

Summons of the New Day

**A Report to The General Conference
Based on the Survey
of
Methodist Theological Schools
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Theology Education in The Methodist Church

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The vast destruction, spiritual and moral as well as material, wrought throughout all lands by two world wars within a single generation has placed upon the Christian church a momentous task. The Methodist Church in the United States must accept her full responsibility in measures directed toward restoration and sound development. As the largest single Protestant denomination in that part of the world which has suffered the least her proper share in the work should be larger than that of any other Protestant body

1. Whether or not the church can discharge its obligations will depend mainly upon its ability to furnish in the required number and kind the leadership demanded in this "race with catastrophe." In consideration of this major concern the Board of Education, the Commission on Ministerial Training, the theological schools themselves, and many ministers and laymen throughout the church became convinced that a survey was needed of the ten Methodist theological schools as the principle source of leadership for the church. That survey has been completed; the detailed findings have been submitted to the theological schools, and the most urgent facts and conclusions are hereby transmitted in condensed form to the church for consideration and action by its chosen representatives.

The overall purpose of the survey was to present a total appraisal to the schools themselves and to as wide a constituency as possible in the interest of improvements that can be made within present resources and of developments that cannot be made without larger funds. Naturally, therefore, the emphasis upon deficiencies is relatively strong, but the survey staff wishes to assure the church and all its members that the schools have done and are doing a fine service without which the church could not have the enviable position it occupies today. The only real problem is how to make them better, and to that problem every member of the church has a direct relation.

2. A brief statement of procedures may aid in understanding and evaluating the survey. It was made by a staff of four members. Three of them are recognized as distinguished authorities in theological education. They were Dr. W. W. Sweet, Dr. Clarence Tucker Craig and Dean John K. Benton. Each of the ten schools was visited by two members of the staff, the director and one other. Some division of duties was necessary, but as far as possible they collaborated, especially in the appraisal of faculties, curricula, libraries, and facilities. The reports written by different members of the staff were edited by the director and unified

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for presentation to a Commission on Theological Education which was composed of representatives of the University, Senate, the National Association of Schools and Colleges of The Methodist Church, the Association of Methodist Theological Schools, and the Council of Bishops. Several reviews, shared by the survey staff, the administrative officers of the schools, and the members of the Commission, were held, and revisions were made both as to presumed facts and tentative conclusions. While complete agreement on every item could not be expected the full report in its final form may be regarded as a consensus of judgment on the part of all who have been concerned with the survey.

I. Adequate Education for the Minister of Today

In the early history of American Methodism few of the ministers had a formal education in theology or in any other field of learning. They were pioneers, and to a large extent they learned by doing what seemed to be most important in that pioneer period. They mostly were preachers of the word, traveling about on large circuits or riding on long journeys through the wilderness. They acquired a culture of their own and qualities of leadership of great significance in the early development of church and state. As pioneer days passed, communities developed, and local churches became large enough to require the full time of a minister, the leadership he exercised changed somewhat in character and scope. Though his formal education often was limited, the nature of his work and the ardent zeal for learning that so strangely developed almost of itself within the church made him in many instances the best-read man in the community, its central figure in learning, in vision, and in action for the common good.

That was natural as long as other professions lagged in their development. Within the memory of men still living prospective lawyers commonly "read law" in the office of a practicing attorney, took the rather easy state examination, and were admitted to the bar. Candidates for the medical profession were received in the medical schools directly from the elementary schools, with little more general education than was involved in the "three R's," and after a brief course were graduated into practice without an internship or other special preparation. Teachers in the public schools commonly had very little, if any, professional education, and often their general education was lamentably deficient. With the advancement of these professions, especially since the turn of the century, and the higher qualifications required of practitioners, the leadership of the minister relatively declined except in cases of rare ability and superior education. The shift went on apace after World War I and still continues.

1. The church was too long in awakening to the peril. But whatever may be lacking in effective methods, it now is aware at least that it needs in its ministry the best minds, trained in certain skills and broadly educated in the problems of human relations. The complexities of modern life, especially in its social aspects, and the difficulties in dealing with them are recognized as the major issues of the present and prospectively of the future.

Accordingly, the concept of theological education has widened and deepened as life, whether viewed in individual, social, national, or international aspects, has become more complex and demanding. Traditionally

it could be conducted with meager resources and a small group of scholars. A faculty of three or four men was sufficient to direct the studies in a narrow range of dogmatic disciplines and in the "sacred" languages. Such a situation is still found in some small seminaries in this country and in the "theological colleges" in England. But the well-nigh incredible spread of scientific information, the dissemination of facts and theories concerning economics, politics, and social questions, and the intense interest in personal problems which seldom were brought into the open in the old days now require faculties with diversified gifts and education. For illustration from another field, it takes a large number of specialists as well as some general practitioners to provide a first-rate medical education according to present ratings. Similarly, a comparable raising of standards is taking place in theological education in order that ministers may understand the inevitable demands of their profession and be prepared as far as may be possible to meet them. The theological schools must have on their faculties specialists in the Old Testament and the New Testament; they must have authorities in theology, philosophy, secular and church history, missions, sociology, and psychology; they must have experts in preaching, church administration, religious education, counseling, and guidance; and they must have competent supervisors of field work both urban and rural. It is difficult to see how any seminary can now operate on even a moderately effective functional basis without having at least eight full-time teachers. The needs will continue to increase, since every expansion of the church increases the number of areas in which the minister must have effective skills and comprehending knowledge.

2. The church has become so conscious of these conditions that requirements for the ministry have moved up rapidly during the last two decades. Under the general law of the church admission to an annual conference may be granted only to graduates of an accredited four-year college except in very special cases determined by a three-fourths vote of the conference. A considerable number of annual conferences have taken an additional step in advance and now require graduation from both college and theological seminary. Significantly they are the conferences to which admission is most eagerly sought.

Since a high proportion of the ministers now in service belong to the earlier period when educational standards were lower, it will be a long time before the conferences will be fully manned in accord with the first requirement, graduation from college, and still longer in accord with the second, graduation from both college and seminary. But there are encouraging signs of gains. On the basis of reports made by the men themselves, Dr. Murray H. Leiffer presents the following illuminating table compiled from reports from 27 annual conferences:

Educational Training of 7,195 Effective Methodist Ministers						
EDUCATIONAL ATTAINMENT	By Age-Span		AGES OF MEN			
	58-72		43-57		42 and under	
	No.	%	No.	%	No.	%
High school or less	288	14.2	183	7.2	28	1.1
Some college or Bible school	444	21.9	396	15.7	112	4.2
College graduation	550	27.2	656	26.0	640	24.2
College and seminary graduation	742	36.7	1,289	51.1	1,867	70.5
Total	2,024	100.0	2,524	100.0	2,647	100.0

Some allowance may need to be made for a free interpretation of terms, for example: "college" might in some cases be junior college, but even so the figures indicate that only a small proportion of the men under 43 years of age have failed to make suitable preparation. It may be said with moderate confidence that approximately three out of five ministers in "effective" service are graduates of both college and seminary, and four out of five are college graduates, most of whom have "gone on to complete their seminary training." As a striking comparison it may be noted that approximately one in three of the men in group age "58-72" is reported as having less than college graduation, while in the age group of "42 and under" only one in 19 is so reported. It is important to observe that if adequate educational facilities are provided and the same rate of gains can be maintained for the next 15 or 20 years, practically all the men entering the Methodist ministry in the effective relation will have had the full professional training which college and seminary afford.

II. More Ministers Needed

It is very difficult to obtain exact figures on the additional number of suitably trained ministers needed to serve the existing charges, both stations and circuits. Changes are constantly taking place through consolidations, regroupings and even abandonments—a sad word to use in connection with The Methodist Church. But on the assumption that all the places actually organized for preaching services are cared for in some fashion within the listed "appointments" a close approximation of the number may be reached.

1. *Known Shortages*: An article published by Bishop W. W. Peele, in May, 1947 (Duke Divinity School Bulletin) says that the denomination now has 21,463 pastoral charges, but only 18,261 ministers in the "effective" relation. Many of these are assigned to special services which require or prefer ministerial leadership. In 1946 the bishops left 6,455 charges to be filled if possible by "supply pastors" whose educational preparation would not be in accord with the stated requirements for the ministry. Many of them do a very useful service, but there is little expectation that they can meet the demands of a day like this.

Filling that gap would require five or six years, even if all the seminary graduates available to the church were used for that purpose. Meanwhile, death, retirements and withdrawals to enter other occupations would be taking their toll from the effective ministers. As Dr. Murray H. Leiffer points out in an article contributed to the survey, the number of men who entered the ministry between 1900 and 1915 was proportionately larger than in any later comparable period. Most of them will die or retire within the next ten years, thus entailing an unusually high rate of replacements. On the basis of calculations too lengthy and complicated to be presented here—but certainly conservative—he estimates that "well up toward 3,000 will be needed in the next four or five years for replacements alone." Unless the Methodist seminaries should very largely increase their output, they would not have enough graduates even to fill these vacancies. And it is taken for granted that the church does not expect to be at a standstill. "Speak unto the children of Israel that they go forward" is the recurring chal-

lenge. But any significant advance means more preachers, teachers, missionaries, and directors of religious education. Only in proportion as they are available can the gains made by crusades and other special movements be consolidated. The modest estimate of 3,000 for replacements will certainly burgeon into larger figures for the normal operations of the church—unless it stops right where it is.

2. *Undermined Shortages*: Enough information is at hand to indicate that many fields ripe for the harvest are without reapers. A recent carefully conducted survey in one city of the Southeastern Jurisdiction revealed that 11 new Methodist Churches are needed at once. In another smaller city there was an equally urgent need for eight new churches. Comparable conditions exist in many cities throughout the land. Undoubtedly, systematic surveys would reveal appalling needs for new churches in both cities and rural regions. The tragedy is that if the churches were built within the year there would be no trained preachers for them unless drafted from other churches which in turn would draft from other churches—a circle which could finally be closed only by finding more supplies.

There also is the complex and almost baffling problem of the Negro churches. A reliable study published by Howard University, May 1, 1946, showed that for the year 1945, only 21 Methodists were graduated from all the theological schools. This meant only one minister for each 82 Methodist Negro churches and each 16,666 church members. Later information obtained by Dr. M. S. Davage was apparently more favorable for the Central Jurisdiction. It had in training one man per 28 churches or 4,939 members. How that would actually work out in available graduates is not at present clear, but there could hardly be more than one graduate for 42 churches and 7,408 members.

On a realistic approach to the situation it may be granted that for a long time many of these churches, especially small rural churches, could not support a man adequately trained in college and seminary for the work; but certainly the present dearth of leadership in both number and quality should not be long continued to the shame and loss of the church.

In three other fields there is a distressing, if not an alarming, shortage of properly educated personnel—teaching, religious education, and missions, which is calling for an increase of nearly 600 in its force. No one can tell from existing data how many are needed, but everyone who has tried to fill vacancies in these fields knows too well that the demand is far in excess of the supply. Not all of the qualified workers in these fields may be expected to come from the seminaries, but at present there is little provision for them elsewhere. The need in the field of religious education is so great that the survey staff felt obliged to recommend that certain selected colleges set up special programs to prepare workers for the different levels of service in churches and schools.

3. *Conclusion*: From these data and attendant considerations the conclusion clearly emerges that the church needs for the present and the near future a much larger number of seminary graduates than anyone has ventured to state. The 3,000 required for replacements alone within four or five years represents a well-established figure. There also is general agreement on approximately 6,000 supplies, some of

whom are in churches where seminary graduates probably would not be placed. But after all allowances are made the survey staff thinks that the church definitely will need at least 9,000-10,000 seminary graduates within two quadrenniums. It will not be surprised if events prove this to be much too conservative.

III. Methodist Theological Schools

The church must look primarily to its own theological schools for the professionally trained personnel it needs. Other theological schools and specialized schools will make some contributions but they will be largely offset by the graduates of Methodist seminaries who will go to other denominations or to non-denominational organizations.

The seminaries function principally in four different ways: They prepare ministers, missionaries, directors of religious education, and teachers mainly for church colleges and the eventual reinforcement of their own staffs. There is urgent need for due attention to all of these, especially the last, but the major concern of the theological schools historically has been and now should be the preparation of ministers. How sufficient and competent are they for the task?

1. The names and locations of the schools are here given for the convenience of laymen and others who may not have been familiar with them:

Boston University, School of Theology	Boston, Massachusetts
Duke University, Divinity School	Durham, North Carolina
Drew Theological Seminary	Madison, New Jersey
Emory University, Candler School of Theology	Emory University, Georgia
Gammon Theological Seminary	Atlanta, Georgia
Garrett Biblical Institute	Evanston, Illinois
Illiff School of Theology	Denver, Colorado
Southern Methodist University, Perkins School of Theology	Dallas, Texas
University of Southern California, School of Religion	Los Angeles, California
Westminster Theological Seminary	Westminster, Maryland

It is obvious that the geographical distribution of the schools would be different if they were being located now. There would not be six of them on the Atlantic seaboard. But early conditions and the merging of three branches of Methodism in 1939 provide the explanation.

2. *Capacity*: The schools vary greatly in size and facilities. The largest is Garrett Biblical Institute with an enrollment of 207 candidates for the B.D. degree in 1938-39, of 331 in 1942-43, and of 396 in 1946-47. The three smallest schools had candidates for the B.D. degree in the corresponding years as follows: Gammon—32, 49, 49; Illiff—57, 59, 49; Westminster—36, 66, 53. The total number, in 1946-47, pursuing courses leading to the B.D. degree was 1,418. Postgraduate students and students in various special courses brought the enrollment to 2,189, but only a small proportion of the students in these other courses are likely to enter the ministry. The total number of graduates with the

B.D. degree (or equivalent) for 1946-47 was 337. Although the end of the war brought back some students whose education had been interrupted, the total number of seniors (prospective graduates for the current year 1947-48) reported in a late inquiry is only 355. These figures abundantly justify the statement made by one of the administrators of these schools that the output meets less than half of the demand.

Account must be taken in this connection of the number of Methodists in non-Methodist theological schools. According to the latest report it was 676 for the year 1946-47. Hardly more than 150 could be expected to graduate and enter the Methodist ministry. They would be offset in part by the non-Methodists, approximately 250, taking work in the Methodist seminaries and presumably preparing for service in their own denominations. The net contribution by non-Methodist theological schools to the Methodist ministry might be around 100. In that event the college and seminary graduates available for the Methodist ministry would meet no more than one-half of the demand indicated for the next two quadrenniums.

It is clear that the seminaries must increase their enrollments. Garrett is large enough, possibly too large, but all the others can and should have more students, which, of course, involves in most cases more teachers and enlarged facilities. The immediate problem is recruiting new candidates for the ministry. The responsibility for this lies heavily all along the line upon the family, the church, the church-related colleges, the annual conference Boards of Education, the general Board of Education, and the theological schools. It is conceded that the schools can do only a limited part of the necessary work, but they could do much more than they have done, and they could do it in more effective ways. It should be added that they already are taking joint counsel on this highly important matter, and larger results may be expected, especially if they receive cordial cooperation from the other agencies of the church.

3. *Quality*: All the ten schools are accredited by the American Association of Theological Schools and, therefore, by the Methodist University Senate, which has long been accustomed to accept the ratings of professional associations. Nevertheless the question may properly be raised: "Are they good enough?" It must be admitted, however reluctantly, that none would rank with the first two of the American theological schools, but several of them would rank with the first ten. As indicated by figures previously given Gammon, Iliff, and Westminster are too small for economical operation. Since they also are cramped in resources they do not have the number of teachers and the facilities necessary for the most effective work. They also have various other deficiencies, notably in plants and libraries. The University of Southern California School of Religion, though somewhat larger, has similar deficiencies and ineffective organization.*

The fact that 676 Methodist ministerial students are attending non-Methodist theological schools raises questions. It is natural that some Methodist students should choose for various reasons to go to other than Methodist schools, but the number appears to be disproportionate—nearly one-half as many as are in the B.D. courses in Methodist

* See the Survey for full discussion of the four.

seminaries and one-third as many as are in the total enrollment including specials. It must be freely admitted that some of the stronger non-Methodist schools have great drawing power because of the outstanding scholars on their faculties, and naturally they tend to draw the superior students, the best among the candidates for the ministry. Also the wide range of graduate work they provide is an attraction. That kind of service is possible only to a theological school directly related to a university and supplied with ample funds. After allowance is made for these and other reasons, including the liberal scholarships available, the uncomfortable conviction remains and is supported by considerable evidence that many Methodist students, probably the majority who go to non-Methodist seminaries, do so because they consider them better schools.

Yet it should be said with emphasis that the church need not be apologetic about its theological schools as a group. They have been commendably zealous and effective in preparing ministers for churches large and small, and they have to their credit a fair quota of distinguished scholars. But the church cannot afford to be content with this measure of competence and quality. It should be alert to the needs of the seminaries, and it should act without delay to meet them.

All the schools should have additions to their faculties, and as far as possible they should be first-rate men who have made their mark or now give unmistakable promise of making it. All the schools need additions to their plants, three of them completely new plants. A fourth is likely to relinquish a former plan of making certain additions and to build anew for both the present and the future. All but two need more and better library room, and all but three need large additions to the books and the materials for research. All the schools should have much larger funds for scholarships and fellowships. They have also a variety of minor needs, which if stated in detail, would constitute an impressive total. And, finally, all of them are feeling and will feel to a greater degree the pressure for higher salaries. Throughout the survey an *average* of \$5,000 was constantly used as a norm, though with the comment that it was too low, especially in view of the need for high quality throughout the staffs and the fact often overlooked that, unlike ministers who usually are supplied with parsonages, the theological professors have to pay rent, or equivalent costs if they own their homes. The recent action of a Methodist college in raising professorial salaries to a maximum of \$7,000 has shed an early light on the comment. What it has done is more than matched in various colleges of high repute. The theological schools must expect to pay salaries equal at least to those in the best Methodist colleges. Otherwise, it will be very difficult to attract the ablest men as teachers of the preachers and teachers in the field of religion.

During the course of the survey the staff found repeated evidences of ineffectiveness not necessarily related to the inadequacy of their present resources. In a few instances there was a lack of leadership and in too many instances, a lack of alertness to changing trends, of boldness in action, of concerted planning—both within and among the schools—of self-studies on the part of schools and faculties, of effective relation to their natural “public”; and, in general, of the breadth of view in regard to both the world and the church demanded in these

times. It is encouraging to note that before the final reports were completed, the seminaries had already made some important changes and were considering others on the basis of preliminary reports of the survey. The interest and the disposition to act have been such as to warrant the conclusion that without any significant change in resources the schools will become better. But the church cannot allow them for lack of funds to stop at that point. Both improvements and enlargements must be made on a scale that in the course of a few years will place and keep Methodism in the forefront of progress in theological education, especially in preparation for the pastoral ministry.

IV. Counting the Cost

The approach to this essential consideration is made with some reluctance because the amounts involved appear to be so staggering. But the survey staff thinks that the time has come when the church should understand the full scope of its needs for leadership and the cost of maintaining the schools by which, and only by which, it can be provided. The estimates throughout the survey have been figured on the conservative side. While the schools and the church can continue with poorer equipment and smaller budgets than here are contemplated it will be with lessened efficiency in the schools and a gradually spreading loss of leadership in the church. There is no substitute now, and still less can there be tomorrow, for adequate education in Christian thought and practice, and for training in the skills essential to an effective ministry.

What then is the reckoning for plants, endowments, and current operations? While these cannot be entirely separated even for purposes of computation there are advantages in using as completely as possible the three classifications familiar in educational affairs. Nor is it feasible to consider either present or future needs without reference to the other, but, for convenience, they are largely differentiated in the following discussion:

1. *The Plants*: Some indication was given in the previous section on the variety and extent of the needs as viewed in the present. Theological schools without adequate libraries, dormitories, and dining halls cannot do the work that properly belongs to them. The survey staff believes that chapels suitably equipped and conducive to worship are equally necessary. One or more of these facilities is lacking in every school and all of them in some schools. To provide even these, without the removals and construction of plants now on the docket, would cost not less than \$3,750,000. In response to an inquiry the seminaries listed plant needs for the present and the near future in the amount of \$8,100,000. There were obvious omissions, and the full cost of the new plants which are definitely in the plans of three schools was not included. The surveyors believe that to make the needed improvements and developments, but without some expansions for which the future certainly will call, the cost could not be less than \$8,000,000 to \$10,000,000, and it probably would be more. They think also that an appeal to the general church for these funds would be of doubtful wisdom in view of other insistent demands. Although the church is as much responsible for the cost of buildings and grounds as it is for other costs in the seminaries, it

may well be expedient for them to look for such aid mainly to private donors, the conferences directly tributary to them, and the alumni who have useful connections, leaving the general church open to the appeal for current funds, at least until it has become educated and habituated to larger giving for theological schools.

2. *Endowment*: Since the turn of the century it has been customary to think of endowment as the major support of private and church-related educational institutions. That still is largely true of colleges and universities, although other forms of financing them have gained in relative importance. In particular, reliance upon student fees has greatly increased. But that resource is not open to theological schools which traditionally have charged little or no tuition, or have offset such charges as were made by scholarships and other grants of various kinds. It is natural, therefore, to think of endowment as their main stay.

The endowments now in hand reach a total of about \$15,500,000, very unequally distributed among the schools. Only three of them—Duke, Drew, and Perkins—have an amount approaching their needs. In order to assure these and the other schools of adequate income, the endowments would have to be increased in large amounts.

In view of all the complexities in organization, size, and program of the ten schools the surveyors think that it would be imprudent for them to present a detailed statement of the amount of endowment needed by each in addition to its present holdings to carry on practically its present program, with only such additions to the staffs and improvements in the plants as are essential. Such a statement should not be made without repeated conferences with the administrators of all the schools and with the authorities in the universities which have made no segregation of funds from their endowments for the theological schools connected with them. It is clear, however, and it would be easy of demonstration, that with the present low rates of interest not less than an additional \$10,000,000, not equally allocated among the schools would be required to put them on a stable basis as schools of the desired standing in their educational service, but it would not provide for developments of even the near future. Merely the additions to the faculties and the increases in salaries obviously needed would consume a large part of the income thus derived. The low rates of interest, the unstable economic conditions, and the profound concern about world affairs probably make it inexpedient to undertake to raise such large endowment from the general church, although each school should continue to seek big gifts for that purpose from individual donors. Eventually, adequate endowment is the best answer, if and when it can be raised. But current support is essential now. In lieu of the income the endowments would yield, the church should supply a comparable amount and more as the schools make improvements and the necessary expansions. Only the rash would venture an estimate that looked much beyond one or two quadrenniums. In the next section more specific figures and the reasons for them will be presented in the hope that they will provide a working program, though subject to revisions, mostly upward, as conditions change.

3. *Current Support*: In general, all the theological schools are dependent upon the church for direct contributions to their support. Whether it comes through World Service or by direct contributions

from Jurisdictional Conferences or Annual Conferences is immaterial at present, although a better and more equitable method might well be considered. In the following discussion the approach is made on three successive levels: (1) the cost of stabilizing the present programs with only a few essential additions to the staffs; (2) the cost of urgently needed improvements in programs and additions to staffs; and (3) the cost of providing for the essential increase in the number of students and in the development of three special services.

(a) *World Service*—In the year 1946-47 the amount allocated by World Service was \$243,940.09. The distributions from this fund to the theological schools together with their total budgets are indicated by the following table:

<i>Institution</i>	<i>World Service</i>	<i>Total Budget</i>
Boston University School of Theology	\$ 47,294.51	\$ 124,497.00
Candler School of Theology	47,294.51	156,557.00
Drew Theological Seminary	2,489.18	268,897.00
Duke Divinity School	2,489.18	98,264.00
Gammon Theological Seminary	17,424.29	67,557.00
Garrett Biblical Institute	47,294.51	140,800.00
Illiff School of Theology	17,424.29	41,825.00
Perkins School of Theology	47,294.51	84,630.00
School of Religion, University of Southern California	00	42,000.00
Westminster Theological Seminary	14,935.09	33,016.00
Total	\$243,940.07	\$1,058,043.00

These budgets are not comparable in more than a very general way. Some of them include all the operating and overhead costs. Some have only a nominal charge for such costs, the major part of it being borne by the universities of which they are a part. Others do not include any charge for these costs, which usually constitute a large part of the budget of any educational institution. There are other variations also in the handling of costs for room and board which complicate the estimation of costs. It could be made complete and accurate within reasonable limits only by a much longer examination of records than was possible in the course of this survey. A useful service would be to set up a uniform accounting system for all the seminaries. With the cooperation of the universities, which doubtless would be readily accorded if the reasons were made clear to them in personal conferences, the actual costs could then be determined and taken into account with regard to both distributions from World Service funds and appeals to the general church and to conferences for additional funds.

The differences between these budgets are extreme. Yet the largest is too small, while the smallest is much below the minimum required for efficiency. The distribution appears to be inequitable, although as followed for several years it has been regarded as moderately satisfactory. Various factors not on the surface have been considered in determining the amounts, and they have been accepted as the nearest to equity that could be obtained under the circumstances.

It seems to be high time to establish sound criteria for the distribution. The present very general unit plan of presenting the needs of the theological schools is ineffective and is likely to yield through World Service only a small part of the funds needed by the theological schools. It is important, however, that what is received from that source be

distributed by a method which will commend itself to the entire church and will have as little tendency as possible to create tensions among the schools.*

(b) *Other Income*—In addition to the income from World Service, the theological schools derive some help from related annual conferences. The fact is that many of the annual conferences accept a definite responsibility for theological schools located within their boundaries or otherwise related to them by definite and recognized bonds. There is little doubt that this kind of support could be greatly increased.

In the Southeastern Jurisdiction the budget of the jurisdictional organization provides \$20,000 annually which goes 70% to Candler School of Theology, Emory University; and 30% to the Divinity School of Duke University for scholarships. Year by year churches and organizations contribute an increasing number of service scholarships which amount to a large sum of money and at the same time provide useful experience to many students who without the aid could not remain in school.

As previously indicated the endowments now held by Methodist theological schools reach a total of about \$15,500,000 and at least \$10,000,000 more would be required to stabilize the present program. The \$243,940.09 from World Service is only a part of the cost above what may be termed dependable income. In addition the schools have been receiving about \$150,000 from more or less uncertain sources, and because they are uncertain institutional planning has been less definite than it should be. Moreover, the schools are not at the desired level, and considerably more money will be required to put them there *within* the present programs and *without* expensive plant developments to be operated and maintained. Since added endowment of \$10,000,000 or more seems unlikely to be provided soon the church should supply an equivalent income, approximately \$250,000, over and above World Service funds by the method least adverse to the total economy of the church and the operation of other agencies.

4. *An Adequate Budget*: After this general discussion of present financial conditions as applied to the group it is proper to raise in more detail the question of adequacy. How much should the present budgets be increased on the basis of the reported enrollments? These were for the regular courses 1,418; for regular and special, 1,585; and for regular, special, and postgraduate, 2,189. It is difficult to estimate the ratio of time and work and, therefore, of expense required to care for the special and postgraduate students, but certainly it would not be excessive to make it about two-fifths of that for regular students. The total then for budgetary purposes would be 1,730.

How many teachers would be necessary according to approved standards, and with a curriculum covering the essentials as discussed

* The criteria should give consideration to the location and size of the schools, the budget for salaries and other instructional expenses, the cost of maintaining the educational plant, the extent of the educational program and the amount needed to support it, on a sound basis, and the requirements for scholarships that provide tuition and a suitable part of the living expenses of the students. The income of each school from endowment and other dependable sources then should be checked against the anticipated costs. These procedures taken together would afford a fair and constructive method of determining the distribution.

in the survey under "Core Curriculum," * for instructing and guiding that number of students? Unfortunately no specific criteria have been developed for theological schools, but for colleges a ratio of one to 10-12 is regarded as standard, and until the post-war influx, which is frankly admitted to have reduced the quality of higher education, many colleges were on that basis. Graduate work is everywhere understood as requiring more time for both instruction and supervision than undergraduate. Since the seminaries all are graduate schools in the sense of requiring an undergraduate degree for admission and in giving instruction above that level—in some cases highly specialized and far advanced instruction—a ratio of one teacher to ten students would be a moderate expectation. This would mean 173 teachers.

How does this estimate check with the findings of the survey staff as to the number now needed for the desired effectiveness of the seminaries with only the moderate number of additional students who might then be absorbed in the classes and taught without significant increase in costs? The staff believes that the number should not be less than 150.**

At an average salary of \$5,000, which is too low in a professional school where nearly all the teachers must be of professorial rank, the direct cost of instruction would be \$865,000 for 173 teachers, or \$750,000 for 150 teachers.

Add the cost of administration, library and library service, operation and maintenance of plants, scholarships, service to alumni, and recruiting, together with various forms of public relations, to these minimum estimates for salaries and the minimum would be doubled; the \$750,000 would go up to \$1,500,000.

In fact, it is likely to be substantially more, unless the universities with which some of the seminaries are legally connected absorb a larger part of the expense than may be regarded as properly belonging to them. That can hardly be regarded as possible in view of the many demands made upon them. In any event, the least that could be set down as an urgently needed increase in the present total budget of the theological schools is \$500,000, approximately a 50% increase. Doubtless considerable time must be allowed, possibly a quadrennium, for obtaining it.

5. *The Days Ahead*: It would be unwise in this connection not to take some account of the future. The output of the seminaries is insufficient to meet the needs of the church, and it will continue to be so when it reaches the highest pre-war figures. The enrollments must be increased. The reported first year entrants in the regular course for 1946-47 numbered only 462. Plans already made by the seminaries contemplate a total increase of about 800 in the students served in the B.D. curriculum. This would mean, when normal class ratios had been established in the course of three or four years, an entering class of possibly 700-800. On the basis of previous records not more than 70% of

* 1. Religion and Reality; 2. The Origin of Christianity; 3. The History of Christianity; 4. The Interpretation of Christianity; 5. The Effective Application of the Gospel; 6. Leadership of the Organized Church. All of these have necessary subdivisions.

** The distribution would be about as follows: Boston, 21; Duke, 16; Drew, 21; Emory (Candler), 15; Gammon, 8; Garrett, 23; Iliff, 9; Southern Methodist University (Perkins), 19; University of Southern California (School of Religion), 10; and Westminster, 8.

these could be expected to graduate—that is, 490-560. Certainly in the light of all the evidence obtainable as to the needs of the church for ministers this is not an inflated expectation, but quite the contrary. Added to the average number graduating in recent years it would but little more than meet the number needed for replacements, annually of effective ministers and gradually of supplies. It would involve, however, a large, though not a proportionate, increase in the cost of instruction as previously estimated. Instead of the 50% increase which the added number would suggest, probably 30% would suffice, since some of the seminaries, now too small, could handle the larger number with the faculties previously indicated as normal.

Administrative costs probably would not be much changed. It is not possible to estimate the increase in operating costs because that would depend upon the number of buildings added. A variety of other costs, especially scholarships, would be increased in sizeable amounts. A very conservative estimate would put the total increase necessary for instruction and related purposes in what have been termed the regular courses at \$200,000.

This does not take into full account the three special services for which insufficient provision is now made in the theological schools or elsewhere.* The first is the highly important training of faculty personnel for colleges and the theological schools themselves. It has been done largely within the theological schools and their related universities and the costs have been absorbed in their budgets. But in many cases further studies are needed in this country or abroad. Only two of the seminaries, Boston and Drew, have fellowships which approach the needs in size and number. The results in leadership obtained from those fellowships constitute one of the most gratifying chapters in the history of the church. No one is in position to say how much is needed for this purpose, but a moderate figure would be \$50,000.

The second special service is the training of women.* That also has been mostly done by the theological schools in their regular courses. That arrangement probably has been to the advantage of neither the men nor the women except in the instances of women preparing for the regular ministry. Special courses with separate instruction should be available in greater variety than the schools have been able to provide. Moreover, the number of women in training is so far below the needs of the church that a significant increase should be made in all the seminaries related to a university except Garrett. Here, as in the case of prospective teachers, both scholarships and fellowships will be required. A moderate estimate for the initial placing of this work on a sound basis in the theological schools would be \$40,000-\$50,000.

The third service is that for the training of supplies in special summer schools. Some of them might be set up in theological schools but most of them would probably be in selected colleges. They could not succeed, however, without extensive cooperation on the part of the theological schools and their faculties. For this service the cost of both instruction and operation of the schools for the stated periods would have to be met. Grants-in-aid large enough to cover the traveling and living expenses of the men also would have to be provided. The entire

* See special chapters in the Survey.

enterprise would be in joint charge of the Commission on Ministerial Training, the Board of Education, and the Association of Theological Schools. What organization received and disbursed the funds would be immaterial, but the joint program itself is of great consequence to the church and an essential part for a long time of means for the improvement of pastoral service. It is not likely that this work could be conducted on anything like a satisfactory scale for less than \$65,000-\$75,000.

Thus, over and above the present annual budget at least \$700,000-\$800,000 * will be urgently needed if the seminaries and the related summer schools are to be adequate to provide the replacements and additions in the effective ministry, and the specialized workers and better trained supplies required by the church in its prospective developments for the near future, possibly two quadrenniums.

Summary: In accord with what has been said in the preceding discussion, the financial requirements of the seminaries and the proposed summer schools for only their budgets—that is their current operation—may be summarized as follows:

- (1) To stabilize the present programs and insure their continuance, and to permit gradual relinquishment of the present income from World Service, as indicated later \$300,000.
- (2) To provide for improvements in the present programs and facilities and urgently needed additions to the faculties, together with some increase in salaries, \$200,000 (in addition to the \$300,000 of the previous statement).
- (3) To meet the cost of the anticipated and necessary increase in the number of students—which should be at least 800-900 and which would involve expansions all along the line—and the cost of the three special services, teacher training, religious education for women, and summer schools for supplies,** an additional \$450,000-\$500,000. How conservative this estimate is may be seen by noting that now the expenditure per student varies from \$196-\$525 for educational purposes, and from \$400-\$945 for all purposes.

This calls for an early, if not an immediate, increase of \$250,000 in the current support of the seminaries. It is reasonable to anticipate that in the course of four to six years and certainly within two quadrenniums the total increase annually, would not be less than \$800,000. Not long thereafter the budgets of the ten schools should be expected to move up to \$2,000,000 without benefit of World Service funds. Only thus can theological education in The Methodist Church keep abreast of progressive movements and provide the leadership required for the developments desired and planned by the church. Good education is likely to be increasingly expensive. Does the church want it enough to pay for it?

* \$100,000, which probably would prove to be insufficient, is added for increased operating and general costs as the new buildings now planned are put into service.

** After the survey report had gone to the printers it was decided that an estimate of the cost of these services should be included.

V. Raising the Money

This is the inevitable crux. There is no gain in attempting to evade it or in temporizing with recognized needs. The only sound policy for the great Methodist Church is to adopt at once a workable plan and to put it into operation as soon as possible.

1. The benevolence funds of the church are locked up in a practically closed form. The percentage allocated to any cause cannot be increased without incurring the charge that funds are being taken away from other causes. Unfortunately the charge is true, and it raises questions, often with emotional colorations, which prevent a candid consideration of relative needs and values. Some other way needs to be found which will leave the responsibility with the whole church, where it belongs, and yet will not set cause against cause or result in detriment to any cause.

After much consideration the survey staff recommends as the most direct and equitable way a general asking, based upon ministerial support throughout the church, of $1\frac{3}{4}\%$ -2%. It should yield the needed amount within a reasonable period of promotion, since the church is a growing church and ministerial support gradually grows with it. The legislation should provide that in proportion as the fund increased, the allocation from World Service would decrease. When it reached the amount that would have been derived on the percentage basis from World Service the allocations from that source would cease. Thereafter, the support of the theological schools would come from continuing private benefactions and from the general church itself, probably in ample amount as it increased in numbers, understanding of facts, and sense of responsibility.

This plan, which makes the theological schools a part of ministerial support, is regarded as distinctly preferable to the present plan of financing them as a part of the benevolence program. The education of candidates for the ministry certainly belongs more logically with ministerial support than with general benevolences. The method of handling funds for "conference claimants" affords a sound and useful analogy. The claims of retired ministers, though long treated as a kind of charity, are now recognized as a legitimate part of ministerial support, as much a valid obligation of the church as are the salaries of ministers in the effective relation. If the men too old to continue in the ministry are entitled to ministerial support, should not the church as a whole provide the specialized training necessary for young men who are preparing for the ministry and who in the meantime are largely supporting themselves? The proposed method is not only logical in theory; it is practical and opens a way which before long would come to be accepted as more effective and less likely to be controversial than any other available method.

2. If the General Conference would not adopt the proposed plan, a large part of the increased income necessary for the seminaries would have to come from World Service funds and other connectional funds, living endowments, and special gifts obtained by incessant campaigning at heavy expense and with inevitable irritations. Strong emphasis should be placed upon connectional and special funds rather than upon endowments. It is quite unlikely that the church, so soon after the Crusade for

Christ and in view of other urgent demands, would respond at present to an appeal for such a vast sum as the endowment necessary to yield the required income (although the Southern Baptist Convention is undertaking a campaign for a like amount). Besides, the repeated contributions to current funds tend to develop in donors and churches a continuing interest and sense of responsibility. That is an advantage of considerable consequence as compared with the consciousness resulting from endowment gifts made once for all.

VI. Paying the Bill

The organized church has been slow to recognize its responsibility for theological education and for the means by which it can be provided. Several of the ten theological schools came into existence through the vision and generosity of individuals. Most of the endowments now held were derived from like sources. Even current operations were supported largely by gifts from persons who in that respect, at least, were in advance of their generation. In common phrase the theological schools have been compelled from the first to "pass the hat."

1. Recognition by the entire church of its responsibility for the theological schools is fairly recent history, compressed mostly into the last three decades. The 1944 *Discipline* frames it in two short sentences:

"The theological schools of the church are established and maintained for the training of ministers. They exist for the benefit of the whole church, and their support shall be provided by the church as a part of its benevolent giving."

This is a true statement of principle, and its adoption meant a long step in advance. But the method provided has proved to be inadequate, and it could easily become the cause of painful tensions in the church. A better way is plainly required.

2. In another and even more basic sense the church has a unique and inescapable responsibility for the support of the theological schools. Consider these facts, well-known but seldom given due application, which set the theological schools into a class by themselves. Local communities, the states, and now to a large extent the Federal government have accepted responsibility for secular and general education at every level, and the institutions under such auspices are growing at a rate so astonishing as to be almost beyond belief. Moreover, colleges and universities related to the church are now receiving some direct and indirect aid from the Federal government, and appropriations from benevolent and philanthropic foundations still are available for them. But the *theological schools stand alone*. They can turn neither to divisions of the state nor to private foundations, which thus far have exhibited no interest in theological education. In this isolation little help can be found through measures open to colleges and other professional schools. The theological schools are prevented by the traditional policy of the church from charging more than a nominal tuition, unless it is offset by scholarships. For illustration by actual cases on one campus: a theological student pays \$90 and his brother in the college pays \$400. It should be remembered also that theological schools have no wealthy alumni to whom they can appeal. Nor can they often obtain significant help from wealthy men outside the church.

In a peculiar sense *the theological schools are the sole responsibility of the church*. They must have top priority in The Methodist Church if the tomorrows of the church are to have ministers suitably trained and sufficient in number.

VII. Action Now

This is the acceptable time. The resources of the church are great and are rapidly increasing. The demands for leadership are more numerous and urgent than ever before in the history of the world. There can be no justification in waiting for "a more convenient season" to adopt measures calculated to put the theological schools in the forefront of professional education for Christian service.

Whenever a large program is launched in the church—the Centenary, the Crusade, and others—the minister is said to be "the key man." He is just that. Yet, is the church ready to bear the cost of making him as efficient as possible through the medium of first-class theological education? The survey staff believes that it is, if given frankly, and as fully as conditions permit, both the facts and the inferences legitimately drawn from them. In that faith, and in the hope of action both appropriate and speedy, this report is presented, first to the National Association of Schools and Colleges of The Methodist Church and thereafter to the Board of Education and finally in some form to the General Conference.