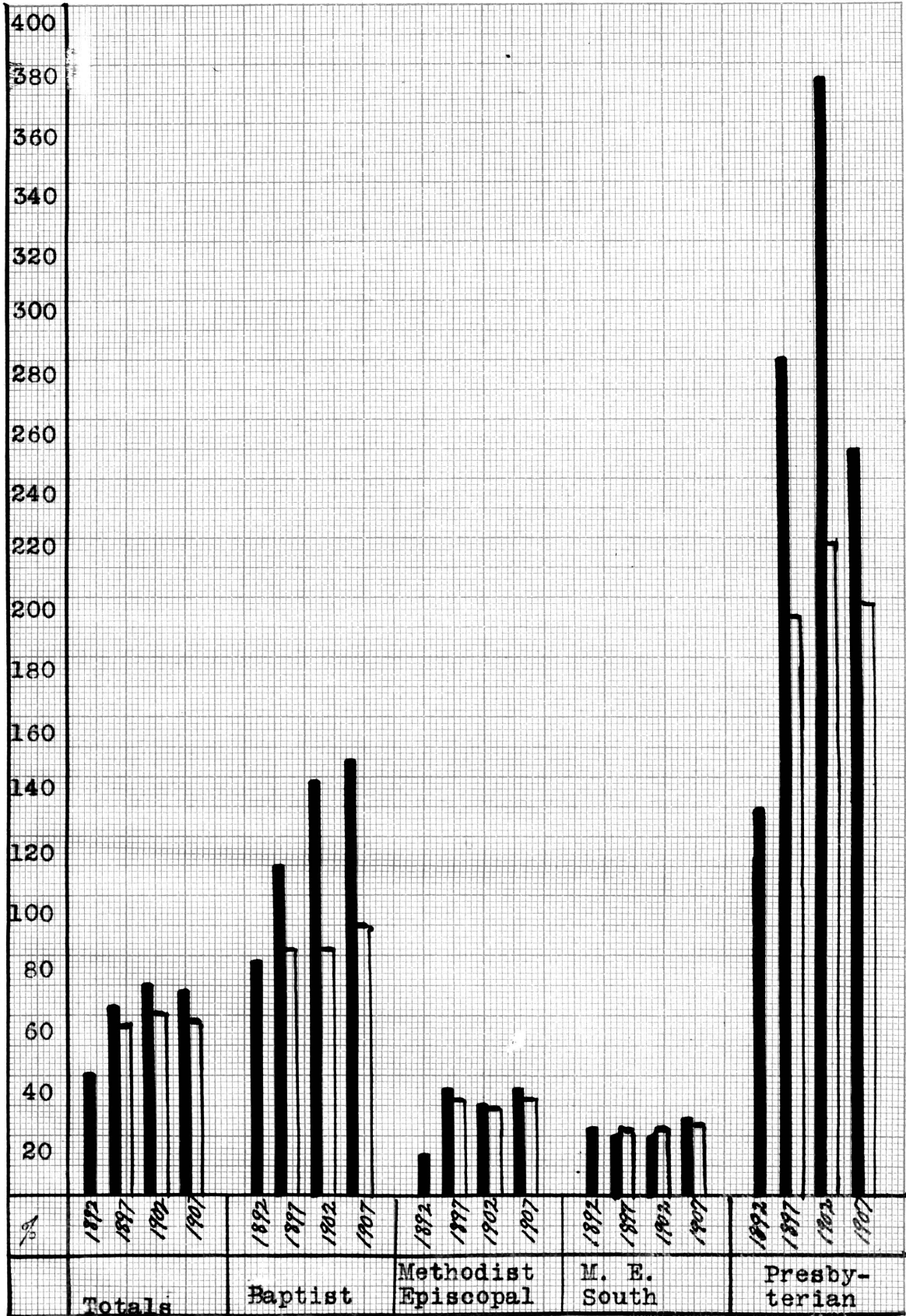


PLATE B—FOR SALE BY THE UNIVERSITY CO-OPERATIVE STORE, COLUMBIA, MO. DEPARTMENT OF ENGINEERING, UNIVERSITY OF MISSOURI

A study of table #7 and diagrams VII.a and VII.b will reveal the fact that there was an increase in the enrollment in the Sunday School each semi-decade over that of 1887. This is true of each denomination as well as of the total enrollment. It varied somewhat, however. How much and in what respects may readily be learned from the above table and diagrams and need not be set forth at length here.

The decrease in the enrollment was a little larger in the last semi-decade than was the decrease in the number of Sunday Schools. In the former instance, on the basis of the preceding semi-decade, it was 1.8%, and in the latter it was .1%. Comparing the total enrollment in the Sunday Schools with the total church membership, it will be found that a parallelism exists there also. The increase in the membership is not quite so regular during the first three semi-decades as that of the enrollment in the Sunday Schools. In the last one a similar decrease is found in both instances.

In concluding this division of the subject, and before taking up the next division of the investigation, "The Young People's Societies and Auxiliary Societies of the Country Churches", it may be stated that there is some analogy between the enrollment in the Sunday Schools and the membership of the churches. A com-

omit

parison of table #1, diagrams I.a and I.b with table #7, diagrams VII.a and VII.b will show this as far as statistics reveal it. There are other things to be considered, however. The question of urbanization enters here as well as it does in regard to membership. On the other hand the enrollment and the number of Sunday Schools do not depend on the membership of the church alone. There are many enrolled in the former that do not belong to the latter. The condition of the Sunday Schools in the rural communities depends more upon local leadership and supervision than the country churches do. The pastors will be at the latter at stated intervals to preach, but the superintendents of the Sunday Schools must be there each Sunday. In other words, the work of the Sunday School depends upon local leaders, and the number of such schools and the character of the work done by them depends upon such leaders. It is often difficult or impossible to find them in such communities. The universal excuse offered by the people of the country churches that have no Sunday Schools is that there is no one to lead ^{to} take charge of the work. Here is one of the problems, and one of the vital problems, of the country church in Missouri, - to provide leaders for the Sunday Schools of the rural communities.

Chapter V.

The Young People's Societies and Auxiliary Societies
of the Country Churches.

The information concerning the young people's societies of the state was very incomplete. There was none at all available for the Epworth League of the Methodist Episcopal church. That of the Baptist Young People's Union of the Baptist Church was so fragmentary that it was of little or no value. About all that could be determined concerning the latter was that there either were few such societies, or that they failed to make any report concerning them, and that they were not successful.

The latter conclusion was reached from the fact that where reports do occur they are for the last two semi-decades, and the last one, where reported, shows a decided decrease from the preceding one. In most of the cases there is no report given for the last one where there had been one for the preceding, indicating that the work was discontinued.

The report of the Presbyterian church on the condition of the Christian Endeavor was as follows: in 1897 there were 469 members; in 1902, 322 members; in 1907, 274 members. Here we see a steady and very rapid decrease. The reports of the Epworth League for the Methodist

Episcopal Church, South, do not show so great a decrease and are as follows: in 1897 there were 4,562 members; in 1902, 3,127 members; in 1907, 3,594 members. This shows a very large decrease from 1897 to 1902 but an increase from 1902 to 1907 of about one third of the preceding loss.

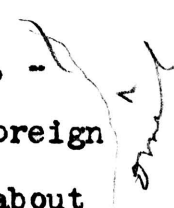
From the foregoing it must be concluded that the young people's societies are not a success in the country churches of Missouri. For this there are many reasons.

1. Those given above for the decline of the membership of the churches likewise obtain in this department.
2. Those that were especially assigned for the decline of the Sunday Schools, among which the lack of leadership is the most important, ^{also hold here} The invariable reply to the query of why there are no young people's societies in the country churches is: "We have no one to take charge of the work. There are plenty of young people to have a good society and we would be pleased to have one, but there is no available leader".

Personal observation proves that there is much truth in the above reply. The question at once arises why there are no leaders. One reason is that those who would make leaders are away attending schools in the towns the greater part of the year and hence are not available. Another is that the young men of ability and talent for

organization and leadership are largely leaving the farm and going into the city. A third reason is that the pastors of the country churches too frequently make no effort to organize such societies. They have from two to six ^c churches to care for and therefore can give little time to any one of them. They are frequently "troubled about many things", and sometimes have to be everything-except the congregation,- janitor, officer, priest. Notwithstanding the above, if the pastors of the country churches would make an effort, leaders could be secured in most instances. If leaders are not found when pastors come in charge of the churches, it is a part of their duty to train up such leaders, concerning which duty it may be said that it is one of the most important that they have. The indifference, laziness, and neglect of the pastors evidently is one reason for the condition of the young people's societies of the country churches today. Observation clearly shows the above to be true, and it is equally true that young people's societies can be organized, leaders developed, and the societies made a success in the country churches of Missouri.

The reports concerning the auxiliary societies, - the Women's Home Missionary Society and the Women's Foreign Missionary Society - of the country churches were in about



the same condition as those concerning the young people's societies. There were none at all for the Methodist Episcopal church. Those of the Baptist church were fragmentary and entirely without value. Only two reports were given for the Methodist Episcopal Church, South. In 1902, 699 members were reported, while in 1907 there were only 408. The Presbyterian church reported 150 members in 1897, 49 in 1902, and 75 in 1907.

The above indicates an undeveloped and disintegrating condition of these societies. The infrequency of regular church services, the difficulty of holding meetings on account of the distance people have to go to attend them, and the condition of the roads at certain seasons of the year are some of the causes of the present state of these societies. The author has known but one such society that was not in a village and in a strictly rural community.

Chapter VI.

The Finances of the Country Churches.

The financial aspect of these churches will be considered under three sub-divisions: (1) benevolences, (2) miscellaneous expenditures, (3) salaries of the pastors. It must be stated at the very outset that the records concerning this part of the investigation were incomplete,

which ~~fact~~ added much to the difficulty and complexity of setting it forth correctly. In fact it is impossible to do so. The Baptist reports concerning benevolences were so incomplete that they can not be used in making diagrams or in compiling tables. They likewise contain nothing regarding miscellaneous expenditures or the salaries of the pastors. The Presbyterian reports are complete concerning the first subdivision but contain nothing with respect to the last two. Those of the two Methodist denominations are quite complete and it is from these sources that we get sufficient data to set forth the financial conditions of the country churches of Missouri with some degree of ^{completeness} ~~accuracy~~. The denominations are all similar in some respects. Hence from the conditions reported by some of them we can infer pretty accurately what those of the others are. The first subdivision, the benevolences of the country churches, will now ~~next~~ be considered.

1. From the minutes of the Annual Conferences of the two Methodist denominations, and from the reports of the Presbyteries of the Presbyterian Church the following table, #8, was formulated, and from it diagrams VIII.a and VIII.b were made.

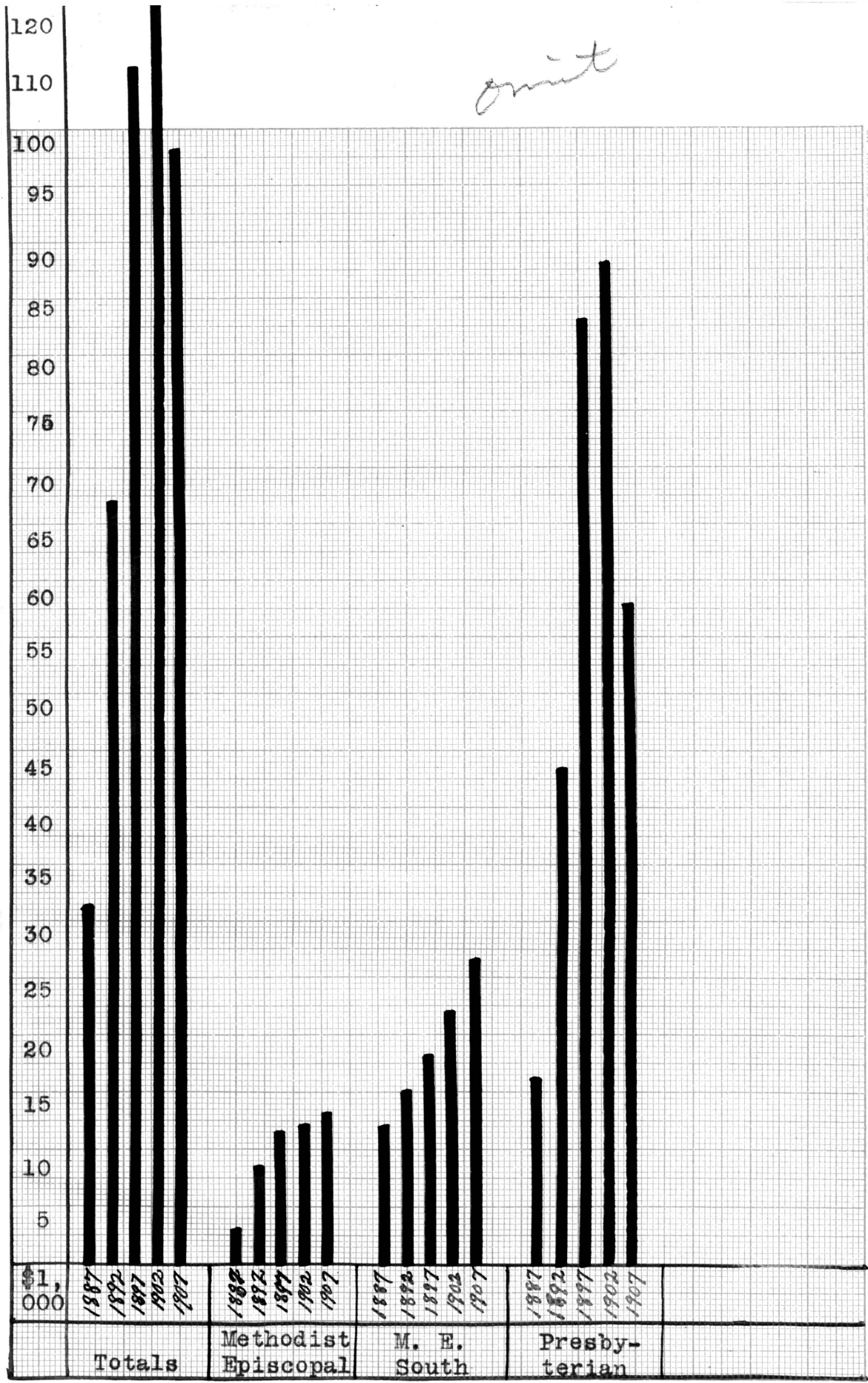
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Table #8 - Benevolences.

Year	Number	Increase over preceding semi-decade.		Increase over 1887.	
		Number	Percent.	Number	Percent.
For Three Denominations.					
1887	\$ 30,924	-----	-----	-----	-----
1892	67,273	\$36,349	-----	\$36,349	117.5
1897	113,329	46,056	19.1	72,405	266.4
1902	121,329	8,000	21.6	80,405	292.4
1907	97,714	23,615 *	19.4 *	56,790	216.3
	<i>151,144</i>				
Methodist Episcopal Church.					
1887	\$ 3,484	-----	-----	-----	-----
1892	8,505	\$ 5,021	-----	\$ 5,021	143.8
1897	11,752	3,247	38.	8,268	236.9
1902	11,920	168	1.2	8,436	241.7
1907	12,770	850	7	9,286	269.
1915	<i>16,483</i>				
Methodist Episcopal Church, South.					
1887	\$ 11,702	-----	-----	-----	-----
1892	15,009	\$ 3,307	-----	\$ 3,307	28.6
1897	17,879	2,870	19.1	6,177	52.7
1902	21,741	3,862	21.6	10,039	84.9
1907	26,847	5,106	23.4	15,145	92.7
1912	<i>36,087</i>				
Presbyterian Church.					
1887	\$ 15,743	-----	-----	-----	-----
1892	43,759	\$28,016	-----	\$28,016	177.1
1897	83,698	39,939	90.9	67,955	431.9
1902	87,695	3,997	5.7	71,952	457.
1907	58,097	29,598 *	32. *	42,354	269.
1912	<i>98,574</i>				

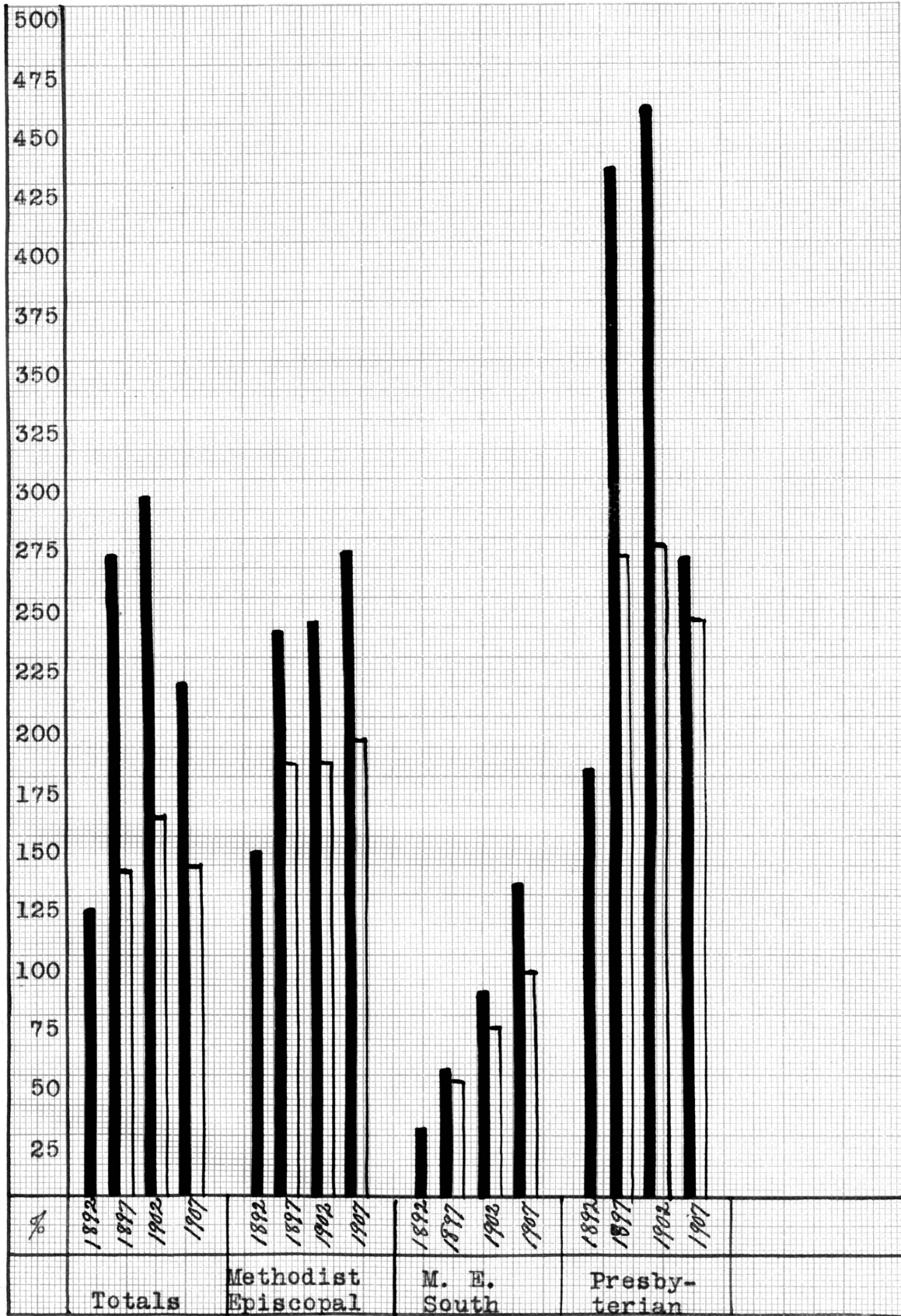
* Decrease.

Diagram VIII.a. Benevolences: Totals; Methodist, Episcopal, Methodist Episcopal, South, and Presbyterian, by semi-decades from 1887 to 1907.



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Diagram VIII.b. Percentage of increase in benevolences: Totals; Methodist Episcopal, Methodist Episcopal, South, and Presbyterian, by semi-decades from 1887 to 1907.



The totals reveal a substantial increase during the first three semi-decades, the reports of 1887 being taken as a base. The gains were 117.5%, 268.4%, and 292.4% respectively for these periods. During the last semi-decade there was a decrease of 76.1% from the third, or from 292.4% to 216.3%. This is indicated by the solid line in diagram VIII.b. The gains and losses over each preceding semi-decade are indicated by the open line of the same diagram.

If table #8 and the diagrams drawn from it be studied by denominations, it will be seen that the Presbyterians had their usual phenomenal increase during the first three semi-decades and a decrease just as remarkable in the fourth. There is but one logical conclusion to be drawn from this ever recurring decrease in the Presbyterian Church for the last five years covered by this investigation, and that is that it is rapidly declining in the rural communities of the state of Missouri. The justice of this conclusion becomes evident at once from the percentages that follow, taken from diagrams I.b, II.b, III.b, VI.b, VII.b, and VIII.b previously given.

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The decrease in membership from 1902 to 1907 was 53.1%; in number of churches, 31%; in value of churches, 33.7%; in number of Sunday Schools, 103.4%; in enrollment in Sunday Schools, 124.2%; in benevolences, 188%. There is not only not a phase of the subject that has been considered, but there will not be any that will be considered in this investigation in which this denomination had an increase in ~~the last~~ ^{that} semi-decade. Therefore, our conclusion given above concerning it is justifiable.

Diagrams VIII.a and VIII.b indicate a continual increase for the Methodist churches through the whole of the four semi-decades. The percentage of the increase in the Methodist Episcopal is much larger than that of the Methodist Episcopal South, and grew much more rapidly during the first two. It must not be inferred from this, however, that its contributions were larger. Just the opposite was the case. The contributions of the Methodist Episcopal church in the years 1887 and 1907 were \$3,488 and \$12,770 respectively. Those of the Methodist Episcopal Church, South, were, for the same years \$11,702 and \$26,847. In other words the Methodist Episcopal Church, South, was paying nearly as much at the beginning of the period of this investigation as the Methodist Episcopal was at the close of it twenty years later. Furthermore, the actual increase of the former

omit

was much greater, being \$15,145 as compared to \$9,282 in the latter.

In comparing the benevolences with the membership it will be seen that they do not agree or run parallel except in so far as totals and the Presbyterians are concerned in both cases. In the benevolences the Methodists show a gain during both of the last two semi-decades. This is not true with respect to membership, for both show a marked decrease in the third one.

The best comparison of benevolences, or that in which the greatest amount of similarity is found, is with the salaries of the pastors, which may be observed by comparing diagrams VIII.a and VIII.b with X.a and X.b. There are no lines given in diagrams X.a and X.b to represent the salaries of the Presbyterian ministers, for there were no data from which to construct them. The comparison, therefore, is limited to the two Methodist denominations. While the percentages of increase are much larger in respect to benevolences than they are to pastor's salaries, the ratio of increase is very similar. The parallelism breaks down in one instance only, and that is in the third semi-decade with respect to the Methodist Episcopal church. During that one there was on the one hand a slight decrease in pastors' salaries but on the other a slight increase in benevolences.

Note X

In summing up in regard to benevolences, it may be stated that there was a steady increase during all the semi-decades in all the denominations reporting concerning them except the Presbyterian which suffered a heavy decrease during the last one.

2. There are no sources of information concerning the miscellaneous expenditures of the Disciples of Christ, or Christian; the Baptist; or the Presbyterian churches. The reports of the two Methodist denominations were complete in this respect. By "miscellaneous expenditures" is meant that which is spent for the incidental running expenses of the churches, including janitor's services, fuel, light, repairing of buildings, the construction of new buildings, etc. Following is a table giving the expenditures of the last two denominations in these respects.

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Table #9 - Miscellaneous Expenditures.

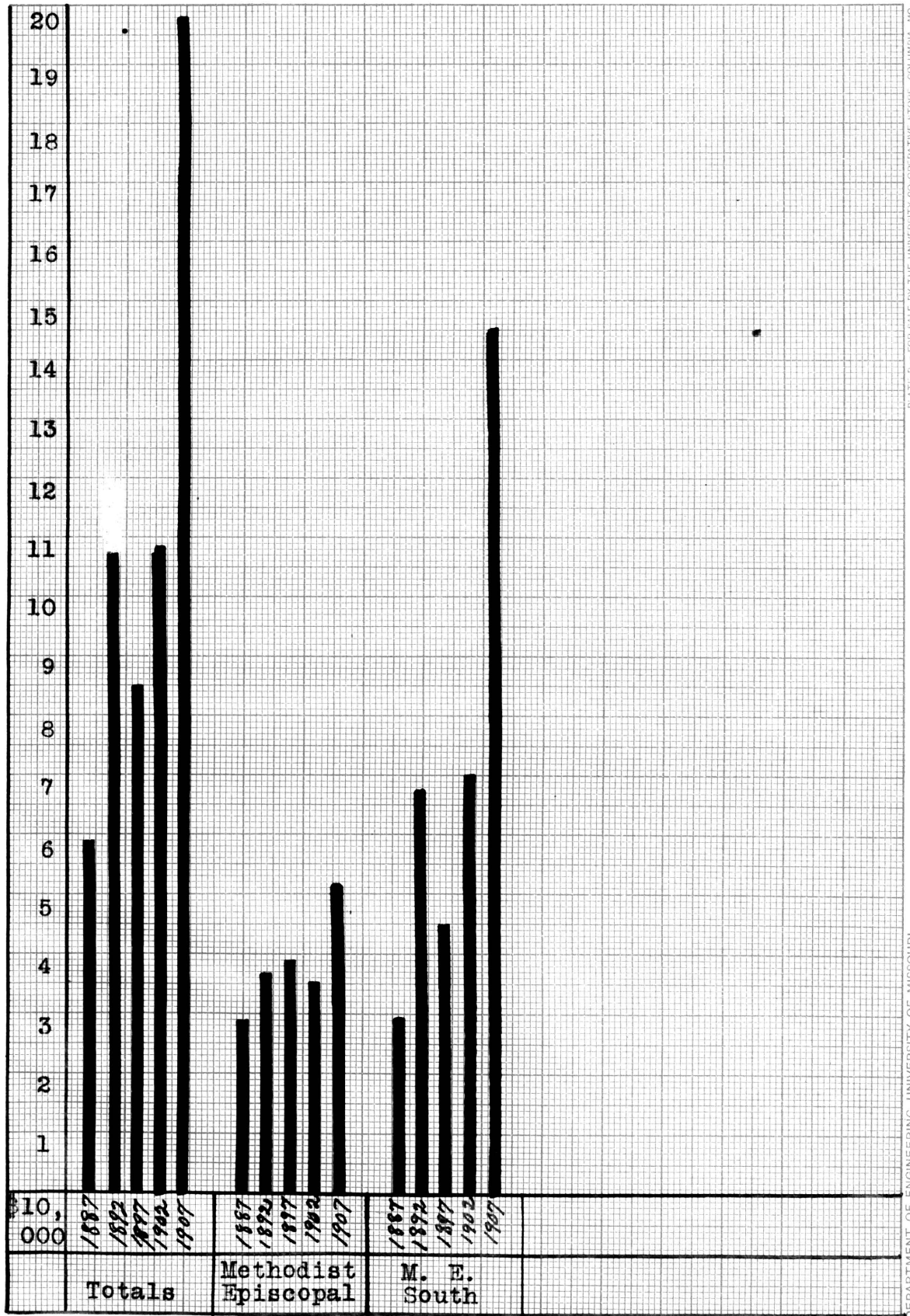
		Increase over preceding semi-decade.		Increase over 1887.	
Year	Number	Number	Percent.	Number	Percent.
Two Denominations.					
1887	\$ 58,670	-----	----	-----	-----
1892	103,780	\$45,110	----	\$ 45,110	76.8
1897	84,610	19,170 *	18.4 *	25,940	44.2
1902	106,215	21,605	25.5	47,545	81.7
1907	197,398	91,183	75.9	138,728	263.4
Methodist Episcopal Church.					
1887	\$29,079	-----	----	-----	-----
1892	36,119	\$ 7,040	----	\$ 7,040	21.2
1897	39,563	3,444	23.4	10,484	37.3
1902	35,573	3,990 *	10. *	6,494	23.5
1907	51,796	16,223	46.5	22,717	79.9
1912					
Methodist Episcopal Church, South.					
1887	\$29,591	-----	----	-----	-----
1892	67,661	\$38,070	----	\$38,070	128.6
1897	45,047	22,614 *	33.6 *	15,456	52.2
1902	70,642	25,595	57.	41,051	138.7
1907	145,602	74,960	56.	116,011	392.4
1912	50,850				

* Decrease.

? (see p 43)

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Diagram IX.a. Miscellaneous expenditures: Totals; Methodist Episcopal and Methodist, Episcopal South, by semi-decades from 1887 to 1907.



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Diagram IX.b. Percentage of increase or decrease in miscellaneous expenditures: Totals; Methodist Episcopal and Methodist South, by semi-decades from 1887 to 1907.

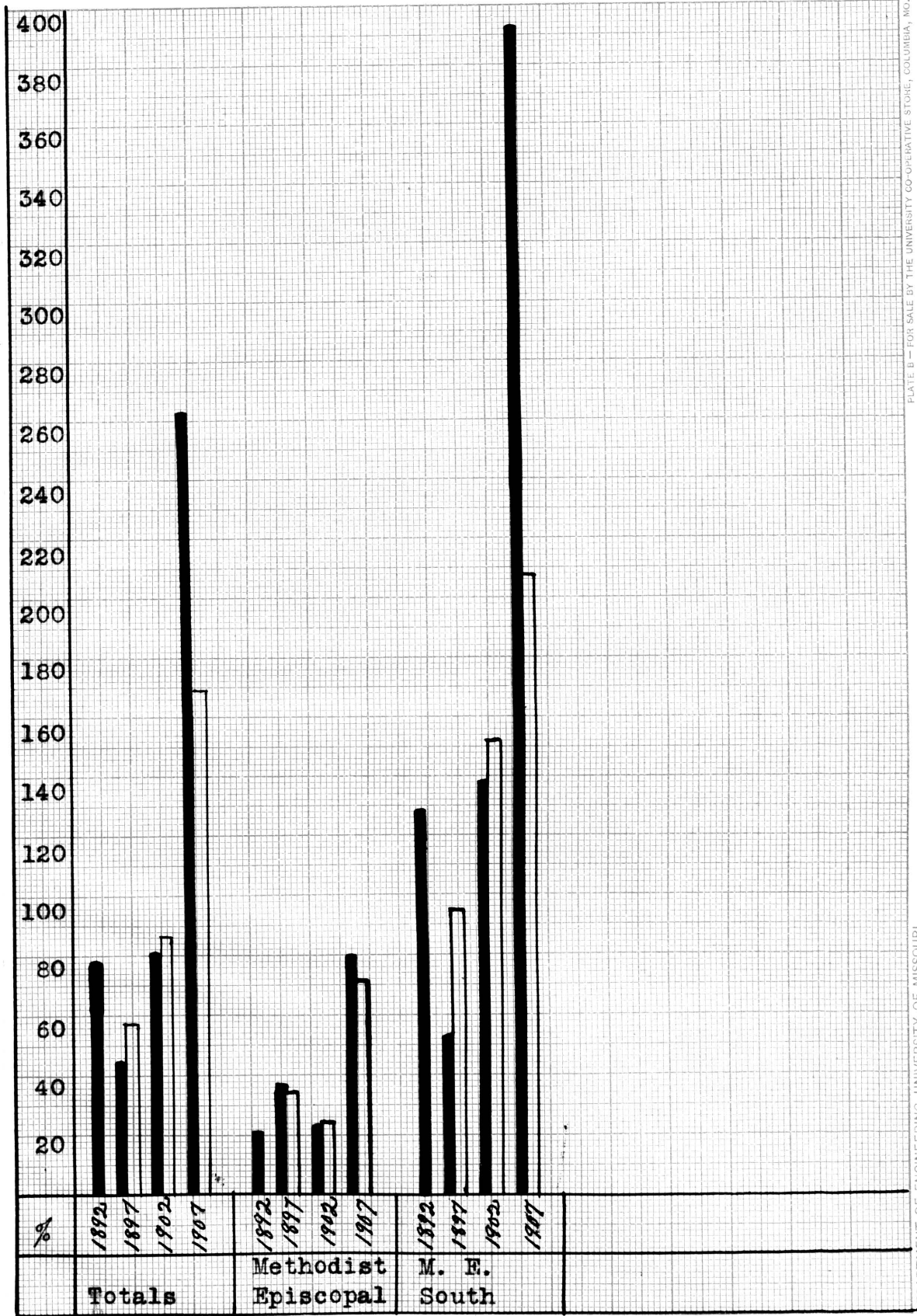


PLATE B — FOR SALE BY THE UNIVERSITY CO-OPERATIVE STORE, COLUMBIA, MO.

DEPARTMENT OF ENGINEERING, UNIVERSITY OF MISSOURI

From the above table, diagrams IX.a and IX.b were made showing the increases by denominations, their totals, and when they occurred. Although there were decreases during certain semi-decades, on the whole there was a very decided increase in such expenditures during the period covered by this investigation. *omit*

8. The ^{second} ~~third~~ division of finances, the salaries of the pastors, comes next for consideration. It is a very complex one if fully considered. It will be necessary to infringe somewhat on the next division of the investigation, the Pastors of the Country Churches, in order to set it forth with anything like fullness. Lack of information has again handicapped the work at this point. The reports of the Annual Conferences of the two Methodist denominations were all the material that could be secured on this subject except that obtained through the above-mentioned questionnaires. The results of the investigation on this topic will be presented in three divisions: (a) the results obtained from the reports of the Methodist Annual Conferences; (b) the results of the questionnaires; and (c) the conclusions arrived at from the combination of (a) and (b).

The following table was compiled from the reports referred to above, and from it diagrams X.a and X.b were drawn. *omit*

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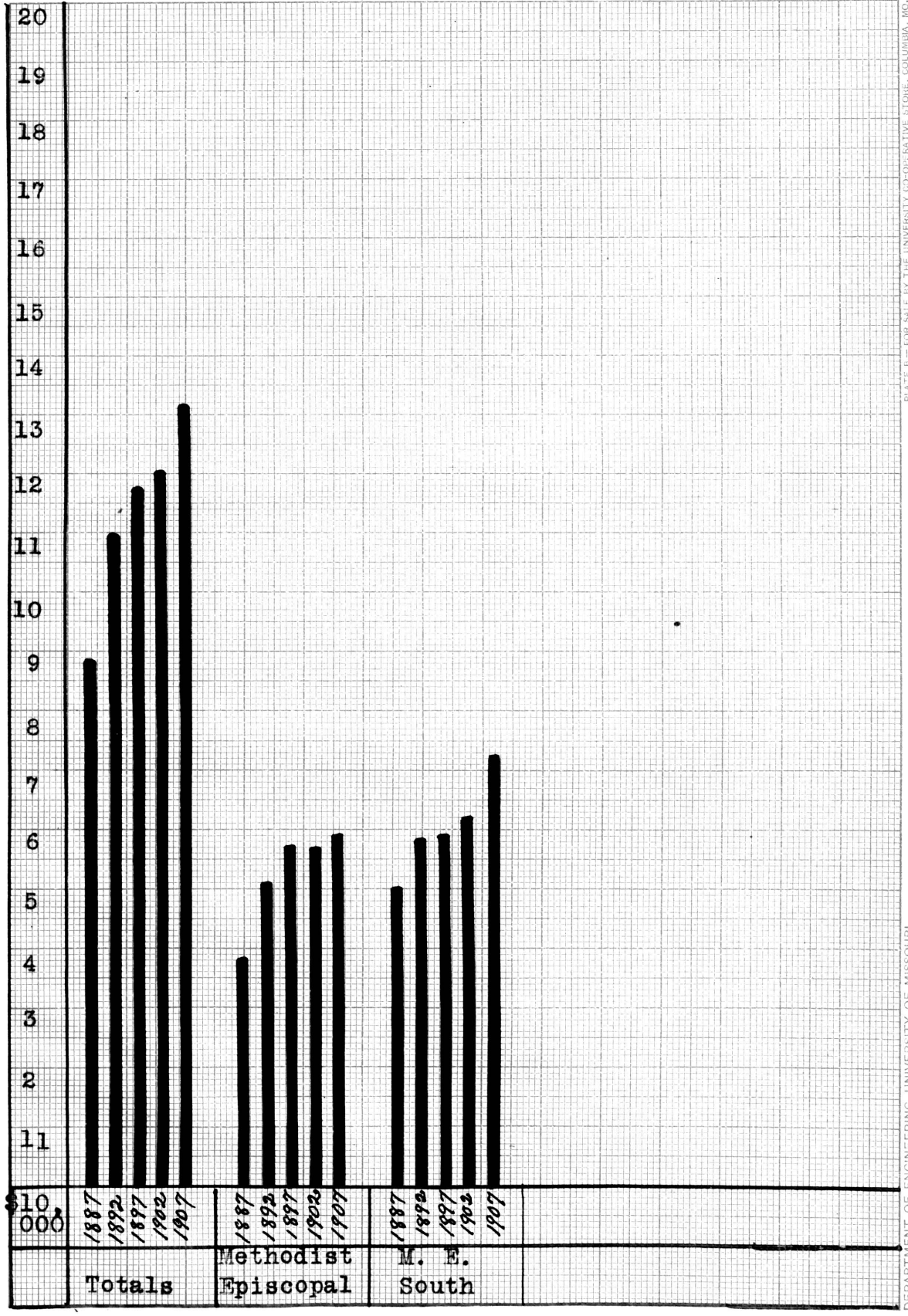
Table #10. Salaries of Pastors.

		Increase over preceding semi-decade.		Increase over 1887.	
Year	Number	Number	Percent.	Number	Percent.
Two Denominations.					
1887	\$ 88,879	-----	----	-----	-----
1892	109,070	\$20,191	----	\$20,191	22.5
1897	117,503	8,433	7.	28,624	32.
1902	120,131	2,628	2.2	31,252	35
1907	131,651	11,520	9.5	42,772	47.9
	<i>149,164</i>				
Methodist Episcopal Church.					
1887	\$ 38,910	-----	----	-----	-----
1892	51,850	\$12,940	----	\$12,940	33.
1897	57,816	5,966	11.5	18,906	48.5
1902	57,363	453 *	.8	18,553	47.4
1907	59,551	2,188	3.8	20,741	53.
	<i>68,500</i>				
Methodist Episcopal Church, South.					
1887	\$ 50,069	-----	----	-----	-----
1892	57,220	\$ 7,151	----	\$ 7,151	14.3
1897	59,687	2,467	4.3	9,618	19.2
1902	62,768	3,081	5.3	12,699	25.3
1907	72,100	9,332	4.8	22,031	44.3
<i>1912</i>	<i>80,664</i>				

* Decrease.

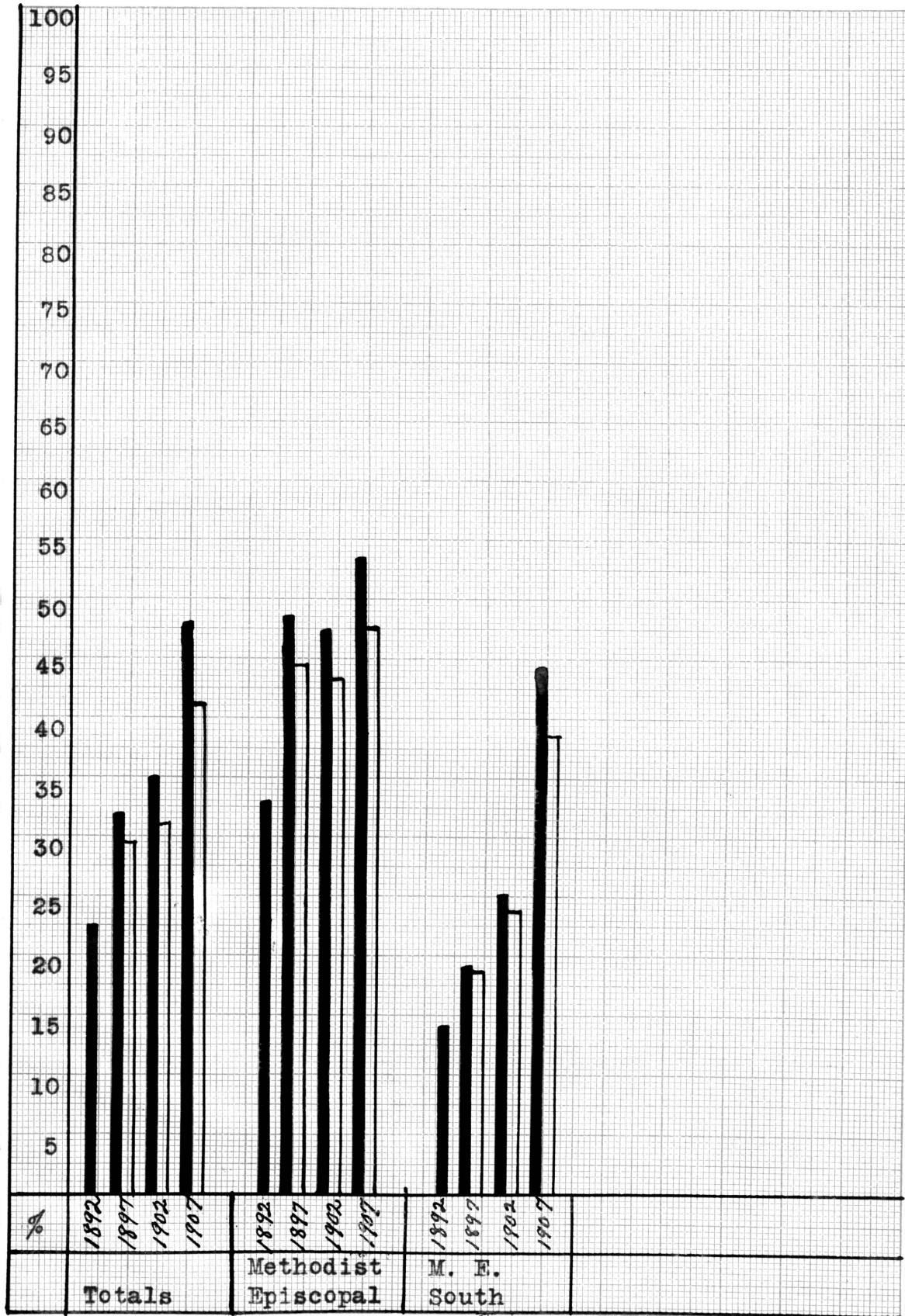
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Diagram X.a. Pastors' salaries: Totals; Methodist Episcopal and Methodist Episcopal, South, by semi-decades from 1887 to 1907.



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Diagram X. b. Percentage of increase or decrease in pastors' salaries: Totals; Methodist Episcopal and Methodist Episcopal South, by semi-decades from 1887 to 1907.



The totals of this table show an increase for the whole twenty years, being 47.9% in 1907 above what it was in 1887. The statistics for each denomination differ from the totals in one respect, i.e., that during the semi-decade from 1897 to 1902 there was a slight decrease in the salaries of the pastors of the Methodist Episcopal church. The above is well illustrated by the accompanying diagrams X.a and X.b.

A better comparison of the salaries of the pastors of these two denominations may be had by going more into detail. We find that there was a total increase in the Methodist Episcopal church of \$20,641, or 53%, for the whole twenty years between 1887 and 1907. That for the Methodist Episcopal Church, South, for the same time was \$22,031, or 44.2%. The Conference reports show that there were 81 pastors of country churches in the Methodist Episcopal church in 1887 as compared to 100 in the Methodist Episcopal South, and 91 in 1907 in the former in comparison to 119 in the latter. The average salary of the pastors of the former in 1887 was \$480.37 in comparison to \$500.69 in the latter, and in 1907 it was \$654.40 and \$605.88 respectively.

The above shows conclusively that the salaries of the pastors of the Methodist Episcopal churches in rural

communities were better than those of the pastors of the Methodist Episcopal, South churches similarly located in 1907. This is further verified by the replies to the questionnaires mentioned above. The average salary of the 28 pastors of the Methodist Episcopal church ~~that~~ ^{who} replied to the questionnaires was \$604.50 while that of the 36 who replied from the other Methodist denomination was \$582.66 for that year. The averages derived from the questionnaires do not quite correspond to those derived from the Conference reports, being somewhat lower, 7.8% for the Methodist Episcopal and 3.8% for the Methodist Episcopal, South, or an average of 5.8%. On the other hand they are in about the same ratio.

The only means of learning the salaries of the pastors of country churches of the other denominations was by questionnaires. To the 100 of such questionnaires sent out to the pastors of the country churches of each of those denominations, 12 replies were received from those of the Baptist, 8 from those of the Presbyterian, and 15 from those of the Disciples of Christ, or Christian church, regarding this point. The average salaries of the pastors of these denominations were \$543, \$472, and \$598, respectively in 1907. Assuming that the above were approximately 6% below the actual salaries, taking as the basis of our assumption the results of the

investigation given above with respect to the Methodist churches, the average salaries of the pastors of the three last-mentioned denominations for that year would have been \$574, \$499, and \$633 respectively. The latter are evidently approximately correct.

Before taking up Part II., a brief summary of the foregoing conditions of the country church may be given in the form of a table in a separate chapter, Chapter VII., showing total increases or decreases by number and percent. for the periods of 1887 to 1907 and from 1902 to 1907.

Chapter VII.

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Summary of Increases and Decreases as Shown by the
Foregoing Tables.

Table #11.

Total increase or decrease by number and percent. for periods from 1887 to 1907 and from 1902 to 1907.				
Increase or decrease from 1887 to 1907.			Increase or decrease from 1902 to 1907.	
Subject	Number	Percent.	Number	Percent.
Membership	21,468	26.	7,225 *	6.6 *
Number of Churches	142	31.	108 *	7.8 *
Value of "	\$651,140	77.7	\$179,637	13.6
No. of Parsonages	69	60.5	15	8.9
Value of "	\$135,570	164.	\$ 76,480	75.5
No. of Sunday Schools	559	95.7	1.5 *	.1 *
Enrollment in "	24,295	67.	1,115 *	1.8 *
Benevolences	\$ 56,790	216.3	\$ 23,615 *	19.4 *
Miscellaneous Expenditures	\$138,728	263.4	\$ 91,183	75.9
Salaries of Pastors	\$ 42,772	47.9	\$ 11,520	9.5

omit

* Decrease.

Part II.

Chapter VIII.

The Pastors of the Country Churches.

The pastors of the country churches have already been given some consideration in Chapter VI. Let us now take up the investigation in this respect more in detail under the following subdivisions: (1) salary, (2) education, (3) age, (4) length of time in the ministry, (5) number of churches served by each pastor, (6) opinions regarding the influence of the telephone and rural free delivery on the country churches, and (7) the attitude toward federation.

1. The average salaries of the pastors of the country churches of each denomination have already been given. Furthermore the increase in this respect during the ^{twenty-five} ~~twenty~~ years covered by this investigation as concerns the Methodist denominations has been shown. Let us now enter more minutely into the present conditions.

A study of the tabulated statistics given above reveals the fact that the averages are only a mean between two extremes. There were several pastors who replied to the questionnaires that were preaching without receiving any salary. The minimum salary received by

any pastor in the Methodist Episcopal church according to the above mentioned source of information was, in 1907, \$180; in the Methodist Episcopal Church, South, \$250; in the Presbyterian, \$300; in the Baptist, \$50; and in the Disciples of Christ, or Christian, \$65. The maximum for the same year and in the same order was \$936, \$900, \$775, \$900, and \$1,110 respectively.

A remarkable thing about the salaries of the pastors of the country churches is that ordinarily that of the pastor who serves a large number of churches is less than that of the one who serves a small number. To illustrate: the pastor in the Methodist Episcopal Church, South, ^{who} that received \$250 served four churches, and the one who received \$900 served three churches; The one in the Baptist who received \$50 served four churches; the one in the Methodist Episcopal who received \$936 served but two. The pastor of the Presbyterian church who received \$300 served three churches; the one in the same denomination who received \$775 served two. The pastor of the Christian church who received \$65 served four churches; while ^{the} one who received \$1,110 served two. Further proof of the foregoing is found in the following: those preaching at two churches get an average salary of \$721; at three, \$578; at four, \$526; and at more than four, \$362.50. Finally, the above state-

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ment is substantiated by denominational reports.

The salary also varies according to the education of the pastor. Those having no education above that, of the rural communities, or the grammar grades, on an average get a salary of \$488; those having less than four years' in addition to the grammar grades, \$492; those having four and less than eight years', \$606; and those having more than eight years', \$849. From the foregoing, the statement that the salaries of the pastors of the country churches vary according to educational advantage is justifiable. Furthermore, the salaries are different for the different age groups. From the replies to the questionnaires the following facts were ascertained with respect to this point. The pastors between the ages of 20 and 40 received an average salary of \$624; those between the ages of 40 and 55 received \$652; and those over 55 received \$477 a year. These statistics would indicate that the lowest salaries paid to pastors of country churches are those of the old men.

From the same sources from which the statistics in the preceding paragraph were secured, the following statements, which will further reveal the state of the salaries of the pastors of the country churches in Missouri, were obtained. In 1907, of the 100 pastors sending replies on this point, 14 were receiving

less than \$400 per year; 21 were receiving \$400 and less than \$500; 8 were receiving \$500 and less than \$600; 25 were receiving \$600 and less than \$700; 12 were receiving \$700 and less than \$800; 9 were receiving \$800 and less than \$900; and 10 were receiving above \$900.

Let us consider more fully the 36 who received \$500 and less than \$600 per year. Of the 100 men who replied to the last questionnaire 88 were married and 12 were single, from which it may be concluded that approximately 30 of the 36 were men of families. It has already been pointed out that none of the denominations except the Methodists provided homes for their pastors. Here another fact may be stated that even among the Methodists those preachers receiving the smallest salaries are the ones unprovided for in this respect. The statistics of the foregoing paragraph mean that those thirty families have to live on less than \$600 a year, some of them on less than \$300. It is necessary to keep a means of traveling in the country the cost of which will vary from \$75 to \$150. To this expense at least \$100 must be added for house rent, for most of such pastors have no homes of their own. Another expense that often occurs is that of moving. This frequently is considerable. Last year the author was a co-laborer with a pastor of a different

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denomination who could not accept a better appointment because the cost of moving was so large. *omit*

From the above it will be seen that the most fortunate of these would have left only ⁴⁴⁵⁰~~425~~ with which to meet all the other expenses of living, such as fuel, food, clothing, etc. With present prices the strictest economy must be practiced to make ends meet if the family consists of only two. It is difficult to conceive how they would succeed if it consisted of more, which is usually the case. This puts their living on a severely prosaic basis. There will be no money for books, which are absolutely essential for growth and efficient service; no money for attending lecture courses; no money for a vacation. Only the bare necessities of life are possible. The lot of those thirty pastors, ^{of 30%} representative of those serving country churches in Missouri, is the much lauded one of plain living and high thinking.

2. Let us now consider the education of the pastors of the country churches. From the 106 replies received to the question in the questionnaire regarding the education of the pastors, the following statistics were obtained. The number that had no education other than elementary public school training was 24; having only a high school education, 10; having only college *omit*

or university training, 46; having High School plus a university or Theological Seminary training, 8; having only a Theological Seminary training, 3; taking correspondence courses, 13; student pastors, 2.

From personal observation it would appear that the foregoing is a fairly accurate representation on the basis of 100 pastors. The significance of this evidently is that the pastors of the country churches are, as a class, poorly educated. Over 20% are without any education at all above that of the grammar grades of our public schools. Only a small percent of the 46 classified among those having a college or university training, had a full course. The 13 taking correspondence courses are nearly all without other educational advantages. This is surely sufficient evidence that the pastors of the country churches are under-educated men.

It is difficult to conceive how men of such limited training can grapple with the profound truths of Christianity, analyze them and present them so that people who have not the time, as well as those who have time to think, may assimilate them; how they are capable of adapting the teachings of the Gospel to every day living, and to all the conditions of our wonderfully complex civilization. Intuition and inspiration alone are not sufficient. A well disciplined mind is ~~almost~~ indispensable at this time

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when the college and university graduate are to be found in nearly every congregation. It is a necessity if the cause is not to suffer reproach.

On every hand is found the demand for a better educated ministry. Those who make the demand, however, do not provide the means of meeting it. The country church is at present supplied by an inferior ministry. She is demanding a higher educated and more efficient one. She is right in her demands. It likewise is her problem to make it possible for her demands to be met.

3. The ages of the 97 pastors of the country churches, who gave them in reply to the questionnaires, varied from 20 to 79 years. Twelve were between 20 and 30, twenty-one were between 30 and 40, twenty-six were between 50 and 60, thirteen were between 60 and 70, and six were between 70 and 80 years of age. The average age was 47.8 years. In other words approximately 12% are young men, 47% are men in the prime of life, and 39% are old men.

4. The average length of time in the ministry was 15 years. The average length of time served at the present charge was 2.8 years. This last statement confirms the above ^(R54) that the pastors of the country churches have no permanent homes of their own, and that the expense of their living was increased on account of having to pay rent.

5. In regard to the number of churches each pastor of the country churches serves, the following statistics, which were taken from the 97 replies to the questionnaires on that point, are presented. The number of pastors preaching at ^{one} church was 11; at two, 22; at three, 26; at four, 29; at five, 2; at nine, 1.

6. The replies to the questionnaires by the pastors of the country churches regarding the effect of the rural free delivery and the telephone on church attendance varied somewhat. The effects, for the greater part, were said to be three: either bad, none, or good.

Some of those who gave it as their opinion that these modern conveniences had a bad influence gave their reasons. Among them were the following: (1) the people can get the news without coming to church, and (2) it destroys the social function of the church. There were 17 replies that would come under this classification. There were 28 who gave it as their opinion that these conveniences had no effect, and 46 held the opinion that their influence was good. The telephone was considered especially helpful in getting announcements made on short notice. One reply especially was to the point, viz., "They are beneficial under a discreet pastor, but detrimental under an indiscreet one". In summing up this point in a single sentence, taking into consideration

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personal observation and the replies to the questionnaires, it may be said that both the rural free delivery and the telephone have a good effect on the churches in rural communities.

7. One of the questions in the above mentioned questionnaire was, "Are you in favor of church federation?" Of the 103 replies, 11 were to the effect that they were not fully decided on the question, 23 were opposed to it, and 69 were in favor of it. This would indicate that a very large majority of the pastors of the country churches were in favor of federation. From personal investigation we think the above statistics are really representative. There is a certain percentage of the pastors that is undecided regarding the matter. In fact they have thought little about it, as some stated in their replies. But by far the larger percentage is in favor of it now and many more are "coming over".

The next question in the questionnaire following the one quoted above was, "What, in your opinion, are the three chief obstacles to federation in this state?" The replies to this question were of such a variety that they baffle anything like a complete classification. Some of them were very characteristic. To illustrate: "It is not advocated by any man who has a single religious conviction"; "Devil in humanity"; "It is everything stirred

up together like swill"; "The benefits of federation are largely moonshine".

The entire list of objections will not be given here but only those that seem of sufficient importance to justify notice. Among them were the following: Impractical, impossible, indifference; lack of spirituality, of aggressiveness, of education on the part of the clergy, of knowledge concerning the needs of federation; fear that it would not be satisfactory; improper methods; different interpretations of the Word; emphasis of non-essentials; and lack of "crystallized leadership". To the foregoing, which were offered more or less frequently, the following classified ones may be added. Two gave as an objection to federation that it was unscriptural; five, the financial difficulty involved; six, egotism; seven, government of the church; nine, ecclesiastical opposition; sixteen, ignorance; twenty-four, denominationalism; and thirty-eight, prejudice. Some of these objections are worthy of further consideration, while others are of little importance.

One of the objections offered was that there is a lack of the need of federation. But of this need there is a great deal. However, not so many of the pastors of the country churches are well enough acquainted with

the situation to know the necessity for this movement. In the north half of Missouri there is scarcely a community where there is not a superabundance of churches and several denominations trying to occupy the same field. The author has lived in several such communities and has known many more of them. A few examples may be given here. In two little towns, one of 500 inhabitants and the other of even less, there were five churches in each, representing as many different denominations. In another little village of 100 inhabitants there were four churches representing as many denominations. In another community there were five churches within a radius of two and a half miles, three Baptist, one Methodist, and one Holiness. This community was a rural one having two very small villages of perhaps 50 inhabitants in each. Notwithstanding all this, when the pastors of these churches were approached on the subject of co-operation and federation, few of them seemed to recognize the fact that there was any need of either. Here it may incidentally be stated that it not infrequently occurs that the laity are more aware of the need of co-operation and federation than the ministry. *(Note in written work here)* Few would agree with those that offer as an objection to federation that it is unscriptural. This objection is due to ignorance regarding the teachings of the Bible. There is no Scripture that warrants strife, contention,

denominationalism. The key notes of Christ's and the Apostles' teachings were brotherly love, fellowship, and unity. These principles are likewise the fundamentals of the federation movement.

An objection that really has some weight is the financial difficulty involved. It is at once evident that there is such a difficulty. We have already pointed out the overlapping of denominations and the overplus of churches. Federation would entail a loss in church property. To the loss in that respect must be added that of the college buildings that would not be needed and likewise the charitable institutions. The latter would not be of very great importance for there are few such institutions in rural communities or that would be affected by the federation of the churches of such communities.

Another objection given was ecclesiastical opposition. This is very marked among many of the clergy, and of all ranks as well as for many reasons. Some of the reasons seem rather severe to lay at their threshold. Nevertheless they are true. There is lack of brotherly love, broad mindedness, liberal thinking, and vision; and at the same time too much prejudice, jealousy, and ambition among them. The above are found not only among the lower ranks, but also among the higher. Even a bishop

of one of the leading denominations recently remarked that he was opposed to federation because, in his estimation, only two of the eight bishops of the other denominations elected at its recent General Conference were worthy of the position. There are still those that have beams in their eyes, who would condemn another because he had a mote in his eye.

It was stated above that 38 of those replying to the question gave prejudice as an objection to federation. This prejudice was said to be of various kinds. Among those given were war, political, race, and denominational prejudice, or denominationalism. These four are worthy of further consideration.

The first, war prejudice, or, as given in one of the replies to the questionnaires, "that of olden days", is the result of the Civil War from 1861 to 1865. This prejudice is not all one-sided. There is about as much of it on one side as there is on the other; as much in the North as there is in the South. The author has heard some say who professed to be very devout followers of Jesus Christ in one denomination, that they would rather die than to go into another church, and all on account of the prejudice that the war had left with them.

This prejudice is slowly passing. It, as well as many other wounds that have long been festering sores, will be healed by the grave. With the sodding of the mound over the grave of the last veteran of either side, the end of this prejudice will be at hand.

Political and race prejudice are closely allied to one another and to the one that we have just considered. The latter grew out of the former two, and it may be said that political prejudice largely grew out of race prejudice. One objection offered to federation in the replies to the questionnaires was the status of the negro in the church. The prejudice against the negro is social, political, and religious. It is for that reason that we have a Methodist Episcopal and a Methodist Episcopal Church, South; a U. S. A. and a U. S. Presbyterian church; and at one time a Northern and a Southern Baptist church; etc. These prejudices are not so great as formerly and are rapidly passing away, largely for the same reasons given for the passing of the war prejudice.

The fourth form of prejudice to federation as given above, was denominationalism, and it is the most important. It was pointed out above that 24 in their replies to the questionnaires regarding federation gave this as an objection to it. Denominationalism is due to different interpretations of scripture, ^{to} ~~and~~ ^{by} singling out certain passages and build-

ing a system of dogmatism upon them. The whole Bible is interpreted from a relatively narrow view-point. Matters of secondary are made of primary importance. Non-essentials are made the essentials. Thus arose so many denominations and a like number of prejudices with them.

Prejudice of this kind is largely due to ignorance. It is found more extensively to-day among the ignorant and illiterate than among any other classes. As ignorance decreases denominational prejudice decreases. Within the last two years the author has talked with many men from all the denominations considered in this investigation and has found a growing and decided opinion in favor of church federation in rural as well as in urban communities, and that this attitude was more prominent among the better informed and more intelligent than among the less informed and more ignorant. Of this objection, then, as well as of the foregoing, it may be said that it is passing.

One final objection to federation remains to be noticed before we turn to a consideration of what really has been done with respect to it in this state, viz., "crystallized leadership" as it was phrased in one of the replies to the questionnaires regarding this question. Good leadership is essential to the success of any movement of importance. As a good general is indispensable

to the success of an army, so is good leadership indispensable to bring to a successful issue such a great movement as church federation among the many denominations now existing.

The movement is not yet thoroughly and universally organized in this country. This is largely due to the fact that leaders of eminent ability, personality, and power sufficient to overcome the combined strength of the above named and many other well-rooted and grounded objections are lacking. It often occurs that those most eminently qualified for this position refuse to assume it. One reason for this is the fear of losing standing by being accused of being too liberal, radical, or even heretical. This is especially true at the present time when many of those high in ecclesiastical circles are opposed to the movement. It takes a great deal of the hero and somewhat of the martyr to volunteer for leadership under such conditions. Notwithstanding the above, men of power and of great ability are coming forth and are leading to a successful conclusion the issue.

Let us now see what has been done in this respect in Missouri. In order to do so fully we shall have to consider the question from a broader standpoint than the state. There have been some movements on foot regarding federation affecting the problem in Missouri that

were national and even continental in their scope. It is not our purpose to trace out in full the history of church federation in this country. That is foreign to the object of this investigation. It is quite proper, however, to mention some of the recent actions and movements in this respect ~~x~~ that have had some bearing on the question in this state.

The first one that may be mentioned is that of the Inter-Church Conference on Federation which met in Carnegie Hall in New York, November 15 - 21, 1905. This conference was composed of 500 delegates representing the thirty leading denominations of the United States. A plan of federation was adopted with but one dissenting voice. Regarding this meeting the following is quoted from a prominent journalist. "No one could come away from that great assemblage in New York without the greatest hopes. Men's faces there were forward, away from the weak, divided past, toward the strong and united future. Men's voices there were learning to say 'We all are one'; better, their hearts were coming to know it, and the goal of that union was, and will be more and more, 'that the world may believe'". (1)

We agree with John R. Mott who "Regarded the results achieved by the Inter-Church Conference on Federation to

(1) First Annual Report of the Secretary of the Executive Committee of the Inter-Church Conference of Federation, 1906.

be the greatest and most significant accomplished by any religious gathering ever held in America. The potentialities of the federation action taken in Carnegie Hall are limitless. A great step has been taken in the direction of presenting to an unbelieving world the mightiest and most convincing apologetic. The transactions of November 15 - 21, 1905, will loom up larger and larger with each succeeding year." (1)

This conference was composed of the leading ecclesiastics and laity of the whole country. Each delegate returned to his own community filled with the spirit of the conference and thereby greatly stimulated the federation movement. Missouri was well represented and the movement in the state has very materially advanced as a result. It may be noted here that the Conference has just concluded its second meeting at Philadelphia. At this session the former plans for co-operation and federation were confirmed and enlarged.

Some events affecting the question more specifically in Missouri will now be presented. In 1905 a fraternal meeting of the delegates of the North and South Baptist churches of the United States was held in St. Louis and articles of co-operation were entered into.

(1) First Annual Report of the Secretary of the Executive Committee of the Inter-Church Conference of Federation, 1906.

This meeting was significant regarding the question of federation in Missouri inasmuch as it shows the tendency toward fellowship and closer co-operation. In 1907 an organic union of all the churches in the United States of the U. S. A. and Cumberland Presbyterians was effected.

Next to the Presbyterians, the two Methodist denominations, the Methodist Episcopal, and the Methodist Episcopal, South, have made the greatest advance of any of the denominations with respect to federation in the state. This is possibly due to the marked similarity of their doctrines and governments. In 1904 at Columbia, Missouri, a committee was appointed by the Missouri Conference of the Methodist Episcopal Church, South, and a like committee by the Methodist Episcopal Church in the same year to have charge of the question of the federation of churches in North Missouri between these two denominations. These committees meet once each year. (Within the four years that the committees have been in existence, 16 such churches have been federated in North Missouri.)

These two denominations have further agreed that one of them will not enter a field in this state that is already occupied by the other. This much has actually been done and the plan, on the whole, has been quite successful.

One other event also needs to be noticed. At the ~~last~~ Annual Conference of the Methodist Episcopal Church,

South, held at Hannibal, Mo., August 26 - 31, 1908, a memorial to the General Conference of the same denomination to be held in 1910 was presented and adopted concerning the federation or organic union of the leading Methodist denominations, a copy of which is here presented.

REPORT OF COMMISSION ON CHURCH UNION OF THE MISSOURI
CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Whereas, We have noted with pleasure the almost world-wide movement in the direction of unity among Christians and of organic union between churches nearly related in faith or polity; and

Whereas, During the recent sessions of the General Conferences of two important bodies of American Methodists - the Methodist Episcopal and the Methodist Protestant churches, communications were had with reference to Methodist Union, and delegations from each to the other were received with most enthusiastic expressions of love; and

Whereas, The representatives of the Methodist Protestant church in their official response to the overtures from the Methodist Episcopal church (as reported in the Daily Advocate, the official organ of the General Conference of the Methodist Episcopal church) made especial mention of the Methodist Episcopal Church, South, which is a co-ordinate branch of the original Methodist Episcopal church, from which the Methodist Protestant church separated, and

declared the great desire of the General Conference of that church to return to a reunited church; and

Whereas, There is thus made an appeal to all Methodists of America to consider the importance and, if possible, advance the cause of Methodist union. Therefore be it Resolved,

First, That the Missouri Conference of the Methodist Episcopal Church, South, in Conference assembled at Hannibal Mo., does hereby express^{the} great joy of its members at the manifestations of Christian unity referred to, and at the progress in the direction of organic union between the churches of the same faith and order.

Second, That we believe the time has come when all questions concerning the relations of the Methodist Episcopal Church, South, and the Methodist Episcopal church, should be considered anew with the view of bringing the two churches into some form of governmental union, either one General Conference, or a Federation of General Conferences.

Third, That we hereby memorialize and petition the General Conference of the Methodist Episcopal Church, South, to meet in Asheville, N. C., in May, 1910, to invite a conference between its own representatives there appointed and representatives from the Methodist Episcopal church and the Methodist Protestant church, with reference to the

union of the three churches.

Fourth, That we also petition the General Conference to instruct the commission appointed by them, as above, to consider practical suggestions either for organic union of the Methodist churches mentioned under one governmental body, or for a territorial adjustment of the one Methodist church into two or more jurisdictional divisions.

C. M. Bishop.

R. H. Cooper.

John Anderson.

A. P. Settle.

William A. Webb.

The above is one of the most significant steps taken by any denomination in the state with respect to this subject and it is indicative ^{of present tendencies}. By this and the foregoing instances cited of movements along similar lines, the fact is pretty conclusively established that church federation has gained the ascendancy over denominational segregation, and that the tendency of the present is markedly toward closer co-operation and federation of all the protestant churches in Missouri.

Chapter IX.

The Problems of the Country Church.

As has been previously stated, when this investigation was undertaken two questions confronted us at the outset: (1) What should be considered a country church?; (2) What are its problems? Having decided the first and set forth its conditions in Missouri, in conclusion let us turn to a consideration of the second.

At various times problems presented themselves while setting forth the conditions of the country churches in the preceding pages. In one place it was stated that some of the questions asked in reply to the first questionnaire sent out would be considered under this heading. Those that present themselves from both of the above mentioned sources, viz., those found in the foregoing pages of this paper and from the replies to the first questionnaire, will now be considered.

One of the questions asked was, "What is the greatest problem in connection with the country church? Is it educational, financial, social, religious, or what?". In reply it may be said that the problem of the country church in Missouri is to establish (at the very earliest possible date) the Kingdom of God in the hearts of those who live in the rural communities of the state, and that

this problem has an educational, a financial, a social, and a religious aspect.

Since the financial and educational conditions of the country church have already been set forth to some extent, we shall consider these two phases of the problem first. Then we shall take up the social and religious aspect of it.

1. The Financial Problem.

One of the questions asked in response to the first questionnaire was, "How supply the country churches with men the conditions require with such low salaries?" This question assumes that the country churches are not supplied with the kind of men the conditions require. It also infers that the country churches are demanding a different kind of men, men of greater efficiency than they now have for their pastors. This was indicated above when considering the education of the pastors of the country churches. The inference is correct. It furthermore assumes that the salaries paid the pastors of these churches is not sufficient to secure the class of men the conditions require. The conditions already set forth conclusively confirm this assumption. This question, with slight variations, was repeatedly asked, indicating that it is of vital importance. In one reply it was suggested if a higher standard of support of the ministers of the country churches were

secured, that many of its problems would thereby be solved. It is undoubtedly true that such would be the case.

In answer to the above question it may be said that it is impossible to supply the country churches with the kind of men the conditions require at the salaries they are paying. The conditions of the country churches are such that if they are to make much progress in ^{the solution of} the one problem that has been stated was theirs to solve, the speedy bringing in of the Kingdom of God, the moral uplift of all of the citizens of the state, to be a stimulus to commercial, civic, and religious progress, they must have men not only of large natural ability, which frequently is not the case, but men of the largest equipment for pastors. They must have men of liberal training in the arts and sciences as well as in theology. They must be men of broad vision; of executive and organizing ability; and also thoroughly consecrated and devoutly religious. Such men the country church in Missouri needs. But she can never have them as long as she pays such low salaries. In the first place she does not make it possible for men to prepare themselves for such efficiency as she needs, as has already been pointed out. In the second place she does not pay a living wage for such men. Hence it is impossible to supply her with them at the salaries she now pays.

The low salaries are evidently due to the lack of liberality on the part of the membership. The problem is not how to get the men the conditions of the country church demand at such low salaries, but how to get the people to contribute more liberally to the support of the church. It may be asked if they are not liberal in this respect. An emphatic negative may be given in reply. It has been estimated that the average income of the protestants of the United States is \$200 a year. According to the Biblical rule of tithing, the average contribution would be \$20 a member per year. This is much greater than what it really is. This we know from wide observation and investigation. Very few of the members of the church tithe, and those that do not fall far below the tithe standard.

The solution of this problem lies in arousing the laity to an appreciation of the conditions, needs, and possibilities of the churches in the rural communities. In this respect the outlook is hopeful and progress is rapidly being made. The evidences are: (1) the constant increase in pastors' salaries, which the foregoing statistics reveal, (2) the increase in the number who tithe, and (3) the laymen's movement.

The first is of less importance than the other two. The increase has really not been much more than the in-

crease in the cost of living. The second is more significant for it shows that more are awaking to the sense of their obligation. When the whole church comes into a realization of this obligation and yields herself to it, this part of the problem of the country church will be solved.

The third evidence of the hopeful outlook is the Laymen's Movement. This is a rather recent one but it seems to be growing rapidly. Its object is to enlist the laymen of the church in its work and get them to take it up in a systematic, business-like way. In this way the potentiality of the church would be converted into a vital, active force which would mean nothing less than progress in every respect and especially so in regard to the financial aspect of the problem. The organization of this movement is reaching something like the stage of completion. There are organizations to be found in the congregations of many of the churches throughout the state. Likewise there are those of the larger units such as Districts, Association, Conferences, and even State and National organizations.

In concluding this aspect of the problem, it may be said that it is one of vital importance, and although little has hitherto been done towards its solution, the outlook is very favorable.

2. The Educational Problem.

The educational phase of the problem has already been considered to some extent, and here ~~only~~ a solution is offered for it, which is as follows: (1) let a high universal educational qualification be demanded of all who enter the ministry, (2) let the church as a whole provide means to make it possible for those who desire to enter the ministry to do so, and (3) let the church as a whole provide a missionary fund to aid those churches that at present are not able to support an educated and efficient pastor till such time as they shall be able to do so.

The third part of the above plan is being followed to a certain extent by some denominations at the present time but not to a ^{degree} sufficient to produce marked results. It would be far better for them to concentrate on fewer churches than to pursue the present scheme of giving to many and only enough to support, in most cases, an uneducated and inefficient pastor. By such concentration and the inauguration of the other two suggestions, it would be possible for the pastors to prepare themselves for efficient service and to receive a salary for which they would feel justified to live in the country and serve the country churches. The above suggestions carried out judiciously would bring about a much better

condition educationally, if not ultimately solve this phase of the problem of the country church.

3. The Social Problem.

The majority of the laity in the country church do not regard it as a social factor. At most they do not regard it of much importance in that respect. This attitude may be due to various things. First, it may not be a very great power as a social factor at the present time. Many churches are not. A church that has preaching only one day in the month, no Sunday School, no young people's society, no prayer meeting will not be a very potent social factor in a community. Second, the social influence is less easily determined and observed than some others. Third, the people think only of the religious aspect of the church. They do not take into consideration the effects of religion on society. Fourth, the social activities of the church may have been neglected. Let us consider some of the above more fully.

In regard to the first it may be said that if the country churches have not the various organizations mentioned above, that it is one of its problems to establish or organize them. The Sunday School, the young people's societies, and the prayer meetings all have a social aspect. The first two have this aspect in a very special sense. They are largely meetings for the young people and the children. They ordinarily provide some special

social occasions such as outings, picnics, lawn socials, receptions, and various other entertainments. These organizations should provide a very large part of the social life for the young people of the rural communities in this narrow and somewhat specialized sense. It has already been pointed out that the young people are leaving the rural communities and are going to the urban. Furthermore that many are seeking social life elsewhere. These latter things are in a measure true because the country church does not offer an attractive and wholesome social life at home. It is one of its problems to provide this.

Under the discussion of the question of federation, one of the objections that was given to it was war prejudice; another was race prejudice; and a third was political prejudice. These at once make it evident that the country church has a social function concerning the larger social questions. It should not only provide much of the social life of the people of the rural communities in the narrower sense of the word but also make itself felt and play an important part in society on a larger scale and a broader basis. It must leave its impress on the business and civic activities of the citizens of the state. Lofty ideals and the very highest moral standards along these lines must be advocated and powerfully presented by the country church. It is her

social mission to produce good citizens for the commonwealth and the nation as well as it is to produce them for the Kingdom of Heaven. It is one of the problems of the church of the rural communities of Missouri to make herself felt as one of the most powerful social agencies within the bounds of the state.

4. The Religious Problem.

We now come to the last division of the problems of the country church, i.e., the religious aspect. As stated above, the one problem of the country church in Missouri is to establish the Kingdom of God in the hearts of the people. This problem has a financial, an educational, and a social aspect as has already been pointed out. These three are important. But that one that remains to be considered, the religious aspect, is far more so than either of the foregoing or all of them combined. The former are secondary and auxiliary to the latter. The religious aspect of this problem is not only of paramount but of supreme importance.

The Kingdom of God can only be established by bringing the people into it, or more correctly stated, bringing it into them, for the Kingdom of God is within men as well as men within the Kingdom. The more popular and better understood phrasing of it is to bring them into the Kingdom, - "to save them". A discussion of what is

meant by the Kingdom of God need not be entered into here. That is a theological question and foreign to this investigation. It is the religious problem, then, to bring all those that at present are not in the Kingdom into it. It is the Herculean task of the country church of Missouri to evangelize and to enlist every individual in the rural communities of the state in the Kingdom of God.

It is not all of the religious ~~aspect of the~~ problem of the country church to do that which has just been indicated. It is likewise her problem to see that the people who are thus brought into the Kingdom are shepherded and that their spiritual wants are administered to. Her work will be in vain if the people are only brought into the Church. There is but one door of entrance, but there are many of exit. Men must be kept "saved". In order to do this frequent services must be provided. These services must be efficient. . In order for them to be thus they must be adapted to the needs of the various classes of people that constitute the membership. There should be a Sunday School for the instruction of both the saved and the unsaved. There should be devotional meetings, prayer meetings, etc., where the piety and devotion of the people are fostered. There must also be the regular preaching services. In a word it is the problem of the country church to see that all are brought into the Kingdom



of God and that all the above religious agencies are supplied them. In other words to save the people, to keep them saved, and to foster, nurture, and develop their spiritual lives to the highest possible degree.

Such were the conditions of the country churches in Missouri at the time of this investigation, and such the problems that confronted it.

(omit)

(APPENDIX.)

I. Questionnaire.

UNIVERSITY OF MISSOURI
COLUMBIA

Sociology.

(C. A. Ellwood.)
(T. J. Riley.)

mar 1 1913
(April 1, 1908)

My Dear Sir:

For some time I have been interested in the Country Churches of our State. I have made special effort to collect information concerning the property, membership, pastors' salary, benevolences and auxiliary societies of these churches, irrespective of denominational lines. ^{an} Three advanced students in the department ^{is} are now collecting and tabulating information on such points.

But there are many things that can not be learned from published reports, especially since reports are not uniform or complete. I take the liberty of addressing you this letter asking you to assist us in this important investigation by filling out the attached blanks and returning to me. You may be assured that the personal

information will be confidential and your name will not be used in any published statement without your express permission.

I do not need to urge upon you the desirability of collecting information about the Country Churches of our State and making it available to those most directly interested in the subject. If you will fill out the blank and return it I shall be glad to furnish you a copy of the results of our study provided the returns are complete enough to justify their publication.

As the school year is nearing its close an immediate reply would be especially appreciated.

Thanking you in advance for your assistance, I beg to remain,

Very sincerely yours,

Dr. C. E. Ellwood
(T. J. Riley.)

BLANK FORM.

Name _____ P. O. _____ State _____

Denomination _____ Age _____ Married or Single _____

How long have you been in the active ministry? _____ years.

How long have you served present charge? _____ How

many preaching services at each church per month? Church

No.1 _____ No.2 _____ No.3 _____ No.4 _____

How many years have you attended High School? _____

College or University? _____ Theological seminary?

_____ Are you now a student in any educational insti-

tution? _____ Are you pursuing any correspondence courses?

_____ What is your present salary? _____ Are you

in favor of church federation? _____ What, in your

opinion, are the three chief obstacles to federation in

this state? _____

What was the total membership of the churches you serve at

the beginning of the twelve months next preceding April 1,

1908? _____ How many of your members are now living in

towns of 1,000 or more population? _____ How many of your

members have moved to such towns within the last year? _____

How many who were formerly members of your churches have

united with such town churches within the last year? _____

In your opinion:

1. What percentage of the people in your community 10 years of age and over do not belong to any church? _____

2. Is this percentage increasing or decreasing? _____

3. What is the effect of the rural free delivery and
the telephone on church attendance? _____



University of Missouri - Columbia



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