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# Church

IN RURAL MISSOURI

*Midway in 20th Century*

## PART V

## RURAL-URBAN CHURCHES COMPARED

*Part I Introduction*

*Part II Rural Religious Groups*

*Part III Clergymen in Rural Missouri*

*Part IV Index of Religious Group Action*

*Part V Rural-Urban Churches Compared*

*Part VI Spatial and Social Relationships*

*Part VII What Rural People Think of Church*



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The

# Church

in rural missouri

Part V

Rural-Urban

Churches

Compared

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The National Council of the Churches of Christ in the U.S.A., as well as several major denominations, has placed rural church work in Town and Country Church Departments. This broadened program is generally defined as including all churches in places with a population of less than 10,000 persons. The churches and clergymen included in Parts II and III of this report were defined as "rural" in terms of the U. S. Census definition, that is, they were located in incorporated places with a population of less than 2500, or in the open country. This procedure raises some questions. To what extent are the findings of such a rural sample typical or representative of all churches included in the Town and Country Church category? To what extent do churches and clergymen in places with a population of less than 2500 differ from those located in places with a population ranging from 2500 to 9999?

To provide a partial answer to these questions the Technical Committee decided to investigate churches and clergymen in a sample of small cities in Missouri. Hence, Part V consists of (1) a comparison of churches and clergymen in the rural sample with those in a sample of small cities, and (2) an examination of the importance of the size of population of places in which churches are located in relation to other variables in explaining the nature and functioning of religious groups.

## CHAPTER 23

### COMPARISON OF RURAL AND SMALL CITY CHURCHES

To compare rural and urban churches it is necessary first to define what churches are included in each category. The present trend among several denominations, apparently, is to define urban churches as those located in places with a population of 10,000 or more. Churches located in places with a population of less than 10,000 are classified as Town and Country churches. It is not within the scope of this report to trace the history of the Town and Country Church movement or to review the reasons why such a broadened definition has been adopted. It may be assumed that these religious bodies have found this classification satisfactory for their promotional interests.

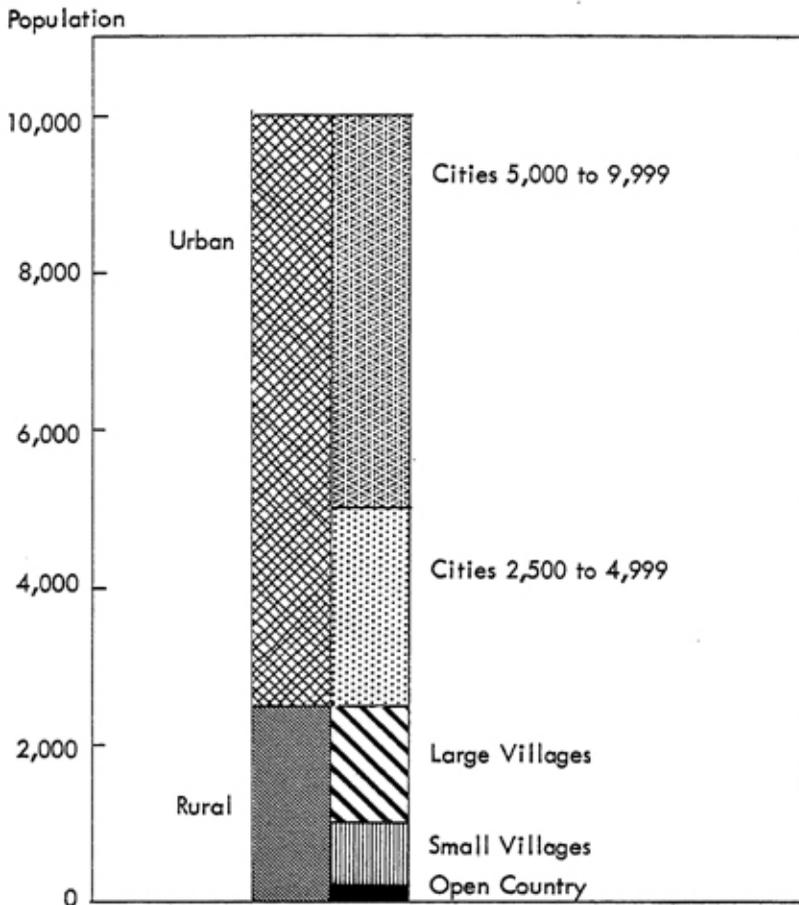
This report is not intended to suggest to any denomination what it should or should not include in its program. This is essentially a research report. However, if this project has produced some results that may affect the research programs of religious bodies, it would be neither scientific nor realistic to omit such matters from consideration. Consequently, some questions are raised and some suggestions made that need to be fully explored in church research.

To ask that the places included in the Town and Country Church definition be re-examined is not a mere academic question. A large amount of the material presented at Town and Country Church institutes and meetings consists of data relative to the Census definition of the rural population. Agricultural economists and rural sociologists report data that have been analyzed in relation to the rural population. In their reports the use of the term "town" generally refers to villages or places under 2500 in population. This would not be so confusing if it were not for the fact that some research is being reported for churches in places with a population of less than 10,000, and the term "town" apparently means both villages and cities with a population ranging from 2500 to 9999.

Figure 29 shows the categories of places included in the Town and Country Church definition. The dividing line between rural and urban is the Census definition of rural. Figure 29 also shows the three categories used in the analysis of rural churches in this report. *Open country* included churches in the open country and those in places with a population up to 199. *Small villages* ranged in population from 200 to 999; *large villages* from 1000 to 2499; and *small cities*, to be compared with the rural sample, 2500 to 4999. No data were available for churches in cities with a population from 5000 to 9999.

The Technical Committee was aware that once the rural church situation in Missouri was presented there would be the question as to what extent these findings could be applied to Town and Country churches. Ideally, this question should be answered in terms of an analysis of churches for several categories of cities classified according to size of population. Since this investigation was designed primarily as a rural church study, it was not possible to analyze churches

Figure 29—Categories of Places Included in Town and Country Church Definition.



in a sample of all cities in Missouri. It was believed, however, that some information from an analysis of churches and clergymen in *small cities* would provide a partial answer to the question.

If no significant differences are found between rural and small city churches, the findings of a rural sample of churches may be considered typical of churches in places with a population up to 5000. But there will still be a question as to whether or not the findings will be representative of churches in places ranging from 5000 to 9999. On the other hand, if significant differences are found between rural and small city churches, the rural church data cannot be expected to be typical of churches in any of the cities. It seems reasonable to assume, until information is available, that churches in cities in the 5000 to 9999 population category are more like those in the small cities of this study than like churches in the rural sample.

For comparisons to be valid it is important to have corresponding data for an identical period of time. Schedules A and B were used to collect data for both rural and small city churches and clergymen. The interviewing was done at the same time. This means that data were available for small city churches and clergymen comparable to the data analyzed in Parts II and III.

In selecting the sample, small cities located within the metropolitan areas of Kansas City and St. Louis were eliminated because it was apparent that they were more like the metropolitan centers than small cities scattered throughout the state. There were 42 small cities outside the metropolitan areas. However, in the sample of six selected areas, which will be discussed in Part VI, it was necessary to include one small city in the Southeast Missouri Area.

Two criteria were used to stratify these 41 cities before a random sample was chosen. Cities were stratified according to their location in relation to the rural social areas of Missouri. They were also stratified according to the rate of population growth. A 25 percent sample (10 small cities) was chosen at random from the above categories. A comparison of the sample with the universe of 41 small cities revealed that it was representative in terms of both the distribution of small cities and the rate of population growth.

The population of the 10 small cities in 1950 ranged from 2624 to 4771. They may be classified as follows:

Number of Cities	Population
3	2500-2999
4	3000-3999
3	4000-4999

Nine of the ten small cities had a larger population in 1950 than in 1930. The rate of increase in population ranged from 7 to 119 percent of the 1930 population. Only one small city had declined in population; its 1950 population was 18.5 percent less than in 1930.

At the time of the survey 98 religious groups, 63 church-type and 35 sect-type, were found in the 10 small cities.

Churches are compared in two ways in this chapter. (1) The findings for the 505 rural churches are compared with similar data for the 98 small city churches. This type of comparison shows the contrasts between the two samples. It also provides a partial answer to the question concerning the applicability of a strictly rural sample of churches to Town and Country Church programs.

(2) Churches are compared in terms of their location in the open country, small villages, large villages, and in small cities. In Part I, small villages were defined as places with a population ranging from 200 to 999, and large villages as places with a population ranging from 1000 to 2499. In Part II, 505 rural churches were analyzed in terms of their location in the open country, small villages, and large villages. That analysis can now be extended to include churches in small cities. This second type of comparison focuses attention upon the im-

portance of the size of population of the places in which churches are located.

In Part III, however, it was not possible to analyze clergymen in terms of the categories of open country, small village, and large village. Thus the comparison of rural and small city clergymen is made only in terms of the totals for the two samples in the following chapter.

It was possible to compare rural and small city churches in terms of every item presented in Part II. It is not necessary, however, to duplicate the analysis of Part II. Instead, certain topics have been selected for comparison. Since the index of religious group action, developed in Part IV, is a valid and reliable measure of the total functioning of churches, it is used extensively in this rural-urban comparison of churches.

### Index of Religious Group Action

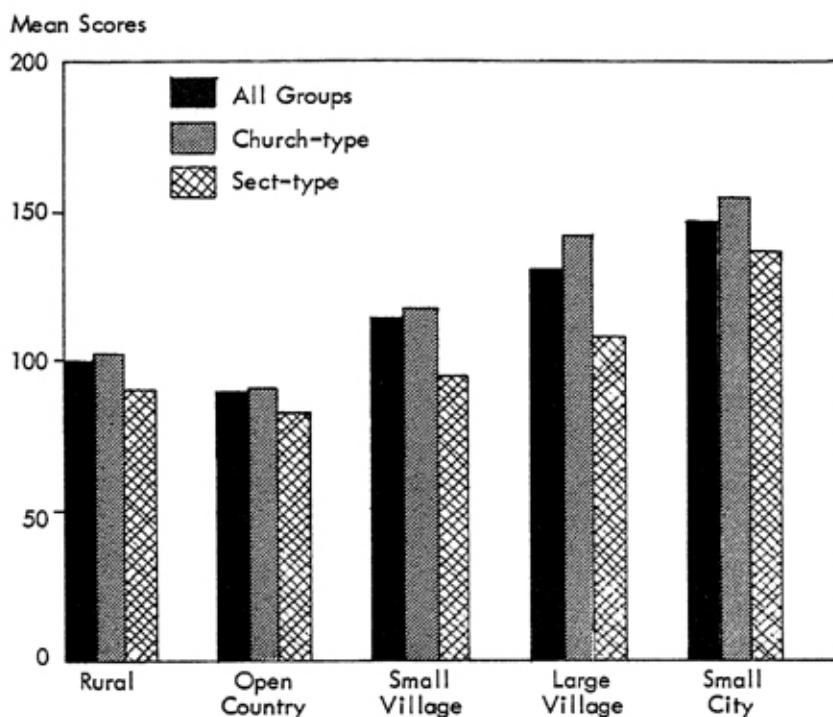
The index of religious group action was constructed so the mean score of 503 rural churches would be 100. Small city churches were scored in the same manner and with the same weighting for each factor. This means that small city churches are compared with rural churches in terms of an index constructed for rural churches. Table 89 and Figure 30 show the mean index scores of rural and small city churches.

TABLE 89--RURAL AND SMALL CITY RELIGIOUS GROUPS BY CHURCH-TYPE AND SECT-TYPE, LOCATION, AND INDEX OF RELIGIOUS GROUP ACTION

Type and Location	Number Reporting	Mean Score
Rural Sample	503	100.0
Church-type	371	103.4
Sect-type	132	90.3
Open Country	321	89.0
Church-type	235	90.9
Sect-type	86	84.0
Small Village	115	113.4
Church-type	94	117.6
Sect-type	21	94.5
Large Village	67	129.6
Church-type	42	142.1
Sect-type	25	108.6
Small City Sample	98	146.6
Church-type	63	154.5
Sect-type	35	136.4

Rural church-type groups, with a mean index score of 103.4, were slightly above the mean for all rural churches. Rural sect-type groups were below the mean for all rural churches, with a mean score of 90.3. The mean index score of 98 small city churches was 146.6, which is approximately one and a half times the mean for rural churches. Small city church-type groups had a mean score of 154.5. Sect-type groups in small cities, with a mean index score of 136.4, were

Figure 30—Index of Religious Group Action Mean Scores of Rural and Small City Religious Groups by Church-type and Sect-type, and Location.



considerably above the mean for rural church-type groups.

Open country groups, both church-type and sect-type, had mean index scores below 100. Church-type groups in small villages had a mean index score of 117.6, but sect-type groups with a mean score of 94.5 were below the mean for all rural churches. The 67 large village churches had a mean index score of 129.6 compared with a mean score of 113.4 for 115 small village churches. Large village church-type groups had a mean index score of 142.1 in contrast to 108.6 for sect-type groups. The large church-type mean index score is quite similar to the mean index score of all small city churches.

Figure 30 shows that the index mean scores tend to increase for both church-type and sect-type groups from location in the open country to location in small cities. Some other interesting comparisons are apparent. The mean index score of small village sect-type groups was slightly higher than that of open country church-type groups. On the other hand, large village sect-type groups had a mean index score below that of small village church-type groups. Small city sect-type groups had a mean index score below that of large village church-type groups.

The differences between the mean index scores of rural and small city churches are statistically significant. This suggests that the findings of a strictly

rural sample of churches cannot be applied directly to Town and Country Church programs. The differences between the mean index scores of open country, small village, large village, and small city churches are statistically significant. This suggests that the size of population of places where churches are located is related directly to the functioning of churches. It also suggests that it is quite justifiable to classify churches in terms of their location in the open country, small villages, large villages, and small cities.

The reader is asked to delay for a while the translation of the above suggestions into concrete conclusions. It is important to consider differences in some other variables first. Some of these differences help explain the significant differences found in mean index scores. Differences in some of the other variables are also important in comparing the results of this investigation with other studies for which index of religious group action scores may not be available.

Four variables have been selected for further examination: (1) proportions of church-type and sect-type groups, (2) size of group, (3) frequency of Sunday worship services, and (4) expenditures for clergyman's salary, benevolences, and local operating expenses. Additional differences such as those in relation to the frequency of activities and characteristics of church property could be cited, but it has already been established that most of the differences among churches are significantly related to the first three variables listed above.

### Church-type and Sect-type Groups

Differences between church-type and sect-type religious groups have been presented consistently in this report. It is understood that the findings for any category of churches are definitely influenced by the relative proportions of church-type and sect-type groups in that category. Although church-type groups comprise a majority in both the rural and small city sample of churches, sect-type groups affected the findings for small city churches more than was the case for the rural sample. In fact, 35.7 percent of the small city groups were classified as sect-type in contrast to only 26.5 percent of the rural groups.

The proportion of sect-type groups does not show a consistent relationship when churches are classified in terms of location. Of 322 open country groups, 27 percent were classified as sect-type. In small villages the sect-type constituted only 18.3 percent of all religious groups. Large villages had the highest proportion of sect-type groups, 38.2 percent. This proportion was slightly lower in small cities, 35.7 percent. While no consistent relationship was found, it is interesting to observe the similarity between large village and small city churches in terms of the proportions of church-type and sect-type groups.

### Size of Religious Groups

Since size of group is one of the items in the index of religious group action, one would anticipate a parallel relationship of size of group and index of religious group action scores. The size of group is not examined here as an inde-

pendent variable to be compared with index scores. Rather, it is examined because of the large part it plays in the differences in mean index scores. It is also presented because persons wanting to compare other data with the results of this report will have data on the size of group but may not have index of religious group action scores.

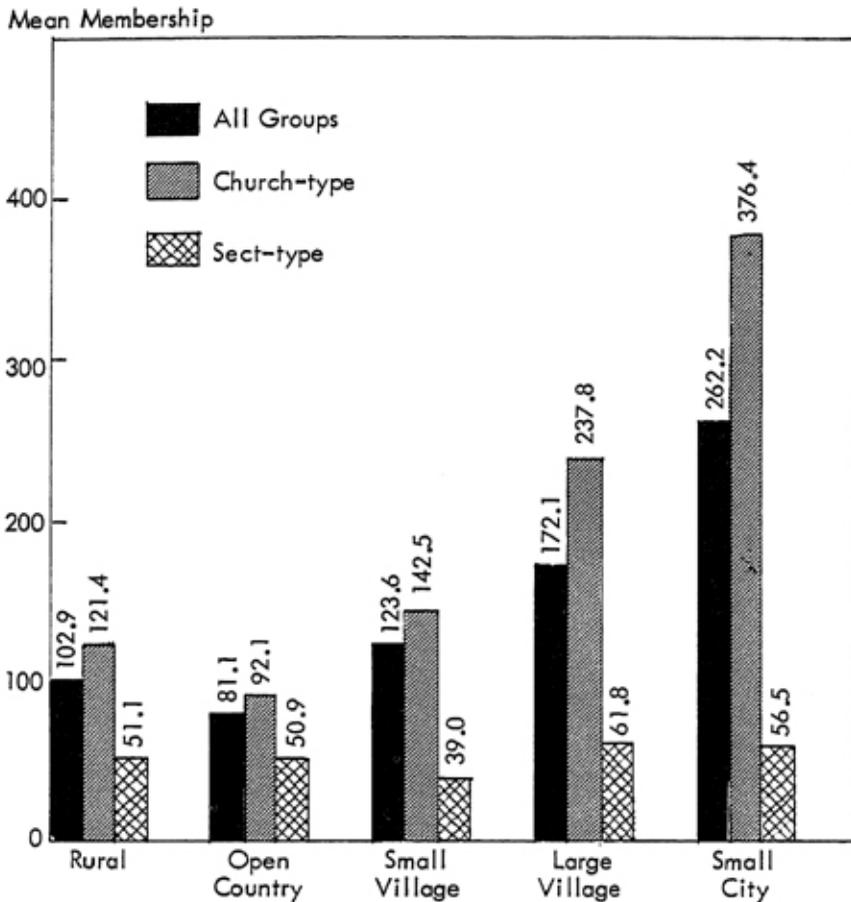
In Part II the size of the group was so important that the summary of that analysis was made in terms of profiles of small, medium, and large churches. In Part IV the size of group had the highest correlation with other variables examined in the construction of the index. One way of looking at the size of religious groups is in terms of the proportions of churches in certain categories according to size. Table 5 (p. 51) showed that 32 percent of the rural churches had less than 50 members; 33 percent had 50 to 99 members; and 35 percent had 100 or more members. In contrast, only 25 percent of the small city churches had less than 50 members; 22 percent had 50 to 99 members; and 53 percent had 100 or more members.

A comparison of church-type groups must be used for analyzing churches with large memberships since few sect-type groups had more than 100 members. Only 2.5 percent of the church-type groups in the open country had 300 or more members, and only 6.4 percent of those in small villages were that large. On the other hand, 38.1 percent of the church-type groups in large villages and 42.9 percent of those in small cities had 300 or more members. In terms of this comparison it appears that church-type groups in large villages and small cities were similar, and that both differed greatly from church-type groups in either the open country or small villages.

The size of group may also be examined in terms of the mean membership as shown in Figure 31. Small city churches with a mean membership of 262.2 were more than two and a half times as large as rural churches, which had an average membership of 102.9. Small city church-type groups with a mean membership of 376.4 were more than three times as large as rural church-type groups with an average membership of 121.4. Sect-type groups in small cities with an average membership of 56.5, on the other hand, were only slightly larger than those in the rural sample with a mean membership of 51.1.

Table 3 (p. 49) shows that the average membership increased from 81.1 in the open country to 123.6 in small villages, and to 172.1 in large villages. It continued to increase until it reached 262.2 in small cities. Figure 31 shows that this trend resulted from the increased size of church-type groups. The mean membership of church-type groups increased from 92.1 for those in the open country to 142.5 for small villages, to 237.8 for large villages, and to 376.4 for those in small cities. A comparison of the average memberships of sect-type groups, however, does not show the same trend. With average memberships of 50.9 in the open country, 39 in small villages, 61.8 in large villages, and 56.5 in small cities, there obviously was no relationship between size of membership of

Figure 31—Mean Membership of Rural and Small City Religious Groups by Church-type and Sect-type, and Location.



sect-type groups and the size of population of the place in which they were located.

The preceding comparisons suggest certain observations which are related to an understanding of this total project as well as to the rural-urban comparison of churches.

1. Church-type groups comprise the majority of the churches in the categories according to the location of churches. The findings and trends indicated for all churches in the open country, small villages, large villages, and small cities are influenced by the high proportion of church-type groups.
2. Rural and small city churches differ in regard to the mean membership as well as in regard to the proportions of groups in certain categories according to size.
3. Analyses of churches with large memberships are almost entirely analyses of church-type groups.

4. The size of church-type groups seems to be related to the size of population of the places in which they were located. This does not mean that only small groups were found in the open country and that only large groups were found in small cities. It does mean that the proportion of large groups increased from open country to small cities. In addition to a higher proportion of large churches in small cities, there was an increase in the size of membership of these large churches.
5. Large village and small city church-type groups were quite similar when compared in terms of the percentage of groups with 300 or more members, and both differed greatly from open country and small village church-type groups. This similarity might be used to combine large village and small city church-type groups into one category for purposes of analysis. However, it must be remembered that small city church-type groups tend to have more members than large village churches.
6. The size of sect-type groups was not related to the size of population of the places in which they were located. In spite of the absence of such a relationship, however, the size of place in which sect-type groups were located seems to have been related to certain factors such as average expenditures.

### Participation of Farm People in Churches

Data on the occupational composition of church membership was limited to that concerning farm males. Although it is not possible to present the complete occupational composition of religious groups, the data available have an important bearing upon this rural-urban comparison. Since this material was analyzed in detail in Part II (pp. 72-75), only a brief summary will be included here. Farm males aged 25 to 64 constituted 81.3 percent of all males aged 25 to 64 in the participating membership of open country churches. This percentage declined to 56.1 in small village churches and to 45.2 in large villages. It continued to decline in small cities; 32.2 in cities of 2500 to 2999 population; 30.1 in cities of 3000 to 3999; and 22.9 in cities of 4000 to 4999.

Although this decrease of farm males in the participating membership was expected, it is important to remember that farm people comprise an important segment of the membership of small city churches. This suggests that the programs of small city churches cannot ignore the interests and problems of farm people without doing an injustice to many of their members. The trend also shows that people identified with occupations other than farming comprise a majority of the participating membership in large village churches. It should likewise be remembered that farm people constitute only a slight majority of the participating membership of small village churches. This suggests that the programs of large village, and to some extent small village, churches should not be limited to the interests and problems of farm people.

### Frequency of Sunday Worship Services

Since 93.8 percent of the small city churches were classified as full-time in contrast to only 4.1 percent as half-time and 2.1 percent as quarter-time, one may say that full-time churches characterize religious groups in small cities. Rural churches can hardly be characterized in terms of only one type in relation to the frequency of Sunday worship services. Less than one-half, 45.4 percent, of the rural churches were classified as full-time compared with 21.8 percent quarter-time and 32.8 percent half-time. (See Table 14, p. 77)

The proportion of churches that held Sunday worship services every Sunday increased from those located in the open country to those in small cities. The percentage of full-time churches increased from 32.3 in the open country to 57.3 in small villages, to 86.7 in large villages, and to 93.8 in small cities. Quarter-time churches decreased from 29.1 percent in the open country to 2.1 percent in small cities. Likewise, half-time churches decreased from 38.6 percent in the open country to 4.1 percent in small cities.

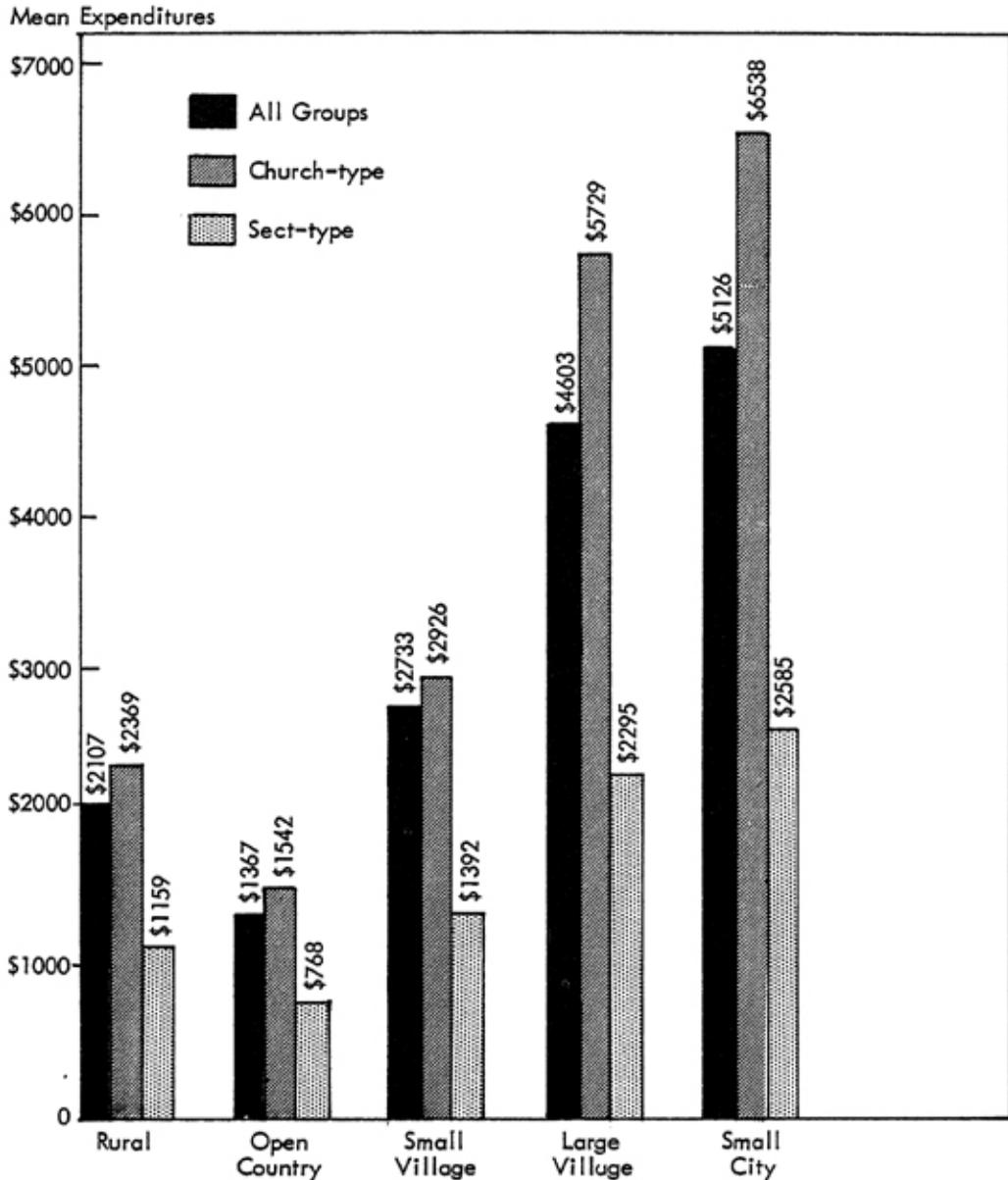
Approximately 94 percent of both church-type and sect-type groups in small cities held Sunday worship services every Sunday. In the rural sample only 39.1 percent of the church-type compared with 62.7 percent of the sect-type groups were classified as full-time. The percentage of church-type classified as full-time increased from 26.4 in the open country to 52.1 in small villages, and to 80.9 in large villages. The corresponding percentage for sect-type groups increased from 48.2 in the open country to 81 in small villages, and to 96.2 in large villages.

The comparisons above show the general trend that the frequency of Sunday worship services increased from location in the open country to location in small cities. They also show definite differences between the rural and small city samples of churches. Two factors must be taken into account in explaining this trend. The first factor one is likely to think of is the size of group. The trend in relation to church-type groups is explained for the most part by the corresponding increases in the size of group. The trend in relation to sect-type groups cannot be explained by the size of group. It will be recalled from Parts II and III that sect-type groups have less difficulty obtaining the services of a clergyman every Sunday of the month than the church-type. With the exception of open country sect-type groups, the proportion of sect-type groups classified as full-time was 81 percent or more in the other types of location. This second factor, therefore, is the nature of the program of sect-type groups.

### Religious Group Expenditures

Average budgets for religious groups according to size, location, and frequency of Sunday worship services were analyzed in Part II. Table 40 (p. 141) shows the amount and percent of the budget spent for salary, benevolences, and local operating expenses. The total amount spent for these three items differs from the average amount of money spent by religious groups as reported in Table 3 (p. 48) because the amount of money spent for building fund or in-

Figure 32—Mean Expenditures for Clergyman's Salary, Benevolences, and Local Operating Expenses of Rural and Small City Religious Groups by Church-type and Sect-type, and Location.



debtedness is not included. Figure 32 is a graphical presentation of the data in Table 40, plus similar data for small city churches.

The average amount spent for salary, benevolences, and local operating expenses by rural churches was \$2107 in contrast to \$5126 by small city churches. Corresponding differences were found for each of the three items. Differences

between rural and small city churches were greater for church-type than for sect-type groups. Rural church-type groups spent an average of \$2369 compared with \$6538 by similar groups in small cities. Mean expenditures by sect-type groups ranged from \$1159 for those in the rural sample to \$2585 for those in small cities.

Mean expenditures for these three items increased from \$1367 for open country churches to \$2733 for small village churches, to \$4603 for those in large villages, and to \$5126 for small city churches. The average amount spent for salary of clergyman increased from \$655 for open country churches to \$2030 for small city churches. Likewise, average expenditures for benevolences increased from \$214 to \$1036, and expenditures for local operating expenses increased from \$498 to \$2060.

Figure 32 shows that both church-type and sect-type groups manifested a similar trend. However, there were great differences between these two categories of churches. The mean expenditures of sect-type groups increased from \$768 in the open country to \$1392 in small villages, to \$2295 in large villages, and to \$2585 in small cities. The mean expenditures for church-type groups in the corresponding categories were \$1542, \$2926, \$5729, and \$6538.

When these four categories of churches are compared in terms of the average amount spent for these items, large village and small city churches do not differ greatly. However, the differences between either large village or small city churches and both open country and small village churches were quite large.

A comparison of the percentages of the budget spent for these three items shows that open country and small village churches were quite similar. Only slight differences were found between large village and small city churches. Both open country and small village churches, however, appeared to be different from large village and small city churches. For example, the percentages of the budget spent for salary were 48 for open country churches and 46 for those in small villages compared with 38 for large villages and 40 for small cities. Likewise, the percentages of the budget for local operating expenses were 36 for open country and 37 for small village churches compared with 41 for large village and 40 for small city churches. Similar differences were found for percentages of budget spent for benevolences.

The preceding similarities in the percentages of the budget spent by all churches resulted from the behavior of church-type groups. Only the percentage of the budget spent for salary of clergyman is used here to illustrate church-type and sect-type differences. Church-type groups in the open country spent 45.4 percent of the budget for salary compared with 44.8 percent in small villages. The percentage spent for salary was 33.3 in large villages compared with 36.1 in small cities. It is difficult to indicate a pattern for sect-type groups. The percentage of the budget spent for salary by sect-type groups was 65.5 in the open country, 59.3 in small villages, 61.4 in large villages, and 55.6 in small cities.

### Variations Among Small City Churches

Churches were classified into four categories based upon location and the means were computed for each category. Although these means show differences, especially in the comparisons of rural and small city churches, they do not reflect the wide variations frequently found within these categories of churches. Before coming to definite conclusions concerning the importance of the size of population of places in which churches are located it is wise to examine some of these variations. Since many of the variations of open country, small village, and large village churches were presented in Part II, attention is now turned to variations among the 10 small cities.

Table 88 (p. 278) in Part IV shows that 23.5 percent of the small city churches had index of religious group action scores of less than 100. Approximately two-fifths, 42.9 percent, had scores ranging from 100 to 149; 17.3 percent had scores ranging from 150 to 199; 14.3 percent had scores ranging from 200 to 299; and 2 percent had scores of 300 or more. The range of scores for small city churches was from a low of 48.8 to a high of 755.3. The second highest score for a small city church was 328.3.

The range of index of religious group action scores in the state sample was from a low of 20 to a high of 423. The second highest score for a rural church was 244.7. More than one-half, 55.7 percent, of the rural churches, in contrast to only 23.5 percent of those in small cities, had index scores below 100. It should also be noted that 11.9 percent of the rural groups compared with 33.6 percent of small city churches had index scores above 150. However, the highest score for a rural church was higher than the second highest score for small city churches.

Although the mean index score of small cities differs from the mean of rural churches, variations also are apparent among churches in both the rural and small city samples. These variations show that churches with high and low index scores are to be found in both rural and small city churches. The mean index score for small cities is higher than that of rural churches because there was a greater proportion of churches with high scores in the small city sample.

### Size and Growth of Population in Small Cities

The size of population of places in which churches are located has been examined thus far in terms of four categories of churches according to location. Possible relationships between the functioning of churches and size of population are now examined briefly in terms of the small cities. Since there has also been some interest in possible relationships between the rate of growth of population and functioning of religious groups, this topic is also included.

Each of the 10 small cities is designated by a letter in Table 90. These cities have been arranged in rank order according to their mean index of religious group action scores. Table 90 also shows the population, rate of growth of population, and the rank order of the 10 cities for these two factors.

TABLE 90--COMPARISON OF 10 SMALL CITIES IN TERMS OF INDEX OF RELIGIOUS GROUP ACTION, SIZE OF POPULATION, AND GROWTH OF POPULATION 1930-1950

10 Small Cities	Index of Religious Group Action		Population 1950		Growth of Population 1930-1950	
	Mean Score	Rank Order	Number	Rank Order	Percent Change	Rank Order
A	268.4	1	4591	2	+54.9	3
B	171.2	2	2714	9	+22.9	5
C	165.2	3	3134	6	+ 8.0	7
D	150.8	4	3233	5	+35.8	4
E	148.7	5	4771	1	+16.4	6
F	134.5	6	4152	3	+ 7.8	8
G	133.5	7	2836	8	-18.5	10
H	129.9	8	3611	4	+60.5	2
I	123.3	9	3033	7	+119.0	1
J	119.9	10	2624	10	+ 7.1	9

The top ranking small city in terms of the index of religious group action scores ranked second in size of population and third in rate of population growth from 1930 to 1950. The second place city on the basis of the index of religious group action ranked ninth in size of population and fifth in terms of growth of population. The small city that ranked fifth in terms of the index of religious group action ranked first in size of population and sixth in growth of population. The city in ninth place on the basis of the index of religious group action ranked seventh in size of population and first in terms of the rate of population growth.

Three cities, C, D, and I, ranged in population from 3033 to 3233, but the range in index of religious group action mean scores was from 119.9 to 165.2. Three cities, C, F, and J, increased in population from 1930 to 1950 by 7.1 to 8 percent, but the index of religious group action scores were 165.2, 134.5, and 119.9, respectively.

It is also interesting to observe that five of the ten small cities were classified as rural according to the census of 1930. One might expect that these five cities would rank in the lower one-half of cities according to the index of religious group action mean scores. This was true for three cities, H, I, and J. However, two cities, B and D, ranked second and fourth in terms of the index of religious group action mean scores even though they were classified as rural in 1930.

Data in Table 90 show clearly that there was no consistent relationship between the index of religious group action mean score and such factors as size of population and the rate of population growth. This means that the variations in the index of religious group action mean scores of the 10 small cities must be explained in terms of factors other than the size of population or the rate of growth of population of the places in which the churches are located.

### Conclusions

(1) Small city churches differ significantly from rural churches. This means that the findings of a strictly rural sample are not representative of churches in

small cities and, therefore, cannot be typical of Town and Country churches. It is unfortunate that data are not available for cities ranging in population from 5000 to 9999. It is highly probable, however, that they would be similar to the churches in small cities and would differ from those in a rural sample.

(2) Significant differences are found when churches are analyzed in terms of location, but there remains the question as to whether such differences are the result of the environment in which churches are located or the result of some other factor or factors. The evidence of this investigation is that the size of the group, which is significantly related to so many factors, including the index of religious group action, is far more important than the type of environment in explaining differences between categories of churches. Differences between open country and small city churches are primarily the result of the different proportions of churches according to size of membership.

(3) In this rural-urban comparison of churches it was frequently found that large village and small city churches were quite similar. This suggests that an ecological classification of churches might well combine large village and small city churches. Such a classification would have three categories: open country, small villages, and places ranging in population from 1000 to 4999. One must remember, however, that the differences found for these three categories are likely to be influenced by the different proportions of churches according to the size of membership.

The three conclusions above are not presented to prove that persons using classifications based upon location of churches are wrong. There are many occasions and justifiable reasons for using such classifications. It is unfortunate, however, that so much of church research has stopped at the point of finding differences among churches when classified according to location. The analysis of religious groups should go beyond the simple matter of studying their location. It has become apparent to the investigators working on this project that major categories of churches, such as the *total of all churches* and *churches according to location*, contain a wide range of variation. In fact, the findings for such categories usually cannot be explained without taking into account the relative proportions of churches according to certain key variables. It is necessary, therefore, to include two additional conclusions.

(4) Churches should be analyzed according to their size, or index of religious group action scores, irrespective of their location. For the purposes of Town and Country Church programs it appears that it would be more advantageous to study churches in terms of size or index scores than in terms of location. This does not mean that the environmental setting of a church can, or should be, completely ignored. Open country churches are likely to have problems and points of emphasis in their programs that differ from urban churches. The evidence of this investigation, however, suggests that differences in environmental situations are not as important as differences in the size of the group, or index scores, in explaining the functioning of churches.

If the index of religious group action scores were available, it would be wise to analyze churches according to index scores. The evidence of this investigation shows that two churches with index scores of 150 will be quite similar in their functioning as religious groups even though one may be located in the open country and the other located in a small city. Likewise, two churches with index scores of 50 and 150 will be different in their functioning as religious groups even though both of them may be located in either the open country or a small city. Since such index scores may not be readily available, one may classify churches according to the size of membership. Town and Country Church research would be more realistic if oriented in terms of categories related to size of group, or index scores, rather than those related to location.

(5) The relative proportions of church-type and sect-type groups in any category of churches definitely influences the findings for that category. In the samples analyzed in this report, church-type groups comprised the majority of all religious groups. Some of the unusual findings, or absence of significant relationships, for all churches frequently resulted from the characteristics of sect-type groups. For example, size of membership of sect-type groups apparently is not related to other characteristics or functions. A comparison of open country and small city sect-type groups shows that size of membership changed very little in contrast to large changes in such things as frequency of Sunday worship services and average expenditures. Sect-type religious groups should always be analyzed as a separate category and the proportion of them in the total of all religious groups should always be indicated.

The importance of these conclusions may be illustrated by showing the probable results to be obtained in a random sample of churches according to location. These probabilities are based upon the findings of this investigation, therefore they may not be completely representative of churches in similar situations in other states. It also shows why the findings of a rural sample of churches are not typical of the category of Town and Country Churches.

In a random sample of churches according to location, it appears that one will find the following:

- (1) The odds are 55 to 45 that the rural churches will have an index of religious group action score below 100.  
A church with an index score below 100 in small cities will occur once in four times.
- (2) The chances are one in nine that a rural church will have an index score above 150.  
The odds are one in three that a small city church will have an index score above 150.
- (3) There is one chance in four that a rural church will be classified as sect-type.  
There is one chance in three that a small city group will be classified as sect-type.

- (4) A rural church-type group with a membership of 300 or more will be found once in 13 times.  
A small city church-type group with 300 or more members will be found twice in every five church-type groups.
- (5) A rural church-type group with 400 or more members will occur once in 33 times.  
A small city church-type group with 400 or more members will be found once in every three church-type groups.

## CHAPTER 24

### COMPARISON OF RURAL AND SMALL CITY CLERGYMEN

Comparable data were available for the clergymen in the small city sample for all items analyzed in Part III, with one exception. The material on the attitude and opinion poll, which formed the basis of reporting how rural clergymen look at churches and the ministry, was available only for a rural sample. It is not necessary, however, to duplicate the previous analysis. The focus of attention at this time is primarily on the differences between these two samples of clergymen.

A word of caution is necessary concerning this rural-urban comparison of clergymen. The small city sample consisted of only 84 clergymen. Of this number, 55 were classified as church-type and 29 were sect-type. This means that the addition or subtraction of one church-type minister makes approximately a 2 percent difference in church-type findings. Likewise, one sect-type minister makes approximately a 3 percent difference in sect-type results. This small number of cases further subdivided into many of the categories used in Part III means that many percentage differences are not statistically significant.

Many of the items for which only slight differences were found were concentrated in the data relative to family background and spouses of Protestant ministers. Some of these items are briefly reviewed at this time because the slight differences may indicate variations and trends that may be substantiated in future research.

#### Spouses and Children of Protestant Ministers

- (1) The data show a tendency for a higher proportion of small city than of rural spouses of Protestant ministers to have completed more years of schooling.
- (2) Spouses of small city clergymen also tended to participate in more local church activities than did those of rural clergymen. Two significant differences may be indicated. None of the church-type spouses, compared with one-fourth of the sect-type in small cities, reported no participation in local church activities. Fifty percent of the spouses of small city clergymen compared with 30 per-

cent of those in the rural sample reported participation in three to four local church activities. (3) Only slight differences were found between the two samples concerning the number of children born and the number of children who had attended college.

### Family Background

(1) A somewhat higher proportion of rural than of small city clergymen were born in Missouri. A slightly higher percentage of small city than of rural clergymen were born in adjacent states. (2) Almost identical percentages of rural and small city ministers had spent the first 18 years of life in a city. Although the majority of the ministers in both samples had lived in a rural environment, 26.2 percent of the small city compared with 16.5 percent of the rural had spent the first 18 years of life in villages. (3) A slightly higher proportion of small city than of rural ministers were the sons of clergymen. (4) One-half of the small city compared with 54.2 percent of the rural ministers were the sons of farmers.

Certain items have been selected to demonstrate variations between rural and small city clergymen. The differences between the two samples for these selected items are either statistically significant or variations that must be taken into account in comparing the roles of clergymen. These selected topics are related primarily to entry into the ministry, certain general characteristics, economic situation, and leadership profiles. The reader may assume that any topic included in Part III that is not specifically mentioned in this chapter was one for which very slight differences were found, or none at all.

### Church-type and Sect-type Ministers

Of the 345 rural clergymen, 75.4 percent were classified as church-type and 24.6 percent were sect-type. In the sample of 84 small city clergymen, 65.5 percent were classified as church-type and 34.5 percent were sect-type. In view of the differences previously analyzed between church-type and sect-type ministers, one would expect the increased proportion of sect-type ministers to influence the findings for the total of all small city clergymen.

### Entry into the Ministry

(1) Small city clergymen entered the ministry at an earlier age than did the rural ministers. This is best illustrated by comparing the percentages of ministers who entered the ministry before age 25. Slightly more than one-third, 36.8 percent of the rural compared with 52.4 percent of the small city ministers, entered the ministry before age 25. This was true for both church-type and sect-type; 42.3 percent of the rural church-type compared with 60.1 percent of the urban church-type; and 20 percent of the rural sect-type compared with 37.9 percent of the sect-type in small cities.

(2) Small city clergymen had their first church at an earlier age than rural ministers. Only 53.6 percent of the rural compared with 66.7 percent of the urban ministers had their first church before age 30. Church-type differences were small, 57.3 percent of the rural compared with 61 percent of the urban ministers. Sect-type differences, however, were larger; 42.5 percent of the rural compared with 58.7 percent of those in small cities.

(3) Apparently rural ministers were more conscious of a call to preach than those in small cities. Previous analysis of this topic indicated that there may have been some misunderstanding concerning this question. Ministers may have assumed a call to preach, but did not specifically state it as a reason. While 67.6 percent of the rural ministers indicated a call to preach, only 52.4 percent of those in small cities designated this reason. Similar differences were found for both church-type and sect-type ministers. Only 43.6 percent of the urban church-type compared with 61.9 percent of the rural ministers indicated a call to preach. In view of the high proportion of rural sect-type ministers (84.7 percent) who indicated a call to preach, it is surprising that only 69 percent of those in small cities did so.

### Schooling of Clergymen

The schooling of 42 percent of the rural ministers consisted of less than college; 32.8 percent did not continue beyond college; and 25.2 percent had received seminary training. (See Table 43, p. 160) In contrast, only 26.2 percent of the urban ministers had less than a college education. Of the 22 ministers in this category, 19 were sect-type. The same proportion, 26.2 percent, did not continue their education beyond college. Almost one-half, 47.6 percent, of the urban ministers had received seminary training. This higher proportion of small city clergymen with seminary training resulted from the fact that 70.9 percent of the church-type ministers were so classified. It should also be observed that 65.5 percent of the small city sect-type ministers had received less than a college education.

### Full-time and Part-time Clergymen

Approximately 42 percent of the rural clergymen were full-time and 58 percent were part-time. (See Table 44, p. 162) A full-time minister was defined as one who devoted all of his time to the ministry. A part-time minister was one who devoted part of his time each week to another occupation. Three-fourths of the urban clergymen were classified as full-time and one-fourth of them were part-time. For church-type clergymen the proportion of full-time ministers increased from 47.7 percent in the rural sample to 89.1 percent of the small city sample. Likewise, the proportion of sect-type ministers classified as full-time increased from 23.5 percent in the rural sample to 48.3 percent in the urban sample.

### Age of Clergymen

The chief differences to be noted in relation to age are a greater concentra-

tion of small city clergymen in the age category 35 to 54 and a decreased proportion of them in the age category 55 and over. Approximately 41 percent of the rural ministers (See Table 46, p. 164) were between the ages of 35 and 54, but 56 percent of the urban ministers were in this category. Approximately 30 percent of the rural clergymen in contrast to 17 percent of those in small cities were 55 or older. The greatest contrast was for church-type clergymen in the age category, 35 to 54. Forty-one percent of the rural in contrast to 62 percent of the urban church-type ministers were in this age category.

### Number of Churches Per Clergyman

The practice of a clergyman's serving only one church is found more frequently in small cities than in the rural areas. Only 47.3 percent of the rural compared with 76.2 percent of the urban ministers served only one church. For church-type ministers this proportion increased from 38.1 percent in the rural to 65.5 percent in small cities. Likewise, the sect-type proportion increased from 75.3 percent to 96.6 percent.

In Part III it was pointed out that the prevailing pattern for sect-type ministers was to serve only one church. Ministering to more than one group is predominantly a church-type pattern. This church-type pattern was anticipated in the rural sample, but one would not normally expect to find approximately one-fourth of the urban church-type ministers also following it. There is, however, one difference between them. Rural church-type ministers generally served villages or open country churches; when a small city clergyman indicated more than one church, it was usually one or more rural churches in addition to his small city church.

### Salaries of Clergymen

Salaries of rural clergymen were analyzed in two ways: (1) percentages of ministers in certain categories according to salary, and (2) mean salaries of ministers. Since the interpretation of the mean salaries of clergymen is related to the mean number of members served, the second analysis follows a discussion of the number of members served.

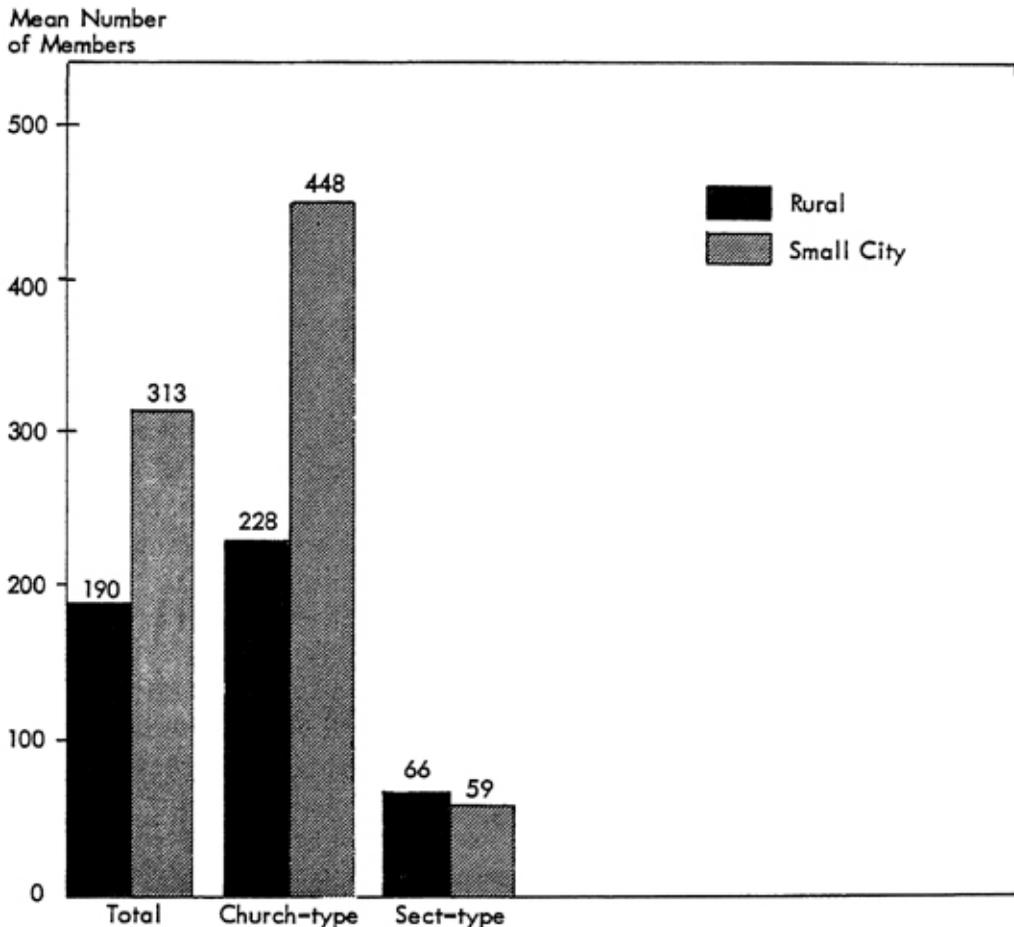
The trend, as one would expect, was for a greater proportion of small city clergymen to receive the higher salaries. For example, 41.7 percent of the small city compared with only 9.6 percent of the rural ministers received a salary of \$3000 or more during the survey year. Although 21 percent of the rural church-type ministers (See Table 47, p. 165) received a salary of less than \$1000, no small city church-type clergyman received a salary this low. Only 11.2 percent of the rural compared with 54.5 percent of the small city church-type ministers received a salary of \$3000 or more. Two-fifths of the rural sect-type ministers compared with one-fifth of those in small cities received a salary of less than \$500. Approximately 5 percent of the rural compared with 17 percent of the small city sect-type ministers received a salary of \$3000 or more.

### Mean Number of Members Per Clergyman

In view of differences found between small city and rural churches with reference to size of membership, one would expect to find that small city clergymen served more members. The mean number of members per rural clergyman was 190 in contrast to a mean of 313 for small city ministers. (See Figure 33). This difference resulted from differences for church-type clergymen. Rural church-type ministers served an average of 228 members compared with 448 members per small city church-type clergyman. In terms of the analysis of the size of sect-type groups in small cities in the preceding chapter, one would expect similar differences here. In fact, the mean number of members per sect-type clergyman declined from 66 in the rural sample to 59 for those in small cities.

Relatively large variations were found within each sample. The range per rural church-type clergyman was from 20 to 1150 members. In the small city sample the range was from 35 to 1275. The range for rural sect-type ministers

Figure 33—Mean Number of Members per Rural and Small City Clergyman by Church-type and Sect-type.



was from 8 to 370 members, and in the small city sample it was from 8 to 212 members. It is obvious from these ranges that some rural ministers as well as some in the small cities were serving fairly large congregations. One must also remember that some small city ministers as well as rural ministers were serving small congregations.

Full-time clergymen in the rural sample served an average of 258 members compared with 141 served by the part-time ministers. (See Table 59, p. 189). In the small city sample the mean for full-time ministers increased to 375 members, but the mean for part-time declined to 87. This increase for full-time clergymen resulted from an increase in the church-type category, from 284 in the rural to 464 in the small city sample.

The proportions of full-time and part-time ministers in the three educational categories make it difficult to determine precisely the influence of differences in education. The data tend to indicate that the mean number of members per clergyman increased as the amount of education increased. Perhaps the best illustration of rural-urban differences is to be found in a comparison of seminary trained clergymen who were for the most part also full-time ministers. The mean number of members per seminary trained clergyman increased from 282 in the rural sample to 494 in the small city sample.

In Part III it was suggested that a realistic way to think of the work of clergymen would be in terms of the number of people served rather than the number of churches. The need for additional research concerning the optimum number of members per clergyman also was recognized. The optimum number of members per clergyman may well vary from one religious body to another, and in rural areas the number may have to be adjusted according to the density of population. For the purposes of illustration it was assumed that a full-time clergyman could adequately minister to the religious needs of 400 persons. In small cities it would appear that a full-time clergyman might adequately serve 400 to 700 members.

Since churches with 100 or more members are predominantly church-type, the following comparisons are made only for church-type clergymen. When data were analyzed in terms of religious bodies the number of cases was too small to be statistically significant. However, since the mean number of members was reported for certain religious bodies (Table 62, p. 191), the following comparisons are listed:

	Mean Number of Members Per Clergyman	
	Rural	Small City
Southern Baptist	174	423
Disciples of Christ	304	354
Lutheran	349	404
Methodist	275	438
Presbyterian	174	159
Protestant Episcopal	148	130
Roman Catholic	306	881

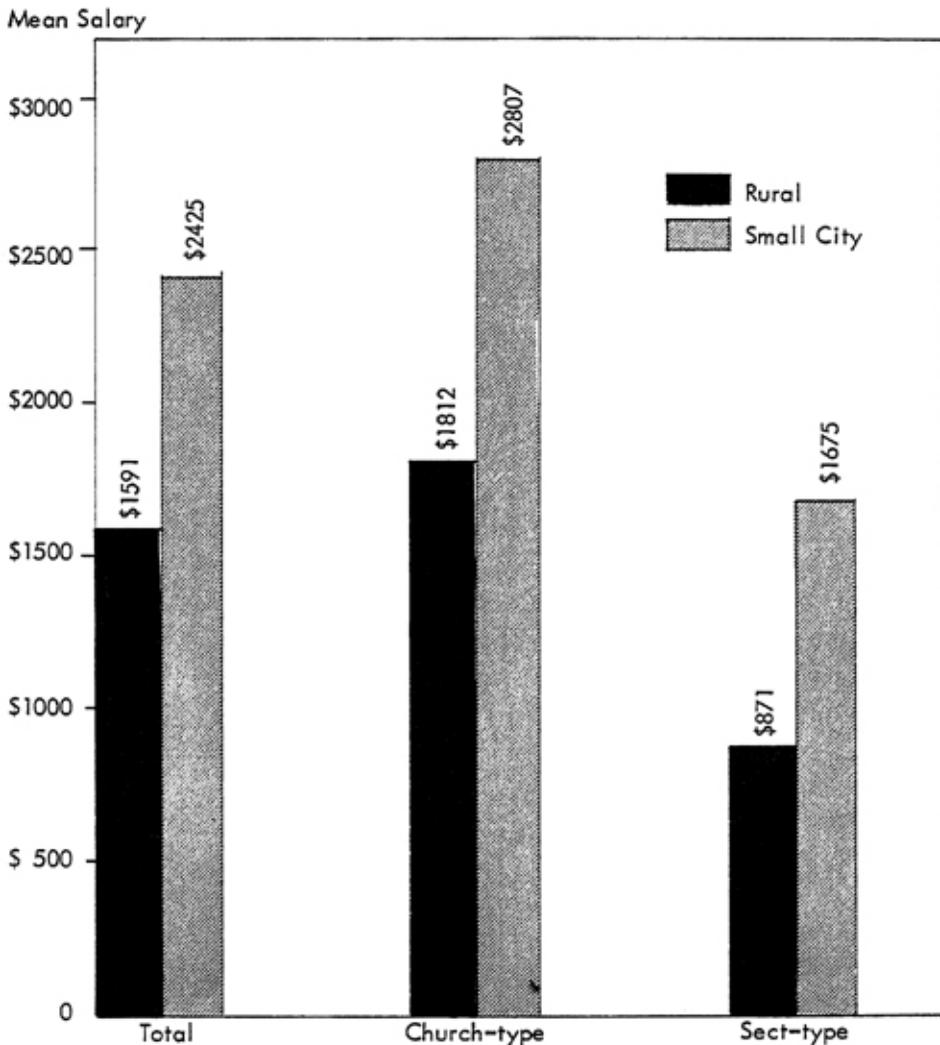
Although the mean number of members (448) per church-type clergyman in small cities was above 400, some denominations such as Disciples of Christ, Presbyterian, and Protestant Episcopal, fell below this figure.

The number of members per clergyman is not the sole criterion of the work of the ministry. However, the above comparisons indicate that church-type clergymen in small cities tend to serve churches that range from 400 to 700 members. If this range in membership is assumed as a norm, rural church-type clergymen are not serving as many members as possible.

### Mean Salary Per Clergyman

Figure 34 shows a comparison of the mean salary of rural and small city ministers. The mean salary of 332 rural clergymen was \$1591 compared with

Figure 34—Mean Salary of Rural and Small City Clergymen by Church-type and Sect-type.



\$2425 for 83 small city clergymen. Church-type and sect-type differences were quite pronounced. The mean salary for church-type ministers increased from \$1812 in the rural sample to \$2807 in small city churches. The mean sect-type salary increased from \$871 in the rural sample to \$1675 in small cities.

The mean salary of full-time ministers increased from \$2131 in the rural sample to \$2796 in small cities. On the other hand, the mean salary of part-time ministers was \$1203 in the rural sample compared with \$1259 in small cities. The mean salary of clergymen with less than college training increased from \$991 in the rural sample to \$1697 in small cities. Likewise, the mean salary for those with college education increased from \$1810 to \$2145, and for those with seminary education the increase was from \$2262 to \$2963.

These comparisons show significant differences in the mean salary of rural and small city clergymen. It is important to understand what produced these differences. Part of the explanation is to be found in the wide range of variations within each sample. Another part of the explanation is related to variations in patterns of contribution to the financial support of local churches.

The range in salary for rural church-type clergymen was from \$120 to \$5900. The salary of small city church-type clergymen ranged from \$1080 to \$5200. Sect-type ministers in both the rural and small city samples had a salary range from nothing to \$3600. When these great variations are examined in the light of the percentage distribution of ministers according to salary categories, it is obvious that some small city as well as some rural ministers received extremely low salaries. On the other hand, some rural as well as some small city clergymen received quite large salaries. In fact, the highest salary reported was for a rural minister.

One cannot conclude that all rural ministers receive low salaries and that all small city clergymen receive high salaries. The low mean salary of rural clergymen resulted from the fact that a higher proportion of rural than of small city clergymen received low salaries. The high mean salary of small city clergymen was the result of a higher proportion of small city than rural ministers who received high salaries.

A comparison of the mean number of members and the mean salary of church-type clergymen shows a tendency for these two items to be related. The relationship is that as the mean membership increases from the rural sample to that of small cities the mean salary also increases. Per capita contributions based upon the mean number of members and the mean salary of clergymen were \$7.95 for rural church-type clergymen and \$6.27 for those in small cities. It is interesting to observe that the per capita contribution to salary declined in small cities, even though the mean salary increased as the mean membership increased.

A similar comparison of sect-type ministers reveals the tendency for the mean number of members to decline from the rural sample to the small city sample, but the mean salary tends to increase in spite of the reduced member-

ship. The per capita contribution to salary, as calculated above, was \$13.20 for rural sect-type ministers compared with \$28.39 for those in small cities. This higher per capita contribution to salary in small cities explains this unusual relationship. Data are not available to determine whether this difference is the result of a higher level of living among the members of sect-type groups or the result of differences in the proportions of income that are contributed to religious groups.

Per capita contribution has seldom been used in this investigation because of the great variations in the ways of counting members and in the ways of financing religious groups. The above comparisons are supported, however, by a comparison of per capita contributions for all purposes. The per capita contribution of rural church-type members was approximately \$23 compared with \$22 for those in small cities. Per capita contribution of rural sect-type members was approximately \$20 compared with \$53 for those in small cities.

#### Average Total Income of Clergymen

In Part III it was found that the salary of rural clergymen was not a reliable measure of their economic status. The reason for this was that rural clergymen tended to receive large amounts of other income from additional occupations. For example, the mean salary of rural clergymen was \$1591, but their average total cash income from all sources was \$2705. Although rural clergymen received an average of \$1057 in other income, small city clergymen received only \$413 in other income. The average amount received in fees was \$57 for both rural and small city ministers.

Small city clergymen received less in other income than did rural ministers, regardless of whether they were classified as church-type or sect-type, full-time or part-time, according to the amount of schooling, or in terms of religious bodies. As a result of this consistent difference, rural and small city clergymen do not differ in respect to total income as much as might have been anticipated in terms of the analysis of rural data.

The average total incomes of rural and small city clergymen were \$2705 and \$2895, respectively. Church-type clergymen in the rural sample had an average total income of \$2693 compared with \$3083 for small cities. Rural sect-type ministers, with an average total income of \$2741, fared better than those in small cities who had an average of \$2526.

Full-time ministers in small cities had a higher average total income than those in the rural sample, \$2998 compared with \$2455. This was true for both church-type and sect-type ministers. Full-time church-type clergymen in the rural sample had an average total income of \$2527 in contrast to \$3134 for the small city sample. Full-time sect-type ministers had an average total income of \$1938 in the rural areas compared with \$2523 in small cities.

Part-time ministers in small cities had a lower average total income than those in the rural area, \$2570 compared with \$2885. This interesting finding was

true for both church-type and sect-type ministers. Part-time church-type clergymen in small cities had an average total income of only \$2669 compared with \$2847 for those in the rural sample. Sect-type ministers classified as part-time in small cities had an average total income of only \$2529 compared with \$2965 for those in rural areas.

The preceding trends for full-time and part-time clergymen are, apparently, related to the fact that small city clergymen received more in salary but less in other income than those in the rural sample. The consistently higher average total income of full-time ministers in small cities resulted primarily from the increased salaries they had received, because they received less in other income. The increase in salary was more than the decrease in other income. On the other hand, the increase in salary for part-time ministers in small cities was less than the decrease in other income. As a result, part-time ministers in small cities had a lower average total income than those in the rural sample. In the absence of complete data, it would seem that this finding for part-time ministers in small cities resulted from the fact that their churches made greater demands upon their time, which made it impossible for them to devote as much time to other occupations as was the case for rural ministers.

One significant difference was found when clergymen were compared in terms of the amount of schooling completed. Clergymen with seminary training had an average total income of \$2865 in the rural sample compared with \$3233 for those in small cities. This difference resulted primarily from the fact that the mean salary increased from \$2262 in the rural areas to \$2963 in small cities. The corresponding decrease in other income was from \$504 to \$193.

### Percentage of Clergymen Provided a Parsonage

The provision of a parsonage must be taken into account in assessing the total economic situation of clergymen. Eighty percent of the small city ministers compared with 47 percent of the rural were provided a parsonage. This added economic benefit was received by 93 percent of the small city compared with 53 percent of the rural church-type clergymen. Likewise, 54 percent of the small city sect-type ministers were provided a parsonage compared to 28 percent of those in the rural sample.

A higher proportion of small city than rural ministers were provided a parsonage, regardless of whether they were classified as church-type and sect-type, full-time and part-time, or according to the amount of schooling. The increased probability that a small city clergyman would be provided a parsonage was manifest even for those with seminary training. Almost all, 98 percent, of the small city ministers with seminary training were provided a parsonage, compared with 81 percent of the rural ministers.

The differences between rural and small city clergymen in terms of the average total income were not as large as might have been expected. However, when the provision of a parsonage is added to these differences they become more im-

portant. One must conclude that small city clergymen were in a better economic position than those in the rural areas.

In the analysis of rural clergymen it was necessary to conclude that the mean salary was not a reliable measure of their economic status. The analysis of small city clergymen, however, shows that the mean salary is a fairly reliable index of their economic position in society.

### Activities Related to the Roles of Clergymen

The role analysis of clergymen presented in Part III (pp. 209-212) was used for the comparison of rural and small city ministers. In view of the small number of cases in most of the categories, the differences were not statistically significant. However, the differences do indicate that small city clergymen tended to be more active than rural ministers in all of the categories of activities analyzed in relation to the roles of clergymen.

In relation to the role of priest, small city clergymen conducted more funerals and weddings than the rural ministers. Small city clergymen in the role of student read more books and more periodicals than the rural clergymen. As the church's representative in society, small city clergymen attended more community meetings, more meetings of fraternal orders and luncheon groups, and made more speeches other than sermons.

An unexpected thing about the activities related to the role of prophet (Table 68, p. 215) was the poor showing of rural clergymen in relation to the number of social problems mentioned in their sermons. In the previous analysis it was suggested that this poor showing may have resulted in part from the failure of clergymen to understand the question, and in part from the tendency to present messages in broad religious terms without making concrete reference to specific social problems. The data for small city clergymen are quite similar to those for rural ministers, with two exceptions. In contrast to the 34.8 percent of the rural ministers, 54.8 percent of those in small cities had mentioned moral standards. Only 2.6 percent of the rural compared with 13.1 percent of the small city ministers had mentioned race relationships.

With the exception of the two social problems above, one is forced to conclude that small city clergymen did not differ from rural ministers in the number of social problems mentioned in their sermons. The absence of a difference is difficult to explain in view of the increased proportion of small city clergymen who were seminary trained and the fact that they read more books and periodicals. This limited analysis of activities related to the role of prophet indicates the need for additional research in this field.

### Time Analysis

In Chapter 16 of Part III the time analysis of rural clergymen was based upon seven categories of activities: preparation of sermons and speeches, Bible

reading, general reading, conferences, visitation, Sunday schedule, and weekday religious services. The same definitions and categories were used in the time analysis of small city clergymen. It is important for the reader to remember that the total time reported here represents the total for the seven categories of activities and not the total time for all activities.

Many of the differences between rural and small city clergymen for specific categories of activities were not significant. To facilitate comparisons with the previous analysis, certain categories have been combined. Preparation of sermons and speeches, Bible reading, and general reading combined form the time devoted to the role of student. The total for conferences and visitation constitutes the time devoted to the role of pastor. Time reported for the Sunday schedule and weekday religious services comprises a partial measure of the time devoted to the roles of prophet and priest.

The following material is analyzed primarily in terms of differences in the total time devoted to these seven categories of activities. Instead of a systematic appraisal of time devoted to the different roles, reference is made to them as explanations of differences in total time. Rural and urban differences for the Sunday schedule and weekday religious services were so small that they would not materially affect differences in total time. Differences in total time resulted from differences in the amount of time devoted to the roles of student and pastor. The reader must remember that a discussion of differences in time does not represent a qualitative evaluation of the performance of these roles.

Small city clergymen devoted 44.9 hours per week to these activities compared with 36.7 hours by rural clergymen. Significant differences were found for both church-type and sect-type ministers. Small city church-type clergymen spent 48.6 hours per week compared with 39.8 by those in the rural areas. Small city sect-type ministers averaged 37.6 hours compared with 27.2 hours by those in the rural sample.

Approximately one-half of the above differences resulted from the time devoted to the role of student. Time devoted to this role increased from 19.6 hours in the rural area to 23.2 hours in small cities. The corresponding increase for the church-type was from 21.6 hours to 24.9 hours; the sect-type increase was from 13.4 hours to 19.7 hours.

The other one-half of the difference in total time came from the time spent in the role of pastor. Time devoted to this role increased from 12.6 hours in the rural sample to 16.9 hours in small cities. The church-type increase was from 13.8 hours to 19 hours and the sect-type increase was from 8.8 hours to 12.9 hours.

Full-time clergymen in small cities devoted a little more time to these activities than did those in rural areas. Part-time ministers in small cities spent approximately the same amount of time in these activities as part-time ministers in the rural sample, in some instances, less.

The number of cases in many of the subdivisions when clergymen are classi-

fied according to the amount of schooling is too small to make the differences significant. It is interesting to observe, however, that small city ministers with less than college education spent approximately 8 hours more in these activities than those with similar training in the rural sample. Likewise, small city ministers with college education spent approximately 8 hours more in these activities than did rural ministers with similar education. These rural-urban differences, apparently, resulted from the different proportions of ministers devoting full time to the work of the ministry. Only slight differences were found between small city and rural clergymen who had received seminary training; 48.3 hours for those in small cities and 46.2 hours for those in the rural sample. This small difference resulted from the increased time small city clergymen spent in conferences.

There was considerable variation in both samples in terms of the amount of time reported for these seven activities. In the rural sample the church-type variation ranged from 7 hours to 92.5 hours, and the sect-type ranged from 6 hours to 62.5 hours. In the small city sample the church-type variation ranged from 23 hours to 80.5 hours and the sect-type range was from 15.5 hours to 71 hours. The differences in the average total time reported above for rural and small city clergymen were influenced in large measure by the proportions of church-type, sect-type, full-time, and part-time ministers in each sample.

Although small city clergymen, both church-type and sect-type, spent more time in these activities than rural ministers, it is important to recognize that full-time ministers, particularly those with seminary training, devoted only slightly more time to them than comparable ministers in the rural sample. This suggests that full-time and seminary trained clergymen spend about the same amount of time in these activities, regardless of whether they are serving rural or small city churches. The slight difference is explained for the most part by the additional time small city clergymen devoted to conferences.

Data reviewed here suggest some interesting questions for future church research. Rural clergymen devoting an average of 12.6 hours per week to the role of pastor ministered to an average of 190 members. Small city clergymen devoting 16.9 hours per week to this role served an average of 313 members. Rural clergymen with seminary education devoted 16.6 hours per week to the role of pastor and served an average of 282 members. Seminary trained clergymen in small cities devoted 18.8 hours per week to this role, but served an average of 494 members. These comparisons suggest that the amount of time devoted to the role of pastor does not increase proportionately with the increase in membership.

The ideal amount of time that should be given to the role of pastor and the number of members that can be adequately served per hour spent in this role are not known at present. Likewise, data are not available on the number of pastoral calls or the effectiveness of the performance of this role. However, some possible explanations may be mentioned. (1) Both rural and small city clergymen were performing the role of pastor adequately, but the rural ministers served fewer members because rural members required more pastoral time or the

rural ministers needed more time for driving from home to another in the open country. (2) The amount of time devoted to this role and the average number of members served by rural clergymen represented the ideal. If this explanation is adopted, it infers that small city members did not receive adequate pastoral attention. (3) The amount of time devoted to the role of pastor and the average number of members served by small city clergymen is the ideal. This explanation would indicate rural ministers devoted too much time to this role in serving too few members.

### Conclusions

(1) Small city clergymen definitely differ from rural clergymen in terms of proportions of church-type and sect-type, amount of schooling, proportions of full-time and part-time, tendency to serve only one church, mean number of members, mean salary, proportions provided a parsonage, and average time devoted to seven categories of activities. This means that the findings of a strictly rural sample of clergymen are not representative of clergymen in small cities, and, therefore, are not typical of Town and Country clergymen. Although data are not available for clergymen in cities ranging in population from 5000 to 9999, it is highly probable that they would be similar to those in small cities and would differ from those in a rural sample.

(2) Clergymen, like churches, may be studied in terms of their location in rural areas and small cities. Although some significant differences may be found in terms of this classification, the question remains as to whether or not such differences are the result of the type of environment or other factors. In Chapter 23 it was discovered that the index of religious group action or the size of the group was more important than location of the group in explaining its functioning. Since there is no single index of the function of clergymen, it is necessary to consider several factors.

When rural and small city clergymen were compared in terms of comparable age category, denomination, full-time participation in the ministry, seminary graduate, and mean number of members, they were found to be quite similar. The number of cases in these categories was too small to warrant running statistical tests of the significance of the differences. Only slight differences were found in the average amount of time devoted to seven categories of activities or the number of such activities as weddings and funerals. Small city clergymen in some denominations tended to receive slightly higher salaries, but in one denomination the rural clergymen received a slightly higher salary than those in small cities. All clergymen, both rural and small city, were provided a parsonage.

In view of the wide range of variations for both rural and small city clergymen for the variables analyzed in this chapter, and the striking similarity of clergymen when several factors were held constant, it appears that factors other than location produced the differences noted between the two samples. The differences between rural and small city clergymen, therefore, resulted from different proportions of clergymen in the samples in terms of the following variables: age, denomination, full-time or part-time participation in the ministry, amount

of schooling, and number of members served.

This conclusion should not be interpreted as meaning that, if these variables are held constant, rural and small city clergymen are identical in all respects. Obviously, the types of problems encountered in counseling, in sermons, and in church programs may differ in terms of the location of the church. It is also possible that there are qualitative differences. Insofar as these differences could be quantitatively measured in this investigation, however, they appear to have resulted from factors other than simply the location in rural areas and small cities.

In the preceding chapter certain things were pointed out that should be kept in mind in analyzing church data when classified according to the location of churches. These were illustrated in terms of the odds for finding certain types of churches when random samples of rural and small city churches were selected. Differences between rural and small city clergymen are illustrated in the same manner. Inasmuch as these probabilities are based upon the findings of this investigation, they may not be completely representative of clergymen in similar locations in other states.

In a random sample of clergymen according to location in rural areas and small cities—

(1) The odds are 1 in 4 that a sect-type minister will be found in a random sample of rural clergymen. A sect-type minister will be found once in every three selections in small cities.

(2) A rural clergyman with seminary training will be found once in every four cases.

The odds that a clergyman in a small city will have seminary training are 1 in 2.

(3) A full-time minister will be found in 2 of 5 selections in a rural sample.

Three out of every 4 clergymen in small cities will be full-time ministers.

(4) The chances are 1 in 10 in a rural sample that a minister with a salary of \$3000 or more will be found.

A minister with a salary of \$3000 or more will be found in 2 of every 5 selections in small cities.

(5) The chances are 1 in 2 that a rural clergyman will be provided a parsonage. The chances are 4 in 5 that a small city minister will be provided a parsonage.

(6) The odds are 1 in 2 that a rural clergyman will serve only one church.

The odds are 3 in 4 that a small city clergyman will serve only one church.

(7) The chances are 1 in 3 that a rural church-type clergyman will have received seminary training.

The chances are 7 in 10 that a small city church-type clergyman will have received seminary training.

(8) The chances are 1 in 2 that a rural church-type minister will devote full-time to the ministry.

A church-type clergyman devoting full-time to the ministry will be found in 9 of every 10 selections in small cities.

When these probabilities of finding types of clergymen are combined with

the probabilities of finding types of churches, the complexity of factors that apparently produce rural-urban differences in churches and clergymen can be fully appreciated. Rural and small city churches and clergymen differ from one another, but the differences do not constitute a clear-cut dichotomy. These differences cannot be explained in terms of a rural-urban continuum that consists of degrees along a scale that connects two polar extremes. They may be interpreted as a rural-urban continuum based upon differing proportions of certain basic variables concerning churches and clergymen.

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