

AN INVESTIGATION OF THE NEED FOR A
LIBERAL ARTS COLLEGE FOR THE
PILGRIM HOLINESS CHURCH

Thesis for the Degree of Ed. D.
MICHIGAN STATE COLLEGE
Floyd F. McCallum
1955

This is to certify that the

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presented by

FLOYD F. McCALLUM

has been accepted towards fulfillment
of the requirements for

Ed.D. degree in Education

Walter F. Johnson
Major professor

Date May 27, 1955

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AN INVESTIGATION OF THE NEED FOR A LIBERAL
ARTS COLLEGE FOR THE PILGRIM HOLINESS CHURCH

By ^{FREDERICK}
Floyd F. McCallum

A THESIS

Submitted to the School of Graduate Studies of Michigan
State College of Agriculture and Applied Science
in partial fulfillment of the requirements
for the degree of

DOCTOR OF EDUCATION

Department of Administrative and Educational Services

1955

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He is also greatly indebted to Dr. Walker Hill for his kind guidance and continuous review of the manuscript in its progressive stages.

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The investigator extends his sincere thanks to the officers, ministers, and laymen of the Pilgrim Holiness Church who cooperated in obtaining the data needed for this research, without which this study would have been impossible.



AN INVESTIGATION OF THE NEED FOR A LIBERAL
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AN ABSTRACT

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1955

Approved

Walter L. Johnson



In recent years there has been an increasing demand on the part of an important segment of the Pilgrim Holiness Church for the establishment of a liberal arts college sponsored by the church. This denomination of 32,000 members is presently served by six Bible colleges.

This study was primarily designed to investigate the following hypotheses:

1. There is sufficient need and demand among the membership to warrant the establishment of a liberal arts college.

2. A church-sponsored liberal arts college would promote this church and its program more adequately than non-Pilgrim Holiness institutions.

This research adopted the following assumptions:

1. A religious body has the right to establish its own colleges for its youth within denominational lines and patterns, providing the training meets secular educational accrediting standards.

2. The present Bible college program is not adequate to serve all the interests and needs of this church's youth who desire higher education.

3. A church-sponsored liberal arts college would help to remove the present reluctance to encourage the youth of the church to obtain higher education beyond the Bible college.

4. The Pilgrim Holiness Church would find that a secularly accredited liberal arts college would help to promote its church and program.

5. The Michigan District with its seventy-seven churches, and 3,600 members is typical of the thirty districts and 32,000 members of the Pilgrim Holiness Church.

To determine the thinking of the church on this problem, questionnaires were mailed to a 48 per cent stratified sample of the 1954 General Conference ministerial and lay delegates; to the thirty superintendents of the thirty districts of the church; to the graduates and transfers of the church's six Bible colleges for the years 1954, 1952, and 1950; to the youth of the Michigan District who were currently enrolled (1954-55) in liberal arts colleges; and to the high school seniors of 1955 of the Michigan District.

To determine whether a church-sponsored liberal arts college would promote this church and its program more adequately than non-denominational institutions, the church manual was used as a source of the fundamental doctrines, patterns, practices, and procedures. These were evaluated to discover whether they could be provided in the training of any existing regionally accredited non-denominational institutions, and whether they could be integrated with the program of the proposed liberal arts college.

The majority of the adult and youth respondents felt

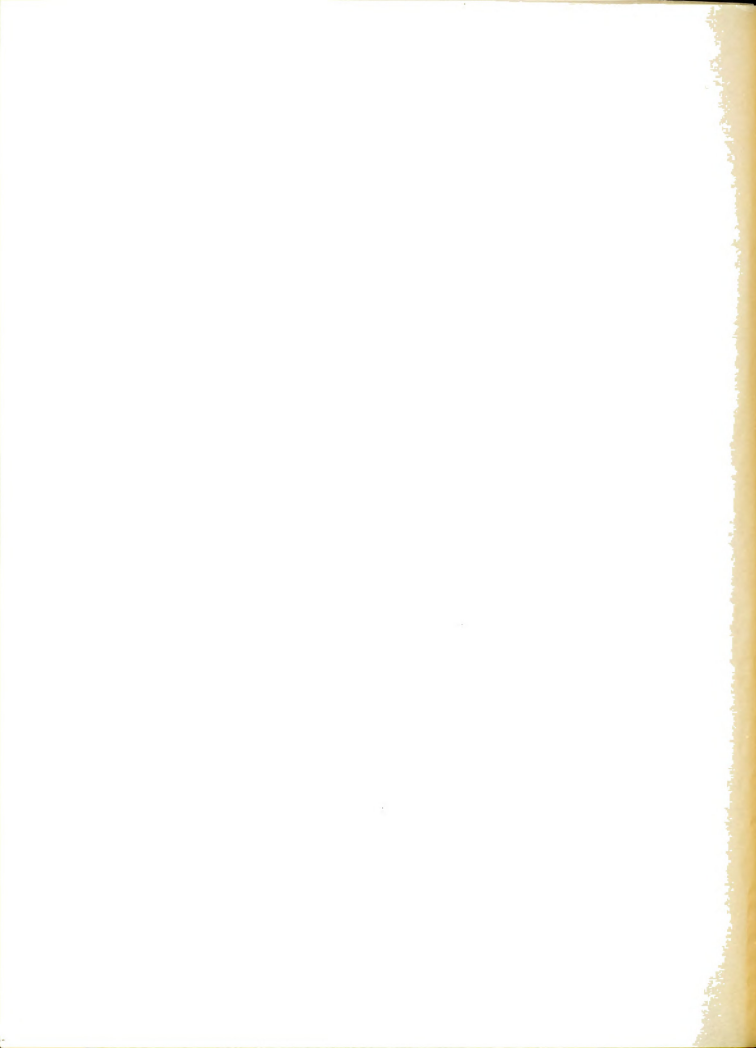
that the church should provide liberal arts training for its youth. The majority of the youth who replied revealed that they needed such training in order to provide for their interests and needs, and that they would have attended a church-sponsored accredited liberal arts college if it had been available. The study indicated that the welfare of the church would be promoted more adequately by its own liberal arts institution than by non-denominational colleges.

Because of the present lack of adequate finances, it seems best to postpone the establishment of a separate liberal arts college at this time. The author recommends that the church establish a Pilgrim Foundation for its upper-division students in connection with that regionally accredited holiness college that is the nearest like the church in patterns and practices, and that is best located to serve the church's constituency. Continuing research is recommended regarding all phases of the liberal arts problem, until such time as finance and resources would permit the founding of such a college under the auspices of the Pilgrim Holiness Church.

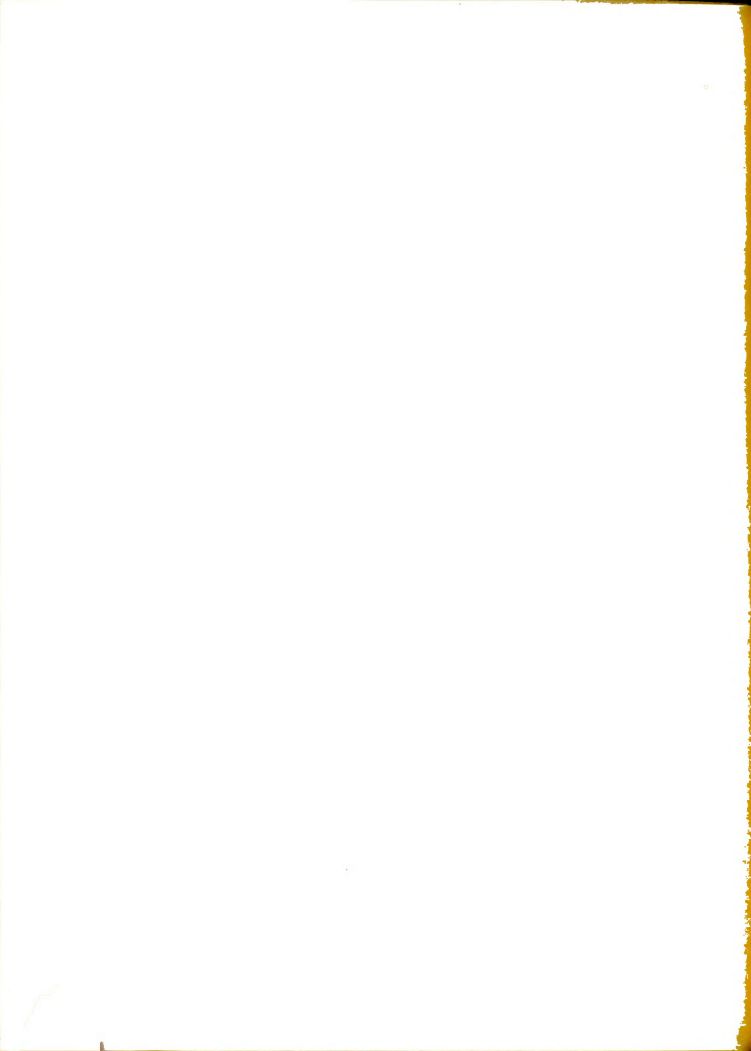


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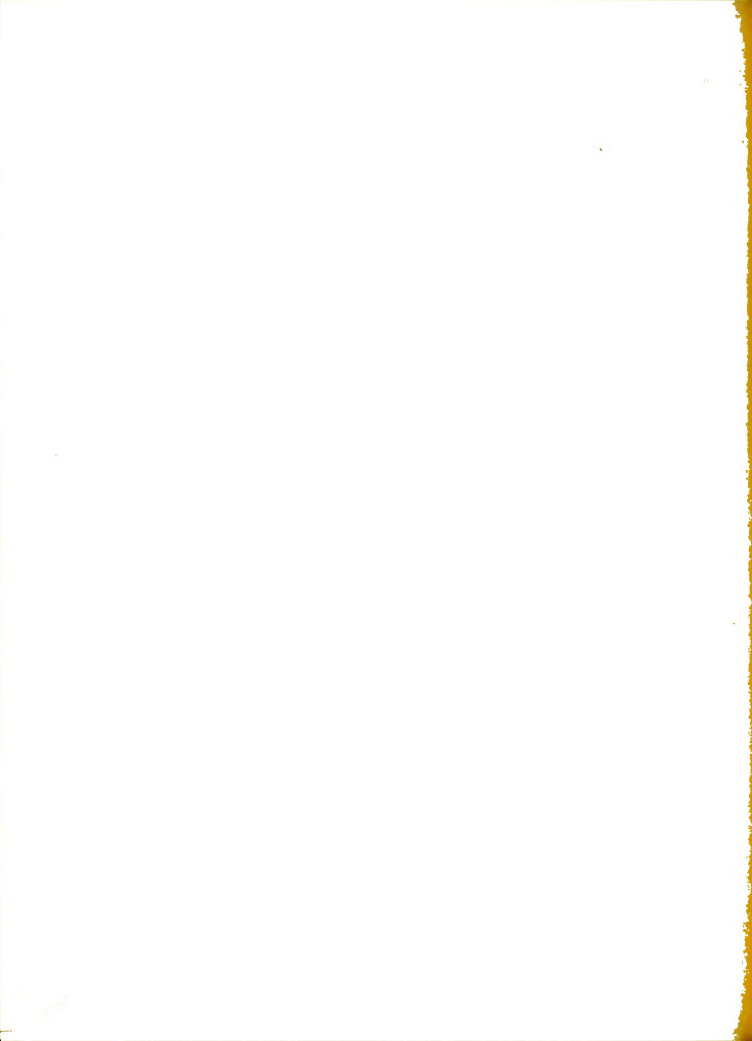
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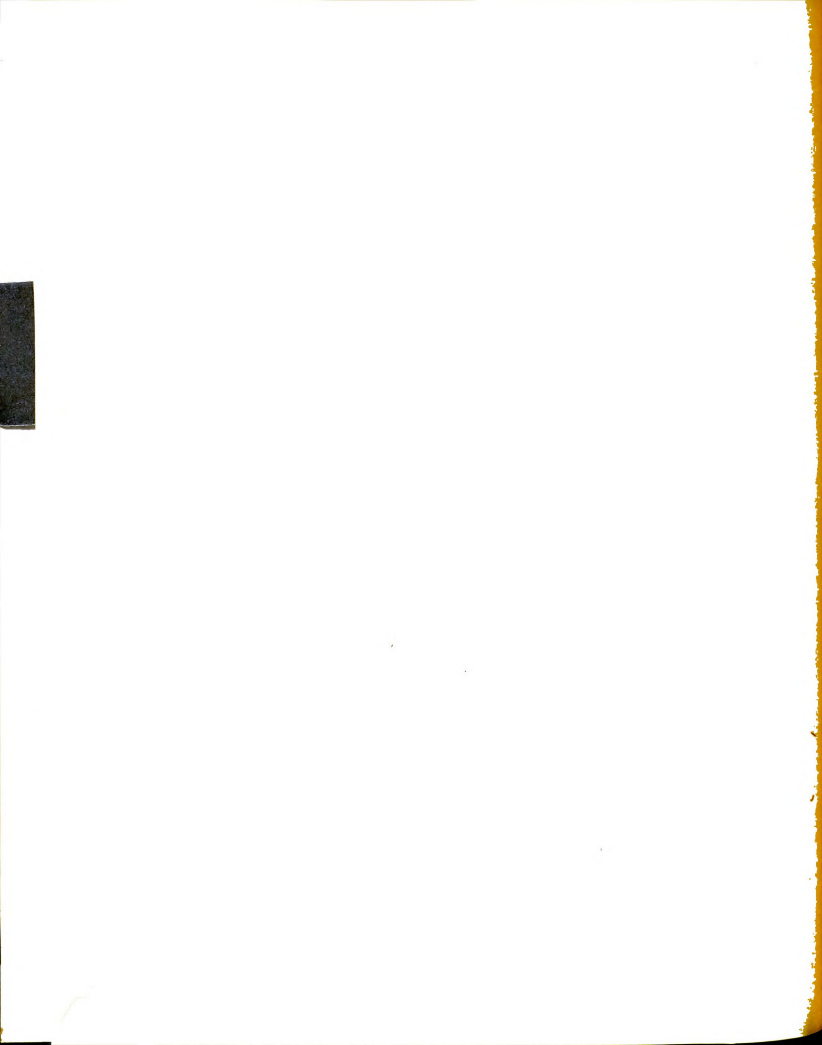


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CHAPTER I

INTRODUCTION

In recent years there has been an increasing demand on the part of an important segment of the Pilgrim Holiness Church membership for the establishment of a liberal arts college sponsored by the church. Such an educational advance should be preceded by a careful, detailed study of the entire proposal in order to ascertain as far as possible the demand, scope, and possible results of such an undertaking. This investigation is primarily concerned with an attempt to determine whether there is sufficient need and demand among the membership of the Pilgrim Holiness Church to warrant the establishment of a liberal arts college under the sponsorship of the church. The other phases of this educational problem are beyond the scope of this research.

The Pilgrim Holiness Church is a denomination in the Wesleyan Methodist tradition consisting of thirty districts and some thirty-two thousand members in the United States and Canada. The membership is concentrated largely in Michigan, Indiana, Ohio, Pennsylvania, North Carolina, and California.

Educationally and economically, the membership is predominantly lower-middle class. Throughout the history of the movement, there has been a strong emphasis on educa-



tion of the Bible school variety. There is an increasing minority who have continued their education by attending non-Bible colleges and universities.

Six Bible colleges currently serve the youth of this church. These are located in Michigan, Indiana, Pennsylvania, North Carolina, Colorado, and California. Practically all young people who pursue higher education begin in one of these schools. There is great reluctance to encourage the young people to pursue higher education beyond the Bible college level. This is largely due to the belief that attendance at such other colleges will tend to adulterate church standards and may result in the loss of such youth to the church. There is a widespread belief that such losses have already occurred. In addressing the General Conference in 1950, General Superintendent L. W. Sturk referred to this point.

Too many of our young people who finish the work provided in our schools are lost to the church because they are forced to finish their education in schools of other denominations or in interdenominational institutions.¹

At the same gathering Secretary of General Sunday Schools and Youth, P. F. Elliott, quoted a young man who was a student in a non-Pilgrim Holiness college:

¹ Minutes of the Twenty-First General Conference of the Pilgrim Holiness Church, 1950, p. 48.

Being away from a Pilgrim atmosphere is very discouraging to some. In fact, I believe that we might even lose some of them to our church unless we provide them with the proper type of fellowship which they desire and need.²

There has been an increasing feeling that the church should establish its own liberal arts college. This resulted in action in June, 1954 at the General Conference which authorized an eleven-man commission to study the entire problem and submit recommendations to the General Board for appropriate action.

Parallel with this rising interest in educational advance has been an increasing resistance to any such move. It appears that objections are primarily based on religious motives, economic limitations, and sectional needs. There seem to be many of the exclusively Bible college adherents who feel that any other type of education will prove detrimental to the emphasis peculiar to this particular denomination. They fear the "broadening effects" of a liberal education. The training that an individual needs should be centered around the Bible. Anything beyond this tends to be "vain philosophy"³ and should be avoided.

² Ibid., p. 81.

³ Colossians 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."



The economic factor looms large in the thinking of a portion of the church. They think it would be a fine thing to have a church-sponsored liberal arts college. They feel, however, that the present educational burden of six Bible colleges is about all the present membership can sustain. Until such time as the church can afford this educational advance, they urge the pursuit of the present program, with liberal education attained at non-denominational colleges.

The sectional emphasis attains important significance with the realization that the centers of membership are so widely scattered. Some of the sectional leaders feel that a contemplated liberal arts college would tend to serve the area within which it would be established, but that other sections would be too far away to reap any great benefit. Therefore, there is opposition to the establishment of one liberal arts college for the whole movement.

In addition to the factors mentioned, there is the element of status quo inertia which is present whenever change is advocated. There are those who prefer the present educational program, simply because it has been in effect so long. A philosophy of "If it was good for our fathers, it is good for us" strengthens the opposition to the new proposal.



I. STATEMENT OF PROBLEM

In assisting the over-all research on this problem, the present study was primarily designed to find answers to the following questions:

1. Is the present Bible college program adequate to meet all the educational needs of this church's youth?
2. Do a majority of the members feel the need for a church-sponsored liberal arts college sufficiently to be willing to establish such an institution?
3. Do the youth of the church feel a need for such a college, and would they attend in such numbers as to make it feasible?
4. Has the present program of attending non-Pilgrim Holiness colleges resulted in a loss of membership?
5. Is the "felt" need the same as, or different from, the "actual" need for a liberal arts college for this church?

Certain basic assumptions were adopted as the basis of this investigation. These are listed with explanatory comments in the following paragraphs.

1. A religious body has the right to establish its own colleges for its youth within denominational lines and patterns, provided the training meets secular educational accrediting standards.



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Certain basic assumptions were adopted as the basis of this investigation. These are listed with explanatory comments in the following paragraphs.

1. A religious body has the right to establish its own colleges for its youth within denominational lines and patterns, provided the training meets secular educational accrediting standards.



It is recognized that in the United States any religious body may establish its own schools regardless of their accreditation possibilities. Denominations have the legal right to found educational institutions, as long as they conform to the necessary legal requirements concerning incorporation and state regulations. This first assumption goes beyond the fact of mere legal right to organize, although this is part of the logic. It holds that a religious body morally has the right to establish its own colleges, only when such institutions provide creditable training facilities. The assumption further entails that these religious institutions, in the programs that they offer, should provide such instruction that it will meet the educational standards of secular accrediting agencies at the state and/or regional level.

This premise does not include necessarily the overt approval of such an accrediting agency, but it does hold that the standards of denominational colleges should be equal to those held by these authorities. The implication is that it would be better to have the unqualified approval of either the state or the regional accrediting agency. However, this would not be absolutely necessary, as long as the responsible officials made sure that the institution met equal standards. It is true that students from those colleges officially approved would fare better than those who



came from equally excellent colleges that were not recognized. In respect, however, to a denomination's right to provide excellent training without secular supervision, it must be held that the religious body may refuse overt inspection and approval. The essence of this assumption is that denominational colleges must provide first-rate instruction in order to have the moral right to train their young people in this day and age of competition.

2. The present Bible college program is not adequate to serve all the interests and needs of this church's youth who desire higher education. This would be supported if it can be shown that a significant portion of the young people of the church attend, and find it necessary to attend, a liberal arts college or its equivalent in order to prepare themselves for their goals.

This assumption has been used to answer its question-form on page five because there is little doubt that a church group of thirty-two thousand, most of whom are adults, would have enough young people who would need more than a Bible college program in order to have all their interests and needs met. No supporting evidence would be required by the educators of today. Though this is an obvious truth for this study, there is a portion of the church membership who feel it is a hypothesis which must be proved. For this group the questionnaire survey of the youth of the



church will provide more than sufficient evidence that the young people of the Pilgrim Holiness Church need more than Bible college training. Scores of these youth have gone and are going on to other institutions of higher learning. The vast majority of these are thankful for their Bible college training, but they insist that they need something more to prepare them for their tasks. Further elaboration will be found in the section dealing with research among the church's youth.

3. A church-sponsored liberal arts college would help to remove the present reluctance to encourage the youth of the church to obtain higher education beyond the Bible college.

This premise is assumed on the ground that a church-sponsored liberal arts college would be able to provide a background that would be compatible with the thinking and patterns of the church. This would overcome the objection that stems from the contention that higher education at non-Pilgrim Holiness institutions tends to adulterate the thinking and religious beliefs of the church's youth.

The belief that attendance at non-Pilgrim Holiness colleges has resulted in a loss to the church of such young people would not hold against a church-sponsored institution, because this type of training should tend to hold the young people within the church group. In fact, such train-

ing should help reinforce the previous religious instruction that Pilgrim Holiness young people have received.

Finally, it would be difficult for members of the Pilgrim Holiness Church to decry liberal arts education if their own denomination supported such an institution. The natural effect would be to encourage the young people of the church to pursue higher education, because the church had shown its approval by establishing such an institution.

4. The Pilgrim Holiness Church would find that a secularly accredited liberal arts college would help to promote its church and program because, among other things, it would:

- a. Encourage its young people to attain a higher educational level which would help to raise the educational levels of the congregations. This, in turn, would encourage some of the better educated classes outside the group to attend this church. The influence of these internal and external factors would result in the enlarging of the financial and cultural resources of the church.
- b. Assist in keeping young people within the group because their training would be integrated with the doctrine and practices of the church. As is common among colleges of similar denominations,



faculty and program would be sympathetic with the church's position.

- c. Provide a means of contacting young people outside the group, some of whom would join the Pilgrim Holiness Church.

The higher the educational level of the individual, the higher his cultural achievements and financial rewards are, as a rule. Thus, from a selfish financial viewpoint, the promotion of a liberal arts college by the church with the consequent emphasis on higher education would result in increased financial contributions from the more highly trained youth. Since tithing is a special rule of the church,⁴ the increased giving would be automatic as the young people joined in full membership. More highly educated congregations attract the more highly trained strangers, some of whom will join the church. Financial and cultural gains are a reasonable conclusion from the promotion of higher education by the denomination.

Any losses to the church because of attendance at non-Pilgrim Holiness colleges, could be materially reduced. Young people would see that their own denomination was in-

⁴ Manual of the Pilgrim Holiness Church, 1954, Special Rules, Section 69, p. 36, "Let all of our members tithe their income into the treasury of the local church of which they are members. . . ."

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terested in their welfare enough to provide an institution of high standards integrated with the doctrines and practices of the church. They would feel that their church leaders and laity were behind them all the way. They could point with just pride to the educational interest and support of their own church group. The pastures on the other side of the fence would not appear so much greener. They would feel that the church welcomes their pursuit of higher education and would make a place for them. Many of the advantages that seem to accrue to a young person's changing church membership would fade away.

Finally, as the Pilgrim Holiness Church has already learned through its Bible colleges, young people of other churches, or no church, will attend their church-supported schools. Also, by experience, the church has learned that some of these young people join the movement. If this has been true in the Bible colleges, and if it has been true in reverse in non-denominational colleges when attended by Pilgrim youth; it surely should be a fact in a church-sponsored liberal arts college.

5. The Michigan District with its seventy-seven churches and thirty-six hundred members is typical of the thirty districts and thirty-two thousand members of the Pilgrim Holiness Church.

In order to pursue some of the necessary research in

connection with this study, it was imperative to choose a representative district for certain phases. It was logical to choose Michigan, if possible, because of the greater likelihood of more complete cooperation from the district to which the General Secretary of Education of the Pilgrim Holiness Church belongs. General Secretary H. T. Mills provided whole-hearted support for all the research incident to this investigation. It was felt that his home district of Michigan would respond more nearly one hundred per cent. The question arose, naturally, is the Michigan District typical in the characteristics to be studied? Assurance of this came from qualified men of the denomination, such as Mr. Mills, who knows the Pilgrim Holiness Church, especially in its educational phases, as well as or better than any one else.

The Michigan District is a middle-of-the road section in respect to its theology and practices. It is representative of the denomination in its preference for Bible college training. It recognizes, however, the problem of higher education facing the youth of the church and the church itself. It has a group of members who feel the church should do something now about this problem. Within its borders is a representative section of young people who have pursued and are pursuing higher education of the non-Bible college variety. It is the greatest supporter of one of the six



Bible colleges of the movement, Owosso Bible College. It has some eleven per cent of the total church membership, which makes it a reasonable sample. With due regard to the limitations of sampling itself, it appeared logical to use Michigan as the pilot district for the church in the present undertaking.

Upon the foundation provided by the previously discussed assumptions, this research dealt with the following hypotheses:

1. A church-sponsored liberal arts college would promote this church and its program more adequately than non-Pilgrim Holiness institutions. This would be proved if it could be shown that any or all of the following were true:

- a. Such a college would provide training in the fundamental doctrines and patterns of the church, which training non-Pilgrim Holiness institutions are unable to provide.
 - b. Such a college would be able to integrate its program with the practices and procedures of the church.
 - c. There exists a significant group who left the church after attending non-Pilgrim Holiness institutions.
2. There is sufficient need and demand among the

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membership of the Pilgrim Holiness Church to warrant the establishment of a liberal arts college under the sponsorship of the church.

II. DEFINITION OF TERMS

Bible college. This refers to the six educational institutions of the Pilgrim Holiness Church. Each of these provides for training beyond the high school level. Approximately two years of liberal arts are included in the college curriculum. The remaining work consists of courses in religion, Bible, missions, practical methods of religious education, and kindred themes. In addition to various non-degree courses, four and five year bachelor's degrees are offered.

Liberal arts college. This term is employed to include, not only those colleges designated as liberal arts institutions by the state and regional accrediting agencies, but also equivalent institutions providing essentially the same curricula, plus specialization in certain areas such as teaching and chemistry. This is in line with the trend to enlarge teacher training institutions with liberal arts curricula and vice versa.

Accredited colleges. Colleges accredited by either a state or regional accrediting association, such as the



North Central Association. The term "non-accredited" will be reserved for all other higher educational institutions.

III. METHODOLOGY OF STUDY

In order to investigate the hypotheses of this research, the following procedures were employed:

I. To determine the thinking of the church on this problem, questionnaires⁵ were devised and given to the following samples for the purposes indicated.

A. Adult Membership Sample

1. The General Conference delegates of 1954 were sampled to determine whether the church in general feels that there is need and demand sufficient to warrant the establishment of a liberal arts college. The General Conference delegates were elected by the thirty districts of the church to represent them at the General Conference which is responsible for policy for the entire church and meets every four years. The four hundred thirty-five delegates were divided between the ministry and laity in the approximate proportion of three to one, and were composed of the leaders of the various districts.

⁵ Copies of the questionnaires are included in the appendix. Their construction is discussed in Chapter III.



2. The sample consisted of the ninety-three lay delegates and ninety-one ministerial delegates chosen on the basis of every third one from the various districts.
3. In order to supplement the results of section two, questionnaires were sent to the superintendents of the thirty districts of the church requesting them to indicate their thinking individually, and what they considered to be the thinking of their respective districts on this issue. These superintendents were also ministerial delegates to the General Conference.

B. Youth Samples

1. Samples from the Bible Colleges
 - a. To determine the thinking and status of the youth who attended Bible colleges:
Questionnaires were sent to those who had graduated and to those who had transferred from the church's six Bible colleges for the years 1954, 1952, and 1950 to discover whether they went on to liberal arts colleges, or their equivalents, and whether they would have attended an accredited liberal arts college sponsored by the church.
 - b. The samples consisted of all the graduates

and transfers residing in the United States for whom adequate addresses were available.

These included:

1. 25 out of 26 from Colorado Springs Bible College.
2. 65 out of 69 from Eastern Pilgrim College.
3. 58 out of 106 from Frankfort Bible College.
4. 47 out of 78 from Owosso Bible College.
5. 22 out of 24 from Pilgrim Bible College.
6. 21 out of 21 from Pilgrim Bible Institute.

2. Samples from the Non-Bible Colleges

- a. To determine the thinking of a substantial sample of the youth who did not attend the Bible colleges, but who went to college: Questionnaires were sent to the youth of the Michigan District as representative of all the youth of the church who did not attend Bible colleges and who were currently (1954-55) enrolled in liberal arts colleges, or their equivalents, to discover whether they would have attended an accredited liberal arts college sponsored by the church.

- b. The sample consisted of all the names of such young people that could be obtained by letter-request from the pastors of the Michigan District.
- 3. Sample from the High School Seniors
 - a. To determine the thinking of a substantial sample of the high school senior youth: Questionnaires were sent to the high school seniors of 1955 of the Michigan District as representative of all the high school seniors of the church, to discover their college plans and to find out whether they would attend an accredited liberal arts college sponsored by the church if such were available now.
 - b. The sample consisted of all the names that could be obtained by letter-request from the pastors of the Michigan District, including the seniors of the Owosso Bible College High School whose homes are in this district.
- C. To ascertain whether there exists a significant group who left the church after attending non-denominational institutions: Every questionnaire asked for the listing of the names of individuals in this category known by the respondent. These names were compiled

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in one list, after removing duplications.

II. To determine whether a church-sponsored liberal arts college would promote this church and its program more adequately than non-denominational institutions: The church manual was used as a source of the fundamental doctrines, patterns, practices, and procedures. These were evaluated to discover whether they:

- A. Could be provided in the training of any existing regionally accredited non-denominational institutions. This was ascertained by a careful examination of the catalogs and student handbooks of all the colleges of the Arminian holiness theological tradition with regional accreditation in the United States as listed by the National Association of Christian Schools⁶ and verified by the American Association of Collegiate Registrars and Admissions Officers.⁷ These were chosen because they are similar in doctrine and practice to the Pilgrim Holiness Church. Further evaluation was conducted to discover whether

⁶ Christian School Survey, Evangelical Christian School Movement, pp. 60-72.

⁷ Ted McCarrel, Donald Grossman, and Ronald B. Thompson, Report to the American Association of Collegiate Registrars and Admissions Officers on the Credit Given by Educational Institutions, 1955, 167 pp.

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such institutions would promote the Pilgrim Holiness Church and its program as well as an institution sponsored by this church.

- B. Could be integrated with the program of the proposed liberal arts college.
- III. To determine whether the "felt" need was the same as, or different from, the "actual" need for a liberal arts college for this church:
 - A. The "actual" need was determined by current educational philosophy, thinking, practices, and questionnaire findings.
 - B. The "felt" need was determined by the combined thinking of the church as evidenced by the questionnaires.
 - C. The relationship between these two findings was evaluated throughout the thesis itself.

IV. LIMITATIONS OF STUDY

The limitations of this study primarily deal with its scope, data, and conclusions. The field of this research was limited to ascertaining the need and demand for a liberal arts college for the Pilgrim Holiness Church, including the "actual" compared with the "felt" phases of these terms.

The data were restricted by the fact that it was necessary to survey the leadership of the church in order to obtain the thinking of the adults. In addition, this lead-

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ership was confined to those who were elected to the General Conference of 1954. Although this body contains the majority of the outstanding leaders of the denomination, some would not be able to attend because of other demands on their time or because they failed to gain election in their districts. Also, some districts are blessed with an abundance of leadership, while others are not so favored. Consequently, because of proportionate representation,⁸ a few of the leaders might not be in this representative body.

Further restrictions on the data were necessary because of the natural limitations inherent in the use of the mailed questionnaire. The respondents answered questions on the basis of what they thought the interrogator meant, and the results were compiled on the same basis with positions reversed. One hundred per cent returns were not achieved. There was the usual problem of trying to determine what the thinking of the non-respondents was, and what it would have done to the results if it had been available.

⁸ Manual of the Pilgrim Holiness Church, 1954, Section 116, p. 64, "The delegates to the General Conference shall be selected as follows: ministerial delegates shall be selected at the ratio of one for every seven, or major fractional part of such number, from all ordained ministers who are actively and regularly engaged in the work of the Pilgrim Holiness Church. The lay delegates shall be chosen from the local churches of each district at the ratio of one for every 400 members, or fractional part of such number. No district shall be deprived of at least one lay delegate."

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A final restriction on the data to be mentioned was that dealing with the method of sampling itself. Ideally, it would have been excellent to have had a complete reply from everyone concerned in the matter. This would have involved over thirty thousand individuals, an insurmountable obstacle. Consequently, careful sampling of the various groups was employed. Nevertheless, this procedure was subject to the restrictions of the sampling method.

The conclusions of this study were limited by the fact that the surveys of the youth and adults had to deal with a hypothetical liberal arts college. Each respondent to a questionnaire had to project himself, forward or backward as the case might be, and answer questions about his thinking concerning a liberal arts college that does not presently exist. Under the circumstances, there was no way to get around this limitation. Questions were asked of former students on the basis of what they thought they would have done if a liberal arts college sponsored by the Pilgrim Holiness Church had been available during their training days.

When it is necessary to confine research to a study of the thinking of the leaders of a group, it is possible that their opinions may differ from those of their followers. They may be mistaken as to the thinking of the rank and file. This results in a necessary limitation on the

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conclusions. Nevertheless, it seemed justifiable in this study to work with the General Conference delegates, inasmuch as they represented and acted for the entire church. Their decisions eventually rule the church, either by direct enactment or by electing the General Board of the church which does the rest of the business of the denomination.

The results were further limited by the fact that it was necessary in certain phases of the study to use the Michigan District as a pilot district, representative of the entire church. It was not practicable to survey the whole denomination. The conclusions to be drawn from this portion of the research must be tentative in relation to the rest of the church.

A final limitation on the conclusions of this study was that concerning the necessity of predicting and evaluating future phases of the liberal arts question on the basis of current data. Of necessity the church membership is continually in process of change. Even the thinking of the same individual member is subject to variation. It is recognized that the feelings of the membership in the future may not agree with the evaluations and conclusions of this research. However, decisions affecting the future must be made on the basis of the best thinking of the present.

With due regard to the enumerated limitations, it is hoped that the results attained by this investigation pro-

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vide information that will be helpful in solving the problems involved.

V. ORGANIZATION OF REMAINDER OF THESIS

The succeeding chapter deals with the history of higher education in the Pilgrim Holiness Church. It opens with a philosophical statement dealing with the reasons for church-related colleges. A rapid survey of the educational history of the denomination follows. The culmination covers the history of the liberal arts proposal up to the activities of the eleven-man commission which is now in operation.

An analysis of the questionnaire data is divided into two chapters: adult thinking and youth thinking, with a comparative summary in the latter chapter. Youth losses to the church through non-denominational college attendance are covered in the former chapter.

The welfare of the Pilgrim Holiness Church and the liberal arts college is discussed in the succeeding chapter. The present impact of Pilgrim youth attendance at regionally accredited holiness institutions of the United States in connection with the welfare of the church is considered carefully. The same evaluation is extended to include the proposed liberal arts college. Certain conclusions are reached that are vital to the solution of this educational problem.

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With the preceding body of the thesis as a background, a chapter is devoted to a proposed future program for higher education in the Pilgrim Holiness Church. Although somewhat ambitious, if not presumptuous, this treatment seemed necessary in order to point out possible solutions in the light of the current status of the problem of a liberal arts college. While various answers are indicated, certain proposals seem to carry more weight in the light of the evidence than do others.

And, finally, a concluding chapter of summary is provided in which over-all conclusions, implications, recommendations, and suggestions for future research are indicated. As seemed likely from the beginning, some questions have been answered, some partly so, and a great many more have been raised to be answered, it is hoped, in the not too distant future.

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CHAPTER II

HISTORY OF HIGHER EDUCATION IN THE PILGRIM HOLINESS CHURCH

I. WHY CHURCH-RELATED COLLEGES?

Historically, the answer to the question proposed in this title-line is to be found in the fact that the earliest colleges of this country were founded by the churches.¹ The original, primary emphasis, naturally was on the training of ministers to supply the pulpits of early America. Gradually, the colleges broadened their activities to include the training of laymen for other professions. There was continued emphasis by the denominations, however, on higher education under the control of the respective groups. Although the earlier church-founded universities gradually overcame their ecclesiastical influences and control, the various denominations continued to found colleges in the belief that the training of their youth was their primary responsibility. From the historical perspective, it can be readily seen why church-related colleges are part of the contemporary scene.

From the propagation viewpoint, churches feel it

¹ T. Walter Johnson, "Colonial Life in America," The World Book Encyclopedia, 1947, III, 1572. As indicated in this article, eight of the nine universities of colonial America were established by churches.

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necessary to establish and maintain institutions of higher learning in order to inculcate their youth with education centered around their particular theological bent. If there is power in knowledge provided by channels of education, as educators contend, it is only natural that the various denominations desire to surround their young people with an environment conducive to the strengthening of the church's position. It is possible, and perhaps too probable at certain points, that this desire for propagandizing may interfere with the search for truth. If the zeal of the church insists that its standards should not be examined and that the students must not come into contact with contrary opinions and beliefs for fear of contamination, the educational system becomes nothing more or less than an instrument of propaganda, to the detriment of both the church and the student. In spite of such pitfalls, however, it is understandable and defensible that the church wishes to surround its youth with its culture and understanding in their quest for truth.

Philosophically, the answer to the question, "Why church-related colleges?" can be found in the affirmation that there are particular values to the religiously oriented education that should be part of the contemporary scene in higher education. The importance of the contribution of church-related colleges can vary from the assertion that it

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is one small segment of the cultural heritage to the emphatic insistence that the religious view is necessary for the all-around development of man.²

The adoption of the philosophy that church-related colleges have a significant part to play in higher education does not entail, necessarily, that all colleges should be church-sponsored. Many of the most ardent supporters of Christian education would be very unhappy to see the discontinuance of our great public and private institutions. They feel that these institutions are doing an outstanding task that must be done; one, in fact, that could not be accomplished by church-related colleges alone. They view the different types of institutions as supplements of each other. Each needs the contributions of the other.³

² J. Edward Dirks, "The Editor's Preface," The Christian Scholar, 37:3, March, 1954. "The church-related colleges are discovering new vitality as they seek to bring the Christian faith and understanding to bear upon their total life, both in their programs of study and related programs of activities. They serve as reminders of the historical fact that in our country, as in our Western culture, some of the most significant initiatives for higher learning, especially in the liberal studies intended to assist persons to be free to live creatively in a free society, are to be found in the Hebrew-Christian heritage. These colleges are at work today in a new way, to discover the specific implications of the enduring conviction that the education of free and responsible persons must have as its context the heritage and values of high religious faith."

³ Walter E. Wiest, "Education for Freedom: An Interpretation of the Christian College," The Christian Scholar, 37:8, March, 1954. "It should be made clear that this arti-

The importance of church-related colleges in the contemporary scene is witnessed by the recognition accorded them by the Association of American Colleges. This association has a special Commission on Christian Higher Education whose activities are reported in a reserved section of the national bulletin. The by-laws of the Commission on Christian Higher Education (approved by the Association of American Colleges) provide that "one or more sessions of the annual meeting of the Association of American Colleges shall be devoted to the work and problems of the Commission."⁴

Whether one favors the church-related philosophy of higher education or not, it is evident that the Christian colleges of America are sharing in a significant measure the task of higher education.

cle represents no attempt to argue that a Christian philosophy is the only valid one for education, or that there is no room for others in a democratic society. Its contention is rather that there are many considerations which make a Christian approach a legitimate, fair and constructive possibility."

⁴ "By-Laws of Commission on Christian Higher Education of the Association of American Colleges," Association of American Colleges Bulletin, 40:311, May, 1954.



II. DEVELOPMENT OF THE BIBLE COLLEGES

The Reverend Harold R. Crosser recently completed a master's thesis on "A History of Education in the Pilgrim Holiness Church."⁵ This scholarly work forms the background for this review of higher education in the Pilgrim Holiness Church.

Mr. Crosser has so ably shown the tap roots, philosophy, and current status of the Bible colleges of the Pilgrim Holiness Church in his final chapter of the thesis, that it seems very profitable and necessary to quote these concluding paragraphs.

Protestantism in the United States has continually offered conclusive proof of the vital relation of the Christian church to education. Out of meager beginnings practically every sect has managed to provide intellectual and academic opportunities for its followers. The Pilgrim Holiness Church, rising as it did out of Methodism, has been no exception.

For the most part, education in Colonial days was not regarded as a christianizing force except under the control of religion. It is significant that most of the colleges founded during this period trace their beginnings to the eighteenth century revival movement. Churches holding to the Calvinist theology (Congregational, Presbyterian, Baptist) had little or no fear of educational pursuits and established schools without reservation. But Methodism, which had been conditioned while in its infancy to fear intellectualism, was much slower to found institutions of higher learning.

⁵ Harold R. Crosser, "A History of Education in the Pilgrim Holiness Church," (unpublished Master's thesis, The Pennsylvania State College, State College, 1953), 98 pp.



Early Methodism shunned educational institutions primarily because of the conditions that existed in schools of older churches. Thus, for years, strong sentiment against college training, and especially a college bred ministry, prevailed. Consequently, it is not strange that early Methodism was charged with intellectual poverty. But it is significant that the very revivalism which Methodists wished to foster (even to the hurt of education) produced intellectual alertness and eventually led to the great college movement in the Methodist Church during the nineteenth century.

While at first Methodist schools were permeated with a strong religious influence, significant changes gradually took place. Following the Civil War the traditional relation of education to religion began to disappear. The reaction to this, and primarily to changes in worship and faith, produced the Holiness Movement. When the Holiness Movement was no longer welcome in Methodism, it not only founded new religious sects but a new type of school, the Bible school, to perpetuate its religious tenets.

Some of these Holiness groups later merged and the result was the Pilgrim Holiness Church. Conditioned as they were by the influence of Methodism, many people associated with this church looked upon educational procedures as dangerous. But there was always a militant element in the denomination that insisted on the compatibility of scholasticism and spirituality. Thus, in the midst of continuous opposition, schools have been established.

It is significant that the educational institutions of the Pilgrim Holiness Church--Bible institutes and Bible colleges--which were founded to promulgate the holiness philosophy have continued with their original emphasis until the present. In the face of apathy, opposition, and years of financial crisis the Bible institutes and Bible colleges of the church have maintained clear objectives. The supreme desire has been to train preachers of the Gospel in the fundamental tenets of early Methodist doctrine and give the student a Bibliocentric education. The extremes of classicism and empirical science have thus far been avoided in favor of giving the student a theistic outlook on the important areas of human knowledge.

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education, we cannot say that the Pilgrim Holiness Church has obstructed educational advance in its sphere of religious influence. Rather, through some of its educators, it has stimulated constructive thinking relative to Bible institute and Bible college training. As in Methodism, the incentive to educate seems to be slowly approaching a position of dominance.

It is entirely possible that the present period of unparalleled growth and prosperity in the Pilgrim Holiness Schools will also prove to be a time of transition. There are indications that the schools represented in this study are lately tending to reverse values in an attempt to gain academic recognition and larger student groups. It remains to be seen whether the educational institutions of this young church can maintain their original Bibliocentric emphasis and at the same time found senior colleges and secure accreditation, enlarged enrollments, and expanded facilities.⁶

Elsewhere in his thesis, Mr. Crosser traces the rise of the Bible colleges in the church from their earliest beginnings to the present (1952). As he points out, God's Bible School of Cincinnati, Ohio, (an interdenominational Bible college founded by an early member of the Holiness movement) served as the training institution for the youth during the earliest days⁷ of the Pilgrim Holiness Church. Even to this day, God's Bible School has great influence in the Ohio District of the denomination.

Since God's Bible School had such strong influence on the infant church and its leaders, it was only natural

⁶ Ibid., pp. 96-98.

⁷ The Pilgrim Holiness Church was founded in Cincinnati, Ohio, in 1897.

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that the sectional Bible colleges established by the denomination should follow the pattern of this parent institution. It is possible to obtain a picture of the earliest schools in the Pilgrim Holiness Church by giving a description of God's Bible School in its early days.

It was not planned to do the work of a secular school, nor a religious school or college whose primary purpose was to train individuals for secular positions, but its real object was to prepare people to be soul winners through instruction in God's Word. It was a faith work and a labor of love. God was trusted to supply the need as the people saw the necessity to buy or build.⁸

With such a restricted concept of the responsibility of the church for the training of its youth, it is understandable why the movement for enlarging the usefulness of the church educationally has been so long in developing. For many years, and to a great extent today, the members of the Pilgrim Holiness Church have felt that the training of ministers, missionaries, and Christian workers was the sole mission of the denomination in higher education. Training beyond this level was not only not provided, but in many cases, was actually discouraged and even preached against.

With this view of education, it was natural that the earliest curricula of the Bible schools consisted largely of studies of the Bible. This was studied topically and

⁸ Crosser, op. cit., p. 39.

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textually, and committed to memory. The need for grammar and composition was felt from the beginning, as well as gospel music in its instrumental and vocal phases. Some form of theology has always accompanied Bible school training.

From these early efforts, the curricula were gradually expanded. History of philosophy, ethics, metaphysics, and logic were natural concomitants of enlarged theological departments. Speech, literature, and debate were added to the English field. Various practical courses for Christian workers became part of the course of study; although actual field work has always been an important extra curricular activity. The fields of religion grew to include church history, homiletics, various church administrative offerings, mission courses, Greek, and like studies. The study of the Bible became more systematized and formalized.

Continuous expansion resulted in the addition of various courses in history, psychology, education, sociology, science, mathematics, and language. Increased formal instruction in the field of music, including choirs and singing groups, became the accepted rule. Today, the Bible colleges offer various non-degree ministerial and Christian workers' courses, along with junior college and four-and five-year bachelor's degrees.

Originally, the students attending the church's

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schools were interested in becoming full-time ministers, missionaries, Christian workers, or efficient laymen in the local churches. Today's attendants include this group, plus an ever-enlarging segment who take two years of junior college and transfer to liberal arts institutions.

Although a few earlier attempts to found other schools have succumbed to financial pressure, the Pilgrim Holiness Church has six Bible colleges operating today. These are scattered on a sectional basis, and are located in North Carolina, Pennsylvania, Indiana, Michigan, Colorado, and California. All of them maintain four years of high school, in addition to their Bible college programs.

Of late years, there has been a growing demand that the church not only furnish junior college work but also four years of liberal arts training. Starting with Bible college students and a few far-sighted church leaders, the whole liberal arts issue has now come to the place where it is engaging the interest of the church and the General Board who are now seeking the proper solution.

III. HISTORY OF THE LIBERAL ARTS PROPOSAL

As indicated, heretofore, liberal arts education has had a thorny road to travel in the Pilgrim Holiness Church. Nevertheless, there has been the growing conviction on the part of the educationally-minded leaders that the church has

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a definite responsibility to its youth in their pursuit of secular higher education necessary to prepare them for their life's tasks.

In addressing the General Conference in 1946, General Superintendent L. W. Sturk recommended:

That we should ask for representation on the Board of Trustees of one of our accredited Holiness colleges (presumably one of the interdenominational institutions), and that if this is not granted that we should take steps to establish an accredited senior college for our young people.⁹

This was followed in 1948 by the earliest published official statement of the General Board of the Pilgrim Holiness Church on the senior college matter (liberal arts college) as quoted by Mr. Crosser from the Pilgrim Holiness Advocate, official organ of the denomination. Mr. Crosser labels the statements as "particularly revolutionary in their implication."

We shall look forward to and plan for a senior college as the church may be able to maintain an institution of higher learning with credit.

We shall seek to have our schools accredited and recognized by State or other educational authorities except when we believe such a course will lead us to compromise spiritual principles or . . . demands expenditures which will result in debt greater than our ability to pay.¹⁰

⁹ As quoted in the Minutes of the Twenty-First General Conference of the Pilgrim Holiness Church, 1950, p. 48

¹⁰ Crosser, op. cit., p. 94.

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The General Conference of 1950 received three memorials from different districts calling for the establishment of a senior college. Both General Superintendent L. W. Sturk and Secretary of General Sunday Schools and Youth, P. F. Elliott, in their messages to the General Conference stressed the need of a senior college and seminary for the youth of the church.

General Superintendent: The General Conference must decide whether the General Board shall seek to fulfill its obligation to the church in providing a senior college and seminary, or whether we shall turn to the idea of increasing the facilities of our present institutions with the thought of permitting these schools to develop into colleges as they are able, and thus meet the needs of the church.¹¹

Secretary of General Sunday Schools and Youth: Personally, I am earnestly praying and hoping that the day is not too far off when we will have our own General Church senior college and seminary. I appreciate the fine work these other institutions are doing, but I feel that if we are going to have Pilgrim ministers with Pilgrim standards and Pilgrim doctrines, we must have our own senior college and seminary to train these young people. The church of tomorrow must move forward today on the feet of today's youth.¹²

After considerable discussion and parliamentary procedure, the General Conference voted:

BE IT RESOLVED, that this General Conference authorize the General Board to take steps to provide the opportunities of senior college work for our students as God may permit, and if possible, that these oppor-

¹¹ Minutes of the Twenty-First General Conference of the Pilgrim Holiness Church, 1950, p. 48.

¹² Ibid., p. 81.

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tunities shall be made available not later than September 1, 1951.¹³

The same General Conference also authorized an assessment of seventy-five cents per member as part of the general budget for the ensuing quadrennium for a "senior college."¹⁴

However, the General Board did not deem it advisable to take any further steps for the establishment of a senior college during the following four years. The money was collected according to General Conference action and accumulated in a "senior college fund."

During the quadrennium, the General Board investigated the possibility of the Bible colleges supplying the need for liberal arts training. Actually, they authorized such action, only to rescind it at a later meeting because they felt it was not quite what the general church wanted. The General Board brought a report of its activities to the General Conference of 1954, along with the following recommendation:

WE THEREFORE RECOMMEND to the General Conference that our present educational institutions shall be permitted to develop senior college work and to offer liberal arts degrees as may be providentially in their sphere and that,

¹³ Ibid., p. 35.

¹⁴ Ibid., p. 38.

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Further, the present accumulation of senior college funds shall be distributed to the zone schools from which the funds came to be used specifically to augment present liberal arts work and procure equipment necessary to carrying on those branches of these several schools and

Further, that the senior college funds that come through the General Board shall be so allocated and re-distributed to the zone schools on a monthly basis from the General Treasurer's office.¹⁵

After prolonged debate and consideration, the final official action of the 1954 General Conference authorized a survey of the liberal arts question and provided:

There shall be an eleven-man commission to make this survey composed of the Secretary of Education, as Chairman, the six school presidents and four members elected by ballot of the General Board; the first ballot to be a nominating ballot, this committee to meet at the annual church leaders' conference and have authority to subdivide as may be necessary to conduct its study.

This commission shall investigate possible sites for a senior college, separate from any of our present schools, cost of buildings and equipment, faculty and staff, possible accreditation and the time necessary for achievement in various states, and endowment necessary.

The integration of such a liberal arts program into our present educational program shall be a definite part of such study. Also the matter of General Church budget for such a liberal arts program.

This commission shall make its report to the General Board no later than May 1956. The General Board shall be fully empowered to act upon its recommendations.¹⁶

In the matter of finance, the General Conference

¹⁵ Minutes of the Twenty-Second General Conference of the Pilgrim Holiness Church, 1954, p. 48.

¹⁶ Ibid., p. 40.

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authorized the continuance of the senior college assessment at the rate of one dollar per member, to be added to the general church fund for this purpose. A directive was also passed restricting the senior college fund: "The liberal arts college funds shall not be used except for a church liberal arts college."¹⁷

At its regular fall meeting (1954), the General Board elected the other four members of the Liberal Arts Commission. This group met in January of 1955 for organization and division of the survey. They divided themselves into three groups along with a similar division of the research to be conducted. A preliminary report is to be completed by May of 1955.

The current research provided some preliminary reports for the use of this Commission at its January meeting. A final copy of the entire thesis will be submitted to the General Secretary of Education, Reverend H. T. Mills, for the use of the Commission and the General Board.

¹⁷ Loc. cit.

CHAPTER III

ANALYSIS OF ADULT QUESTIONNAIRE DATA

INTRODUCTION

One of the paramount issues in the use of a questionnaire is that of adequate returns. Seldom is a 100 per cent reply achieved. The larger the sample, the greater the problem of obtaining a complete response. Incorrect addresses, lost mail, lack of interest, procrastination, personal resistance; all act as hindrances when a mailed questionnaire is used.

One method of determining a reasonable expectation of returns of a questionnaire is to discover the success that has attended the efforts of other investigators. Mr. J. R. Shannon performed this task and reported his findings in the Journal of Educational Research.¹ His study covered the master's theses completed through 1946 at Indiana State Teachers College and the doctoral dissertations through 1945 at Teachers College, Columbia University. Of 285 surveys using the mailed questionnaire, the mean percentage of the returns was 65.16. Mr. Shannon pointed out that two very small samplings with 100 per cent success tended to increase

¹ J. R. Shannon, "Percentages of Returns of Questionnaires in Reputable Educational Research," Journal of Educational Research, 42:138-41, October, 1948.



the mean percentages of his study. He compared his findings by quoting those of other authorities. He indicated that Mr. John C. Almack considered a 50 per cent return normal and a 75 per cent reply exceptional.² He referred to Mr. William Clark Trow's allegation that a third to one-half of those solicited fail to respond.³ Thus, it would appear from this research and the expert opinions cited that mailed questionnaires with replies in the 50 to 75 per cent bracket are acceptable.

In the present study the over-all percentage of returns to the various questionnaires mailed to the contributing groups fell within the acceptable limits suggested above. Fluctuations will be noted as they occur, along with suggested explanations.

Several factors assisted in the return of the questionnaires used in this investigation. The General Conference of 1954 had aroused considerable interest in the liberal arts question by their discussions and action. They had directed that a study of the entire proposal be made by an eleven-man commission which they had elected, under the chairmanship of the General Secretary of Education, Reverend H. T. Mills.

² Shannon, loc. cit.

³ Loc. cit.

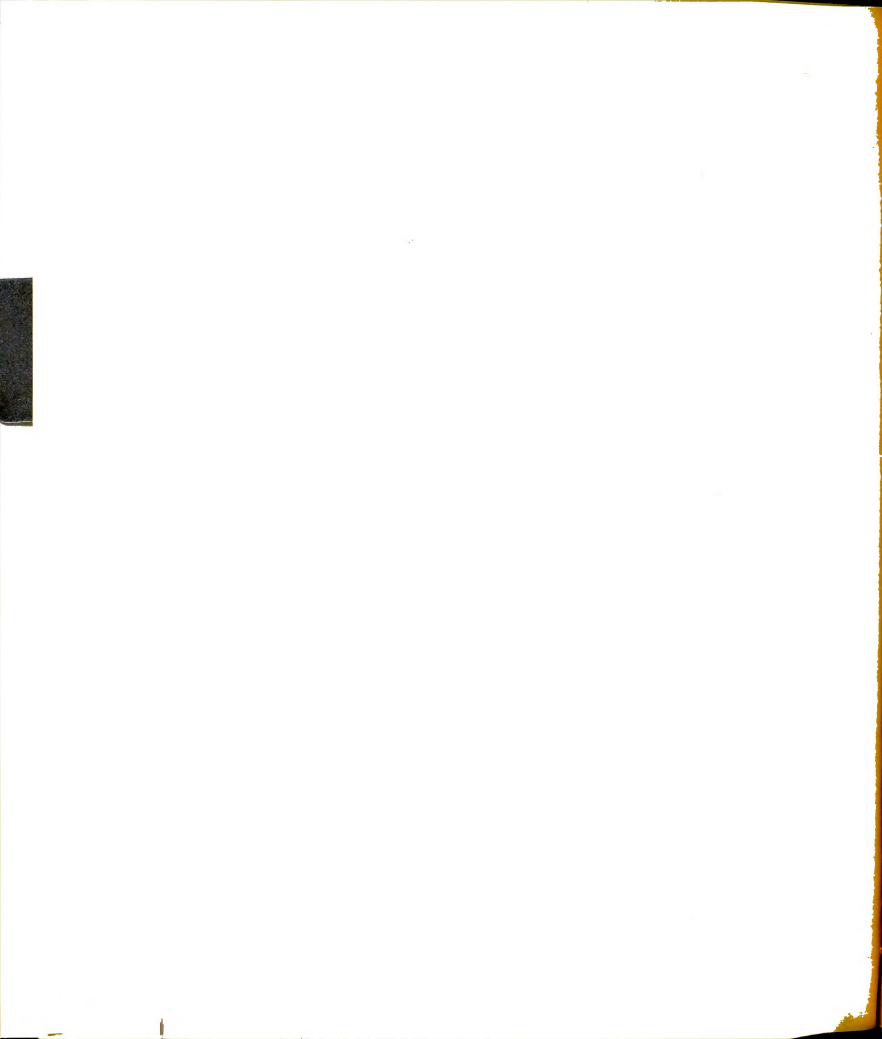


Personal letters, authorized by Mr. Mills, accompanied each questionnaire, requesting cooperation in order that the information might be used by the liberal arts Commission. Since the Commission was meeting in January (1955), it was possible to use the leverage of this natural deadline. Self-addressed stamped return envelopes were provided.

By the tone and length of the replies, it appeared that those respondents vitally interested in liberal arts training, and those definitely opposed, responded well under the impetus of the factors enumerated. A very few indicated that they did not feel that they knew enough about the problem to answer the questionnaire intelligently. It would seem that the non-respondents probably included others who felt this way, along with those who did not care which way the matter was decided.

The construction of the various questionnaires was conducted under the careful supervision of two staff members of Michigan State College. The writer was able to proceed with the development of these instruments on the basis of a background of experience in this area.⁴ The questionnaires were continuously reviewed and revised under the supervision

⁴ The writer conducted a questionnaire study of the student body, and assisted in the development of a similar alumni survey, while he was Director of Public Relations at Greenville College in 1948-49.



of two of the members of the investigator's doctoral committee and a graduate Seminar in Higher Education at Michigan State College in the fall of 1954. One of the members of this seminar had had considerable experience in the use of questionnaires with the State of Michigan Department of Public Instruction. Because of the quality of expert assistance available, along with the fact that the January deadline must be met for the use of the Committee, no trial runs were conducted. The evidence that was found on those questionnaires returned seemed to justify this procedure. In only one case did a respondent indicate that he was confused by the nature of two of the questions. The general agreement and consistency of the answers supported the acceptability of the instruments as developed.

As indicated in the methodology of this study, the General Conference delegates were sampled to discover the thinking of the adult members of the Pilgrim Holiness Church on the matter of a liberal arts college. Table I indicates the size of the samples, the number of returns, the resulting percentages, and the totals of the responses to each question on the adult questionnaires.

Eighty-eight of the ninety-three lay delegates were polled. Addresses were inadequate for the other five. Ninety-one of the ministerial delegates were surveyed. These were chosen by using every third name on the minis-



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1. a. Do YOU favor the establishment of a liberal arts college for our church separate from the present Bible Colleges?
 - b. Do you feel that the MAJORITY OF THE MEMBERS OF OUR CHURCH whom you know favor the establishment of a liberal arts college for our church separate from the present Bible Colleges?
 2. a. Instead of a separate liberal arts college do YOU favor the development of liberal arts departments by our present Bible Colleges?
 - b. Do you feel that the MAJORITY OF THE MEMBERS OF OUR CHURCH whom you know favor the development of liberal arts departments by our present Bible Colleges, instead of a separate liberal arts college?
 3. a. Do YOU feel that our Bible Colleges should plan to remain strictly Bible Colleges with only the necessary minimum of liberal arts in their curriculums?
 - b. Do you feel that the MAJORITY OF THE MEMBERS OF OUR CHURCH whom you know feel that our present Bible Colleges should plan to remain strictly Bible Colleges with only the necessary minimum of liberal arts in their curriculums?
 4. a. Do YOU feel that our church should NOT attempt to provide liberal arts training for our young people, and that they should obtain such training at state or accredited Christian colleges outside our church?
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NAIRE RESULTS

	Superintendents		Ministers		Laymen		Total	
Sample:	30		91		88		209	
Return:	22		51		54		127	
% :	73		56		61		61	
	N	%	N	%	N	%	N	%
Yes	11	50	29	57	37	69	77	61
No	8	36	21	41	13	24	42	33
Blank	3	14	1	2	4	7	8	6
Yes	10	45	21	41	20	37	51	40
No	7	32	21	41	21	39	49	39
Blank	5	23	9	18	13	24	27	21
Yes	8	36	19	37	10	19	37	29
No	12	55	29	57	39	72	80	63
Blank	2	9	3	6	5	9	10	8
Yes	7	32	20	39	11	20	38	30
No	10	45	21	41	25	46	56	44
Blank	5	23	10	20	18	33	33	26
Yes	14	64	38	75	38	70	90	71
No	4	18	12	24	9	17	25	20
Blank	4	18	1	2	7	13	12	9
Yes	12	55	34	67	32	59	78	61
No	3	14	9	18	6	11	18	14
Blank	7	32	8	16	16	30	31	24
Yes	0	0	5	10	8	15	13	10
No	18	82	42	82	35	65	95	75
Blank	4	18	4	8	11	20	19	15



TABLE I (c)
ADULT QUESTION

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4. b. Do you feel that the MAJORITY OF THE MEMBERS OF OUR CHURCH whom you know feel that our church should NOT attempt to provide liberal arts training for our young people and that they should obtain such training at state or accredited Christian colleges outside our church?
5. Do YOU feel that a separate liberal arts college should be established
- a. within the next five years?
- b. from five to ten years?
- Other plan
- WHETHER YOU FAVOR THE ESTABLISHMENT OF A LIBERAL ARTS COLLEGE OR NOT, please answer questions 6 through 10 on the basis that such a college might be authorized.
6. In locating a proposed SEPARATE liberal arts college, do you favor
- a. using one of the present Bible College campuses EXCLUSIVELY for liberal arts college work?
- b. acquiring an entirely new campus?
- c. Other plan
7. If a separate new campus is acquired, do you feel that it should be located near our General Headquarters (Indiana)?
-

ontinued)

NAIRE RESULTS

	Superintendents		Ministers		Laymen		Total	
Sample:	30		91		88		209	
Return:	22		51		54		127	
% :	73		56		61		61	
	N	%	N	%	N	%	N	%
Yes	0	0	5	10	10	19	15	12
No	13	59	36	71	29	54	78	61
Blank	9	41	10	20	15	28	34	27

Yes	8	36	19	37	27	50	54	43
No	2	9	12	24	5	9	19	15
Blank	12	55	20	39	22	41	54	43

Yes	5	23	12	24	9	17	26	20
No	2	9	7	14	4	7	13	10
Blank	15	68	32	63	41	76	88	70

When possible

5 5

Yes	11	50	27	53	26	48	64	50
No	3	14	12	24	12	22	27	21
Blank	8	36	12	24	16	30	36	28

Yes	6	27	18	35	20	37	44	35
No	2	9	7	14	8	15	17	13
Blank	14	64	26	51	26	48	66	52

Yes	5	23	10	20	9	17	24	19
No	1	5	1	2	2	4	4	3
Not necessarily	13	59	38	75	41	76	92	72
Blank	3	14	2	4	2	4	7	6

TABLE I (c)
ADULT QUESTION

-
8. What is the MINIMUM student body for which you feel a liberal arts college should be established?
- a. Less than 100
 - b. 100 to 200
 - c. 200 to 300
 - d. 300 to 400
 - e. Other
9. In order to assist in providing finances for a proposed liberal arts college, what is the MAXIMUM assessment per member per year that you would favor being apportioned by the general church?
- \$1.00 per year
 - \$2.00 per year
 - \$3.00 per year
 - \$4.00 per year
 - \$5.00 per year
 - \$6.00 per year
 - \$7.00 per year
 - \$8.00 per year
 - \$9.00 per year
 - \$10.00 per year
 - Other
10. If a liberal arts college were established, would . . .
you send your children and/or encourage the young . . .
people from your area to attend? If answer is
no, please explain why.
11. If you attended college, please give names and
number of years in attendance.
12. Please give the names of persons you know who
left the church after attending non-Pilgrim Holiness
colleges. (Names will be used for cross-checking
purposes only.)
-

ontinued)

NAIRE RESULTS

	Superintendents		Ministers		Laymen		Total	
Sample:	30		91		88		209	
Return:	22		51		54		127	
% :	73		56		61		61	
	N	%	N	%	N	%	N	%
a.	3	14	5	10	2	4	10	8
b.	7	32	21	41	18	33	46	36
c.	6	27	14	27	18	33	38	30
d.	2	9	5	10	5	9	12	9
e. 500	1	5					1	1
Blank	3	14	6	12	11	20	20	16
1.	3	14	13	25	9	17	25	20
2.	5	23	16	31	11	20	32	25
3.	3	14	4	8	11	20	18	14
4.	1	5	1	2	4	7	6	5
5.	2	9	1	2	6	11	9	7
6.			1	2			1	1
7.			1	2			1	1
8.								
9.								
10.			3	6	1	2	4	3
reasonable, necessary			3	6	1	2	4	3
Blank	8	36	8	16	11	20	27	21
Yes	18	82	41	80	47	87	106	83
No	0	0	3	6	1	2	4	3
Blank	4	18	7	14	6	11	17	13
Number	8	36	28	55	13	24	49	39
Blank	14	64	23	45	41	76	78	61
Number	12		32		25		69	

(Each group indicated more persons than names given.)

terial delegate list on a district division. The thirty superintendents of the thirty districts of the church received questionnaires, also. Since these were members of the General Conference, a total of 121 ministers were polled. The adult sample, therefore, consisted of 209 ministerial and lay delegates out of the General Conference of 435. This was a 48 per cent sample of the General Conference which represented the entire Pilgrim Holiness denomination.

As Table I indicates, 73 per cent of the thirty superintendents responded, and 56 per cent of the ninety-one ministerial delegates. Added together, these totals reveal that 60 per cent of the 121 General Conference ministers who were polled replied. Sixty-one per cent of the eighty-eight laymen contributed. The grand total of adult responses shows that 61 per cent of the questionnaires were sent back from 209 mailings. That is, of the 435 General Conference delegates, 127 actually made their views known, or 29 per cent. These were distributed on a proportionate district basis.

Each questionnaire gave opportunity for indicating what the respondent felt and what he believed to be the thinking of the majority of the church members whom he knew.

As was to be expected, even though an individual sent back his questionnaire, this did not guarantee that he would



answer every question. This accounts for most of the discrepancies that appear in the totals of the tables of this research. In a very few cases, there was some contradiction in the replies. The rule of interpretation of the data that was followed was to attempt to ascertain the total meaning of the respondent in order to adjust for contradicting answers. In the isolated cases where this procedure failed, the answers were recorded just as they appeared on the questionnaires. Of course, the major portion required merely the tabulating of consistent responses.

I. ANALYSIS OF SUPERINTENDENTS' DATA

In a very real sense the superintendents of the thirty districts of the Pilgrim Holiness Church have the pulse of the members more than any other group. It can be assumed that ministers of local churches understand their own people reasonably well. General officers of the church receive their impressions of the thinking of the rank and file largely through their contacts with the superintendents and other ministers. The superintendents, however, have supervisory contacts with both the ministry and laity. It is their business to know what the people are thinking and what they want. Therefore, their views in relation to the thinking of the district membership are important. Their personal views should be evaluated on the premise that they



are leading ministers of the denomination.

The most crucial question in the adult questionnaire was that dealing with the church's responsibility in relation to providing liberal arts training for its youth. On this point (question four) 82 per cent of the superintendents checked that the church should not leave its liberal arts training to non-denominational institutions. Eighteen per cent of the twenty-two who replied left it blank. On the same item 59 per cent of these leaders indicated that they believed that their districts felt the same way, and 41 per cent left the question blank.

On the question of the method of providing such liberal arts training, the superintendents were divided. They checked by a margin of 50 to 36 per cent in favor of establishing a separate liberal arts college, with fourteen per cent not answering. Forty-five per cent of those answering designated their belief of the thinking of their districts on the same issue as being favorable, 32 per cent indicated dissent, and 23 per cent did not answer.

Of the twenty-two men responding, 36 per cent were in favor of having liberal arts training provided by the Bible colleges, while 55 per cent asserted their disapproval of this, and 9 per cent failed to answer. Thirty-two per cent responded that they believed that their districts desired this program of providing such higher education for their



youth, while 45 per cent doubted their districts' favor, and 23 per cent did not reply.

Of the twenty-two superintendents cooperating in the study, 36 per cent indicated that a liberal arts college should be established within the next five years, and 23 per cent suggested that it be done within a period of five to ten years.

If a liberal arts college were authorized, 50 per cent of the superintendents believed that one of the present Bible colleges should be used exclusively for this work, and 27 per cent favored acquiring an entirely new campus. Twenty-three per cent felt that it should be located near the General Headquarters (somewhere in Indiana), while 5 per cent were negative, and 59 per cent were open-minded. Of those replying, 73 per cent favored a minimum student body of less than one hundred to three hundred. Fifty-one per cent designated a maximum yearly assessment of one to three dollars. Eighty-two per cent indicated that they would encourage their youth to attend, and 18 per cent did not answer.

Thirty-six per cent of the superintendents checked some type of college attendance. Twelve names, not duplicated on other questionnaires, were furnished of persons who left the church after attending non-Pilgrim Holiness colleges. More were indicated as known to the respondents,



but there was reluctance on the part of some to reply to this question.

In the remarks section of the questionnaires and in letters, the majority of the superintendents spoke in favor of a liberal arts college. They qualified their assertions with regard to the problems of finance, location, faculty, accreditation, and timing. A few indicated their wish that the Bible colleges should provide liberal arts training.

In summary, the twenty-two superintendents replying felt that the church should make provision for liberal arts training for its youth. In this, they believed that they were supported by their districts. A majority favored establishing a separate liberal arts college, with a substantial minority suggesting that the Bible colleges should provide this service. Those desiring a separate liberal arts college wanted action as soon as possible and financially feasible.

In acquiring a liberal arts college, the majority were in favor of using one of the present Bible colleges exclusively for this purpose. There should be a minimum student body of one to three hundred students. Assessments should not be more than \$3.00 per member per year, and, preferably, lower. They would support a liberal arts college, if it were established, whether they favored its initiation or not.



II. ANALYSIS OF MINISTERS' DATA

In a church where the influence of the ministers is so predominant, as is true in the Pilgrim Holiness Church, their opinions are exceptionally valuable. "As the ministers go, so goes the church." This maxim being true, it is only a question of time before their leadership will sway the laity into following. In most situations, the ministers decide and the laymen adopt the decisions as their own. Undoubtedly, this will be true in the liberal arts discussion. The data from the ministers, therefore, deserve the most careful evaluation.

On the crucial question four, 82 per cent of the fifty-one responding ministers averred that the church should provide liberal arts training for its youth. Ten per cent were negative, and 8 per cent did not reply. They believed that the majority of the members whom they knew supported this position by a margin of 71 to 10 per cent, with 20 per cent failing to answer.

There was considerable disagreement as to the manner of providing liberal arts higher education. The ministers favored by a ratio of 57 to 41 per cent the establishment of a separate liberal arts college, with 2 per cent leaving the question blank. Thirty-seven per cent indicated that the present Bible colleges should provide this need. In rela-



tion to what they considered to be the thinking of the majority of the members whom they knew on this point, there appeared to be almost a fifty-fifty breakdown. Forty-one per cent affirmed that they believed the members wish a separate liberal arts college, while 41 per cent indicated disapproval, and 18 per cent did not reply. Of the fifty-one ministers, 39 per cent revealed that they felt that the majority of the members whom they knew prefer that this education be supplied by the Bible colleges, with 41 per cent affirming otherwise, and 20 per cent not answering.

Thirty-seven per cent of the fifty-one respondents wished a separate liberal arts college within the next five years, with 24 per cent holding it would take from five to ten years to accomplish this objective.

If a liberal arts college were authorized, 53 per cent of the ministers wished to use one of the present Bible college campuses exclusively for such work. Thirty-five per cent expressed approval of acquiring an entirely new campus. Of the respondents, 20 per cent favored locating such a campus near the General Headquarters in Indiana, with 2 per cent negative, and 75 per cent open-minded. Seventy-eight per cent supported a minimum student body of less than one hundred to three hundred. Fifty-six per cent approved an assessment of one to two dollars a year per member. They would support such a college by a majority of



80 per cent, with 6 per cent negative, and 14 per cent not answering.

Fifty-five per cent asserted some type of college attendance. Thirty-two names unduplicated on other questionnaires were furnished of those who left the church after attending non-Pilgrim Holiness colleges. Others were indicated as known to the ministers, but their names were not given.

In the remarks sections of the questionnaires and in letters, the majority of the ministers supported a separate liberal arts college. A significant minority favored the Bible colleges providing this training. A few were negative to either solution. All discussion was qualified by reference to the obvious problems of location, faculty, timing, accreditation, and finance.

To summarize, the majority of the fifty-one ministers were fully in accord with the premise that the church must do something about liberal arts training for the young people. In this, they believed that they were supported by the majority of the members whom they knew. The majority favored the establishment of a separate liberal arts college, with a substantial minority wishing the Bible colleges to carry this load. Those desiring a separate college wished it done as soon as financially possible and academically feasible.



In acquiring a liberal arts college, a majority preferred to use one of the present Bible colleges exclusively for this venture. A minimum student body of one to three hundred would satisfy most of the respondents. The annual assessment should not exceed two dollars a year. They would support such a college, if established, reflecting loyalty to the church and its eventual decision in this matter.

III. ANALYSIS OF LAYMEN'S DATA

In any church the laymen must furnish the finances and the back-bone of over-all support if a specific project is to succeed. In the present study, the laymen would necessarily have to furnish the financial resources, most of the youth for training, and the general backing in order for the liberal arts proposal to be a success. Although the laity follow the leadership of the ministers, to move ahead of their thinking could hinder the future of liberal arts training in the Pilgrim Holiness Church. Unless they send their sons and daughters, unless they support financially and otherwise, any plans made by the General Board or General Conference are doomed to failure. On the other side of the picture, if the general church fails to provide what the rank and file desire in the matter of educational leadership, they will be tempted to turn to other agencies, and perhaps, other churches. What, then, do the people

want? This is the focus of the present analysis of the data supplied by the General Conference lay delegates.

On the critical point of providing liberal arts training for the church's youth, 65 per cent of the fifty-four responding laymen approved such action, 15 per cent were negative, and 20 per cent did not answer. They indicated their belief that the rank and file whom they knew supported this view, by a ratio of 54 to 19 per cent, with 28 per cent declining to comment.

They divided somewhat on the manner of obtaining this objective. Sixty-nine per cent felt that a separate liberal arts college should be founded, with 24 per cent negative, and 7 per cent failing to answer. Nineteen per cent believed that the Bible colleges should handle this matter in their curricula. These lay leaders indicated divergence from what they believed to be the thinking of the rest of their group. They pointed out that they felt that the majority of the members whom they knew were negative on a separate liberal arts college by the ratio of 39 to 37 per cent, with 24 per cent not checking the question. Twenty per cent of the fifty-four responding laymen believed that the rank and file wish this training supplied by the Bible colleges.

Fifty per cent of the lay delegates wished the church to establish a separate liberal arts college within the next

five years, 17 per cent believed it should be done within five to ten years, and five of the fifty-four responding wished it done "when possible." This total of forty-one individuals involved in answering this question raised the initial response, on question one, of those in favor of a separate liberal arts college by four affirmatives. Presumably, these four did not answer the first question positively because they were thinking of the time element.

If a liberal arts college should come to pass, 48 per cent wanted to use one of the present Bible college campuses. Another 37 per cent desired an entirely new campus. Seventeen per cent wanted it located near General Headquarters, while 4 per cent were negative, and 76 per cent were open-minded. Seventy per cent of the fifty-four laymen responding approved a minimum student body of less than one hundred to three hundred. Fifty-seven per cent accepted a yearly maximum assessment of one to three dollars with 22 per cent agreeing to larger amounts. The laymen would support such a college by the ratio of 87 to 2 per cent, with 11 per cent not answering.

Twenty-four per cent averred some type of college training. Twenty-five additional names of those who left the church, after attending non-Pilgrim Holiness colleges, were given with references to others whose names were not furnished.

Letters and remarks on the questionnaires supported the views expressed above. There were those who favored a separate liberal arts college, although they indicated the problems involved, with special stress on finance. There were those who favored letting the Bible colleges do it. There was a group who felt that the church could not afford any such financial venture, and a few who argued that a liberal arts college would handicap the spiritual interests of the denomination.

To recapitulate, the majority of the fifty-four lay delegates wanted the church to do something about supplying liberal arts training for their young people. In this, they believed that they were supported by their rank and file colleagues. The majority wished a separate liberal arts college founded, with a minority desiring to let the Bible colleges handle the job. Those wishing a separate liberal arts institution wanted it as soon as it could be done, considering all the problems involved.

In setting up a liberal arts program, a majority preferred to convert one of the present Bible colleges. A majority approved a minimum student body of one to three hundred, and an annual assessment of one to three dollars, with a significant minority willing to pay more. Almost unanimously, the laymen would support such a college, demonstrating firm loyalty to the denomination.



IV. ADULT DATA COMPARISONS AND SUMMARY

The value of the data obtained from the adults was enhanced when it was recognized that there was healthy disagreement among the respondents. If only one view had been reported, it might be suspected that only one group replied. Three distinct and separate views were found with genuine adherents who said what they thought in no uncertain terms. One group wished to establish a separate liberal arts college; another portion wanted the Bible colleges to supply this training; and a third division did not want the church to have anything to do with liberal arts.

These views, moreover, were found in about the same proportion among the superintendents, ministers, and laymen. If there had been wide discrepancies in the results from group to group, further study would have been imperative to establish the true consensus. This proportionate unanimity not only applied to the thinking of these leaders as individuals, but to their beliefs concerning the attitudes of the rank and file toward the liberal arts problem. This was all the more valuable inasmuch as the thinking of the adults of the church was the primary aim of this part of the research. This agreement in diversity is what gave this particular poll its strength.

On the critical issue of the church's role in supply-

ing liberal arts training for its youth, there was general agreement with substantial majorities among the three groups that this provision must be made by the denomination. In assessing the attitudes of the majority of the members whom they knew, the leaders felt that they were backed by similar majorities. If these groups were representative of the thinking of the adult membership, the church is agreed that this problem must be met and solved by the denomination in some satisfactory manner.

If this premise was allowed, the pressing issue to be faced next was the decision as to how this training should be provided. Again, the data revealed illuminating attitudes. The majorities of these groups desired a separate liberal arts college. There was a greater demand for such an institution on the part of the lay leaders who had the largest response in percentage. Perhaps these members realized the demand and need for this training among their young people more deeply than the ministers, who were prone to think in terms of the professional needs of full-time Christian workers. To be fair with the ministers, however, it must be acknowledged that they were in a better position to understand some of the problems involved.

In surveying the attitudes of the rank and file for a separate liberal arts college, as assessed by their leaders, the percentages dropped significantly with the exception of



the assessments of the superintendents. The adult total percentages revealed that they believed that 40 per cent of the followers wished such a college, while 39 per cent were negative, and 21 per cent did not reply. If those who did not answer the question should have provided information in the same ratio, it would have shown that the leaders felt that the laity were divided about fifty-fifty on this point. It is still significant, however, that a majority of the adults responding favored such a move, and that they felt they were supported in the proportions named.

It followed, naturally, that the remainder of those who desired liberal arts training, both leaders and followers, wished to see the Bible colleges perform this function. If these findings were representative of the Pilgrim Holiness Church, it would appear that the task of the Liberal Arts Commission and General Board is to weigh the advantages between these two proposals and decide accordingly. Of course, there may be a suitable compromise that would be acceptable to a majority of the church, providing it supplied liberal arts training in an accreditable manner.

Since the alternative to a separate liberal arts college (according to the data) was enlarged liberal arts departments in the Bible colleges, it was significant to note the answers to question three as they bore on this problem. Sixty-four per cent of the superintendents, 75 per cent of

the ministers, and 70 per cent of the laymen wanted the Bible colleges to remain strictly Bible colleges with only the necessary minimum of liberal arts in their curricula. Fifty-five per cent of the twenty-two superintendents who replied, 67 per cent of the fifty-one ministers, and 59 per cent of the fifty-four laymen reported that they believed that the majority of the members whom they knew felt the same way. If this demand is to be fulfilled, it seems very doubtful that the Bible colleges will be able to provide the expanded liberal arts departments as desired by so many.

Of those wanting a separate liberal arts college, the majority of each group wished it established within the next five years. The remainder felt that it would take from five to ten years. This poll manifested considerable optimism that the venture could be successfully launched in the comparatively near future.

In the establishment of a proposed liberal arts college, the three groups were largely open-minded on the location. A minority expressed preference for a site near the General Headquarters in Indiana. The majority simply wished it situated where it would be best for the church in general.

The majority of the three groups replying believed that such a college should be obtained by converting one of the present Bible colleges into a liberal arts institution.



The remainder believed it wise to acquire an entirely new campus. If the view of the majority prevailed on this issue, it would help ease the financial educational burden of the church. It would be easier financially to attempt the support of five Bible colleges and one liberal arts institution, than it would be to try to add the latter to the present educational system.

All three groups were in essential agreement concerning the minimum student body for which a liberal arts college should be established. The majority felt that it should be done for a minimum of one to two hundred students. The next largest group was for a minimum of two to three hundred enrollment. A minority would do it for less than one hundred, with about an equal number favoring a student body of three to four hundred. Probably any minimum between one and three hundred would be acceptable.

There was fair agreement on the maximum assessment to be expected yearly from the membership. The superintendents' and ministers' first choice was for two dollars per member per year with the laymen breaking even on two and three dollars. The ministers and laymen gave one dollar as their second choice with the superintendents splitting on the one and three dollar brackets. The ministers and laymen indicated their third choice as three dollars. It was significant to note that the laymen were more generous in this



area than their ministers. It would seem that anything from one to three dollars would be upheld with sufficient promotion. The two dollar figure, however, seemed to merit first consideration.

There was no question about the loyalty of the respondents. Almost to a man, in each division, they would support any church-sponsored liberal arts college whether they favored its establishment or not. This would not be a sufficient basis upon which to found such an institution, but it revealed that the church leaders who responded would be back of any sound solution of the liberal arts need, even to the extent of initiating a full-fledged liberal arts college. Perhaps this conclusion was all the more remarkable when the majority of those polled did not indicate any type of college attendance themselves.

The adults listed sixty-nine names of individuals who left the church after attending non-Pilgrim Holiness colleges. Many more were indicated, but there was genuine reluctance on the part of some to give names. Perhaps they felt the information would be misused. There were expressions of the belief that many had left the church because of attendance at colleges not supported by this church.

In conclusion, if the respondents were representative, the adults of the Pilgrim Holiness Church are wholeheartedly behind the denomination furnishing liberal arts

training for its youth. A majority of the leaders wish to see this higher education supplied by a separate liberal arts college, with the remainder preferring enlarged departments of liberal arts in the Bible colleges. The rank and file are reported as split about fifty-fifty on a separate liberal arts college and increasing such departments in the Bible colleges.

The majority of leaders and followers (if the leaders assessed their attitudes correctly) insist that the Bible colleges remain strictly Bibliocentric in their emphasis. This seems impossible without keeping liberal arts at a minimum. How this Bible emphasis can be maintained, while providing the requisite wide range of liberal arts training within the Bible college framework as desired by some, remains a mystery. Perhaps it is a bit of wishful thinking on the part of those who wish the Bible colleges to do both jobs well.

The majority desiring a separate liberal arts institution believe it can be done with comparative dispatch--within the next five years. The remainder are not as optimistic, figuring from five to ten years as necessary.

The location of any proposed liberal arts college should be decided by what is best for the denomination, according to the polls. The majority favor using one of the present Bible college locations. A sizable minority prefer

obtaining a new campus.

The majority are willing to start with a minimum student body of one to two hundred with anything more very acceptable. The maximum assessment probably should be no more than two dollars, although a significant group favor as much as three.

If the General Board should decide to solve the liberal arts question by the establishment of such an institution, it would find almost one hundred per cent support from its denominational leaders, whether the location favored their particular districts or not. There is genuine concern over this problem and its proper solution.

It is fully recognized in these concluding remarks, that the application of the data results from the respondents to the entire adult membership can be done only with extreme caution. The data of the samples are applicable to the extent that they represent the thinking of their respective groups, and as such groups represent the thinking of the church at large. The conclusions outlined above are made with due respect to the limitations of sampling, and are valid only insofar as the samples are representative of the Pilgrim Holiness Church. It does seem, however, that the methods used to find the adult thinking of the church on the liberal arts question have provided data that should be representative of the membership with a reasonable degree of

obtaining a new campus.

The majority are willing to start with a minimum student body of one to two hundred with anything more very acceptable. The maximum assessment probably should be no more than two dollars, although a significant group favor as much as three.

If the General Board should decide to solve the liberal arts question by the establishment of such an institution, it would find almost one hundred per cent support from its denominational leaders, whether the location favored their particular districts or not. There is genuine concern over this problem and its proper solution.

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acceptability.

V. YOUTH LOSSES TO CHURCH THROUGH NON-DENOMINATIONAL COLLEGES

As pointed out in the opening chapter, there is a widespread belief that the church has suffered losses because young people have attended non-Pilgrim Holiness schools. Through such contact, it is believed, they have become acquainted with other denominations, and the result has been that many have joined other church groups. Part of this study was to determine how prevalent this belief is.

It is recognized that the mere attendance at some non-Pilgrim Holiness institution does not insure that this is the reason, in whole or in part, for the transfer of church allegiance. Nevertheless, many in the church believe that there is such a causal relationship.

A total of 111 different names of individuals who left the church, after attending non-Pilgrim Holiness colleges, was given on the questionnaires of all groups. Many respondents said that they knew others in this category whose names they did not give for various reasons. In the remarks there was general agreement that the loss of these young people was primarily due to attendance at such non-Pilgrim Holiness colleges.

Further evidence of such causal relationship was to



be found in some of the comments included in the youth questionnaires. An example was that of the youth who said: "No doubt, if the church had had a liberal arts college, I would still be a Pilgrim. I do not intimate that to be the only reason I left...." Additional remarks of this nature were to be found here and there on the questionnaires.

Partial evidence for this viewpoint might be inferred from the question on denominational preference in Table III of chapter four. Preference of the Bible college alumni for the Pilgrim Holiness Church on entering college was 74 per cent. Today, this same group indicated their preference for this church at the 84 per cent level, or a gain of 10 per cent. The same was true of the non-Bible college youth whose preference rose from 78 to 89 per cent on the same item. (It should be remembered that 63 per cent of this latter group attended Bible college, which accounted for this rise in church preference.) Evidently, attendance at the Bible colleges by non-Pilgrim Holiness youth has encouraged some of them to join the movement. If this is true in respect to the Bible colleges, it is possible that it could be true in reverse in some proportion of those Pilgrim youth who attended non-Pilgrim Holiness colleges.

As to the degree of loss of such youth, there was no evidence of what the percentage might be. It seems that there have been enough young people leaving the church under

these circumstances to warrant it being assumed that there has been a substantial loss of such youth. The importance of this factor is further enlarged when it is considered that it included some of the more highly educated young persons. If education assists one to be more useful to his church and society, the loss entailed is all the more regrettable.

Perhaps the status of this question on youth losses to the Pilgrim Holiness Church through attendance at non-denominational colleges can be summarized as discovered by this study. The data supported the fact that those questioned sincerely believe that such losses have occurred because Pilgrim youth have gone to these non-denominational institutions. There was further evidence that quite a number of young people in this category have joined other churches. It is possible that the positive influence of the Bible colleges on non-Pilgrim attendants may have had its negative counterpart on Pilgrim youth in non-denominational colleges. These qualified affirmations constitute all that can be said as the result of the findings of this investigation.

It is not known whether the young people who left the church did so because they went to non-denominational colleges. Perhaps they would have been lost to the membership anyway, as they may have been among those whose loyalty was

not too great. On the other hand, they may have been swayed largely through the contact with other church groups resulting from their attendance at non-Pilgrim colleges. In order to ascertain the true cause of their defection, it would be necessary to survey and interview a representative sample of those who left the church. Even then it might be very difficult to assess the true reasons for the change.

CHAPTER IV

ANALYSIS OF YOUTH QUESTIONNAIRE DATA

INTRODUCTION

In a study of this nature, the thinking of the youth of the church is of vital importance. On the one hand, the entire liberal arts proposal involves what is good for the young people. On the other hand, the cooperation of this age group is imperative, if such training is to be provided under the auspices of the church. Regardless of the ultimate decisions, no intelligent action can ensue without the careful consideration of the feelings, attitudes, interests, and needs of the young people.

There seemed to be three groups of this age whose views were important for the problem under discussion. The first, of course, involved those persons who had attended the Bible colleges of the church. Representation was desired from each of the six schools of the denomination. If the information was to be as valuable as possible, replies had to come from those with recent training. Consequently, it was decided to send questionnaires to all the graduates and transfers of each of the Bible colleges for the years 1954, 1952, and 1950. The sample was further restricted to those within the United States for whom adequate addresses

were available. The needed names and addresses were obtained from the presidents of the institutions concerned, and included the following:

25 out of 26 from Colorado Springs Bible College.
 65 out of 69 from Eastern Bible College.
 58 out of 106 from Frankfort Pilgrim College.
 47 out of 78 from Owosso Bible College.
 22 out of 24 from Pilgrim Bible College.
 21 out of 21 from Pilgrim Bible Institute.

Table II indicates the break down of the responses.

TABLE II

	Sample	Replies	%	Still in Bible college	Non-Bible college training*	No plans
Colorado B. C.	26	22	85	2	3	17
Eastern B. C.	65	33	51	1	14	18
Frankfort P. C.	58	24	41	1	16	7
Owosso B. C.	47	29	62	4	15	10
Pilgrim B. C.	22	11	50	0	6	5
Pilgrim B. I.	21	6	29	0	2	4
Totals	239	125	52	8	56	61

*This column includes those with, or pursuing, or planning such training.

The column indicating eight who were still in Bible college came from the fact that a student may graduate from more than one curriculum in these institutions. The probability is that some of these eight will take non-Bible college training, also. However, they were not included in the non-Bible college training column.

Alumni of two of the institutions failed to return

the minimum 50 per cent of the questionnaires as desired by this investigator. However, sufficiently high percentages were received from alumni of the other colleges to provide an over-all result of 52 per cent. Inasmuch as these schools are similar in all vital respects, it seemed safe to combine their returns in the Bible college total of Table III.

The second logical youth grouping of this research included those who were currently enrolled in non-Bible colleges. Their feelings concerning Bible colleges and non-Bible colleges bore directly on the issue under investigation.

Ideally, it would have been well to sample the entire non-Bible college population of the denomination. This was not feasible, chiefly due to the lack of any listing of these young people. Therefore, some other method had to be devised to tap the feelings of this section of the church. It was decided to use the Michigan District as a sample of the church. Letters were mailed to the seventy-five pastors of the Michigan District requesting the names and addresses of their young people currently (1954-55) enrolled in the non-Bible colleges. Seventy of the pastors replied. Forty-six indicated that they had no such young persons. Twenty-four gave the names and addresses of forty-three youth attending non-Bible institutions. Of these



TABL
YOUTH QUESTION

-
-
1. Age group
2. Sex: Male
Female
3. Married: Yes
No
4. Denominational preference
On entering college:
Pilgrim Holiness
Other
Blank
Today:
Pilgrim Holiness
Other
Blank
5. Number with Bible college training:
Th.B.
A.B.
B.R.E.
Ministerial
Junior college
Christian workers
Other program
No such training
6. Number with, or pursuing, or planning non-Bible college training:
Bachelor's degrees
Graduate programs
Seminary degrees
Other programs
No such plans
Still in Bible college
-

E III

NAIRE RESULTS

	Bible college		Non-Bible college		Hi-school seniors	
Sample:	239		43		98	
Return:	125		27		38	
% :	52		63		39	
	N	%	N	%	N	%
.	(19-51)		(17-42)		(16-23)	
.	90	72	13	48	17	45
.	35	28	14	52	21	55
.	88	70	10	37		
.	37	30	17	63		
.	92	74	21	78		
.	27	22	5	19		
.	6	5	1	4		
.	105	84	24	89		
.	15	12	2	7		
.	5	4	1	4		
.	69	55	6	22		
.	6	5	2	7		
.	15	12	0	0		
.	12	10	1	4		
.	15	12	5	19		
.	5	4	0	0		
.	3	2	3	11		
.	0	0	10	37		
.	46	37	15	56		
.	10	8	7	26		
.	0	0	2	7		
.	0	0	3	11		
.	61	49	0	0		
.	8	6	0	0		

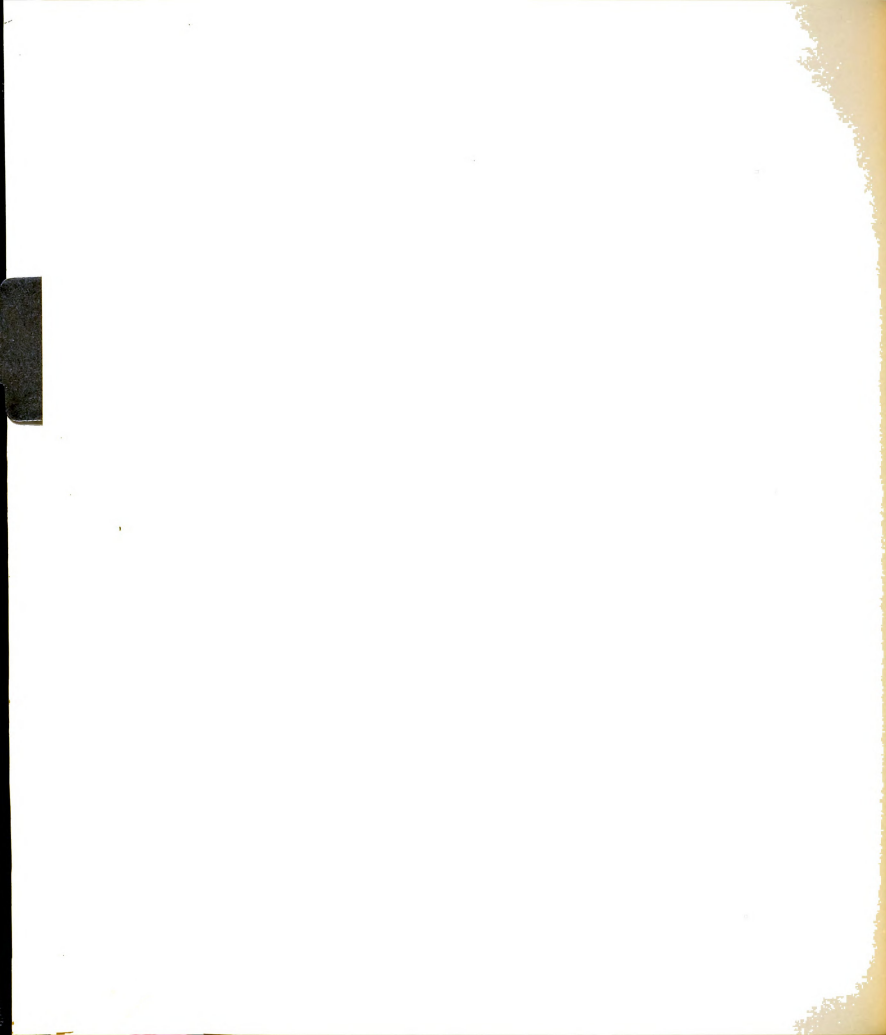


TABLE III
YOUTH QUESTION

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7. High school seniors planning:
- A. To attend college
- Not to attend college
- Uncertain
- B. If college, to attend:
- Bible colleges
- Non-Bible colleges
- Blank
8. Number planning to be:*
- In agriculture
- In business
- Housewife
- In industry
- Minister
- Missionary
- Nurse
- Other profession
- Teacher
- Follow a trade
- Other
- *Percentages not given, as many indicated more than one vocation; e.g., minister and teacher.

In answering questions 9 through 13, please consider only the item given in each question by itself without regard to other considerations.

IF THE PILGRIM HOLINESS CHURCH had, or had had, a Liberal Arts College, I would attend, or would have attended, it for part or all of my training:

9. ACCREDITATION: If it had been
- Non-accredited:
-
-
- State accredited:
-
-
-

(continued)

NAIRE RESULTS

	Bible college		Non-Bible college		Hi-school seniors	
Sample:	239		43		98	
Return:	125		27		38	
% :	52		63		39	
	N	%	N	%	N	%
• • • • •					19	50
• • • • •					7	18
• • • • •					12	32
• • • • •					10	26
• • • • •					19	50
• • • • •					9	24
• • • • •	1		0		2	
• • • • •	1		2		5	
• • • • •	14		0		6	
• • • • •	0		0		2	
• • • • •	70		9		1	
• • • • •	15		2		1	
• • • • •	3		1		1	
• • • • •	2		3		2	
• • • • •	43		11		6	
• • • • •	0		0		1	
• • • • •	1		1		2	
Yes	23	18	1	4	2	5
No	50	40	18	67	27	71
Blank	52	42	8	30	9	24
Yes	91	73	16	59	24	63
No	12	10	9	33	9	24
Blank	22	17	2	7	5	13



(continued)

NAIRE RESULTS

	Bible college		Non-Bible college		Hi-school seniors	
Sample:	239		43		98	
Return:	125		27		38	
% :	52		63		39	
	N	%	N	%	N	%
Yes	108	86	21	78	28	74
No	5	4	3	11	4	11
Blank	12	10	3	11	6	16
Yes	101	81	17	63	26	68
No	10	8	7	26	7	18
Blank	14	11	3	11	5	13
Yes	99	79	18	67	23	61
No	6	5	7	26	9	24
Blank	20	16	2	7	6	16
Yes	58	46	9	33	6	16
No	28	23	12	45	25	66
Blank	39	31	6	22	7	18
Yes	47	38	6	22	1	3
No	29	23	14	52	30	79
Blank	49	39	7	26	7	18
Yes	44	35	3	11	1	3
No	29	23	16	59	30	79
Blank	52	42	8	30	7	18
Yes	87	70	18	67	28	74
No	5	4	4	15	4	11
Blank	33	26	5	19	6	16
Yes	71	57	17	64	21	55
No	7	6	5	19	7	18
Blank	47	38	5	19	10	26
Yes	48	38	13	48	17	45
No	19	15	8	30	10	26
Blank	58	46	6	22	11	29

TABLE III
YOUTH QUESTION

-
11. From \$700. to \$800.:

12. WORK OPPORTUNITIES AND SCHOLARSHIPS: If scholarships
 and work furnished by the school or community had been
 provided to: (Indicate minimum required)
- Pay no expenses
 Pay one-fourth
 Pay one-half
 Pay three-fourths
 Pay all expenses
 Blank
13. TRAVEL ALLOWANCE: If a mileage allowance for travel
 had been given students living beyond 500 miles from
 the college:

- Regardless of a mileage allowance:

14. If you would have attended a church-sponsored liberal
 arts college, would you have attended a Bible college
 for part of your training?

15. Please give the names of persons you know who left the
 church after attending non-Pilgrim Holiness colleges.
 (Names will be used for cross-checking purposes only.)
-

forty-three, two went to summer school in 1954; eleven were attending graduate schools; and thirty were attending non-Bible colleges, presumably as undergraduates. All of these were sent questionnaires. Replies were received from:

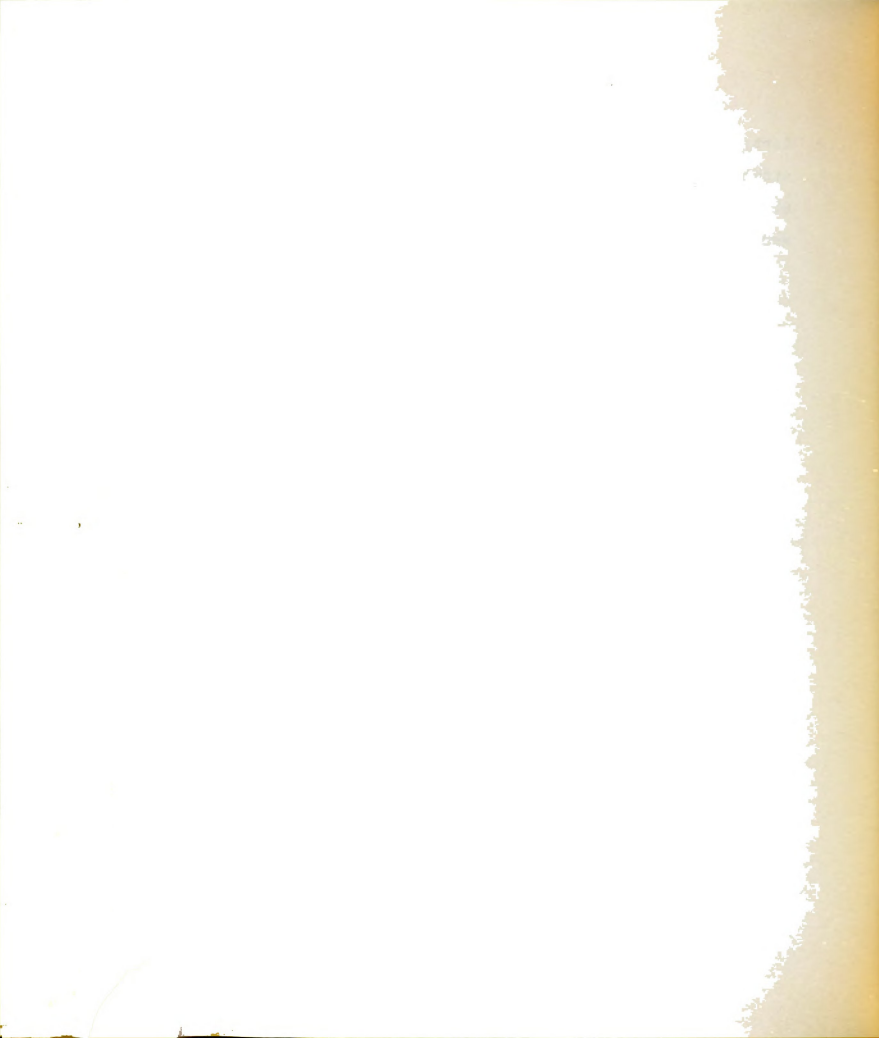
10 attending graduate school.
 15 undergraduates pursuing bachelor's degrees.
 1 undergraduate pursuing a junior college course.
 1 undergraduate pursuing a business college course.
27 (63 per cent)

Their questionnaires provided information that is included in Table III under non-Bible college.

The third and final group of youth surveyed in this study were high school seniors. It was necessary again to use the Michigan District as a group representative of the entire denomination. Sixty-three of the seventy-five pastors, plus the Owosso Bible College High School Department, submitted the names of ninety-eight seniors who were sent questionnaires. Thirty-eight students responded, giving a return of 39 per cent. The summary of the findings is included, also, in Table III.

I. ANALYSIS OF BIBLE COLLEGE YOUTH DATA

In a certain sense, the feelings and thinking of the Bible college youth are of paramount importance. As products of the church's schools, they are in a position to know most intimately the strengths and weaknesses of the denominational institutions. Are they fully satisfied with



what they received? What do they consider to be the strengths and limitations of the Bible colleges? Did they find additional non-Bible college training necessary? Would they have attended a church-sponsored liberal arts college? Are they in favor of such an institution? These, and many other like questions, are in the province of this group of the church's youth.

Table III reveals that the 125 Bible college respondents were in the age bracket of nineteen to fifty-one. Seventy-two per cent were males. This greater proportion of men was largely due to the fact that they tended to graduate from the Bible colleges in larger numbers than women, because they were completing ministerial programs. Many women attend Bible colleges, but they often drop out without completing any particular curriculum. Seventy per cent were married. Their preference for the Pilgrim Holiness Church rose from 74 per cent on entering college to 84 per cent as of today. Seventy-two per cent received Bible college degrees. Out of the 125 respondents, seventy were, or planned to be, ministers; fifteen, missionaries; forty-three, teachers; and fourteen, housewives. As the table indicates, however, some gave two classifications, as minister-teacher. Nevertheless, the picture revealed a heavy predominance of full-time Christian workers. Many who indicated teaching were thinking of such a capacity in relation to church-

related colleges, according to their remarks. Here was a group, then, heavily-weighted with the type of student that the Bible college is professionally equipped to train. How well did they find that the Bible college met their needs?

Reference to Table III reveals that 49 per cent of the 125 replying did not plan further training. Either they were satisfied with what they received, or they were not able, or willing, to take further education. If it were assumed that part of the eight still in Bible college will not pursue higher education, around 50 per cent of those who attended Bible college decided that this was all the education they would obtain.

The significant fact for this study, however, was the large percentage who had, or planned non-Bible college education. Thirty-seven per cent of the 125 respondents planned bachelor's degrees. Eight per cent expected to follow graduate programs. If some of those still in Bible college were to elect to take additional training, between 45 and 50 per cent of these Bible college trainees felt they must have non-Bible higher education. This point was all the more significant when it was considered that the overwhelming majority of these respondents were connected with full-time Christian work. If they felt the need of something beside Bible college background, what must have been the thinking of those students who were planning to follow

secular careers?

The questionnaire broke down the questions on the hypothetical liberal arts college under the areas of accreditation, location, cost, work opportunities and scholarships, and travel allowance. Each of these former Bible college students was asked to respond on the basis that the Pilgrim Holiness Church had had a liberal arts college during his days of training. The resulting majorities were pertinent to the question under investigation.

Eighteen per cent said that they would have attended such a college, even though non-accredited. Seventy-three per cent of the 125 who replied expressed acceptance of a state accredited institution, with 86 per cent approving a regionally accredited college. This section's results showed not only overwhelming desire to have attended a church-sponsored liberal arts college, but the importance of accreditation in the minds of the respondents. Negatively, it suggested that a non-accredited institution would have had little appeal to this group.

As was to be expected, the location of a liberal arts institution determined the area of its widest appeal. Eighty-one per cent felt that they would have attended if they could have lived at home. Seventy-nine per cent of the 125 respondents would have gone at least 500 miles. The next step, up to 1,000 miles showed a drastic reduction of

acceptance. Only 46 per cent would have gone that far. Thirty-eight per cent would have gone up to 1,500 miles, and 35 per cent would have gone anywhere within the United States. The last two figures were remarkable percentages, considering the distance involved. When over a third of these former students felt that they would have gone anywhere within the United States to obtain a church-sponsored liberal arts education, it indicated considerable desire, not only for this type of training, but for its sponsorship under denominational auspices.

The area of cost revealed some hard and stubborn financial facts. Seventy per cent believed that they would have attended if living costs and tuition for boarding students had not been more than \$500. Fifty-seven per cent of the 125 replying would still have been present with costs up to \$600. Only 38 per cent would have remained at the \$700. figure, and 23 per cent at \$800. Here is a basic weakness in the educational program of the Pilgrim Holiness Church. Lack of finances on the part of the students necessitates low price tags on their education. This will be one of the major hurdles to be met if a liberal arts college is established.

Further supporting evidence of financial need was found in the next section on work opportunities and scholarships. Only 17 per cent of the 125 involved would have

needed no assistance. Ten per cent felt they could have made it with work and/or scholarships covering one-fourth of the costs. Twenty-two per cent would have responded with one-half the expenses supplied by work or gift; 11 per cent would have needed three-fourths of their way provided; and a staggering 19 per cent insisted they would have had to have all their expenses supplied by work or gift. The necessity for heavy financial assistance via work and scholarships in any proposed liberal arts college was suggested by these replies.

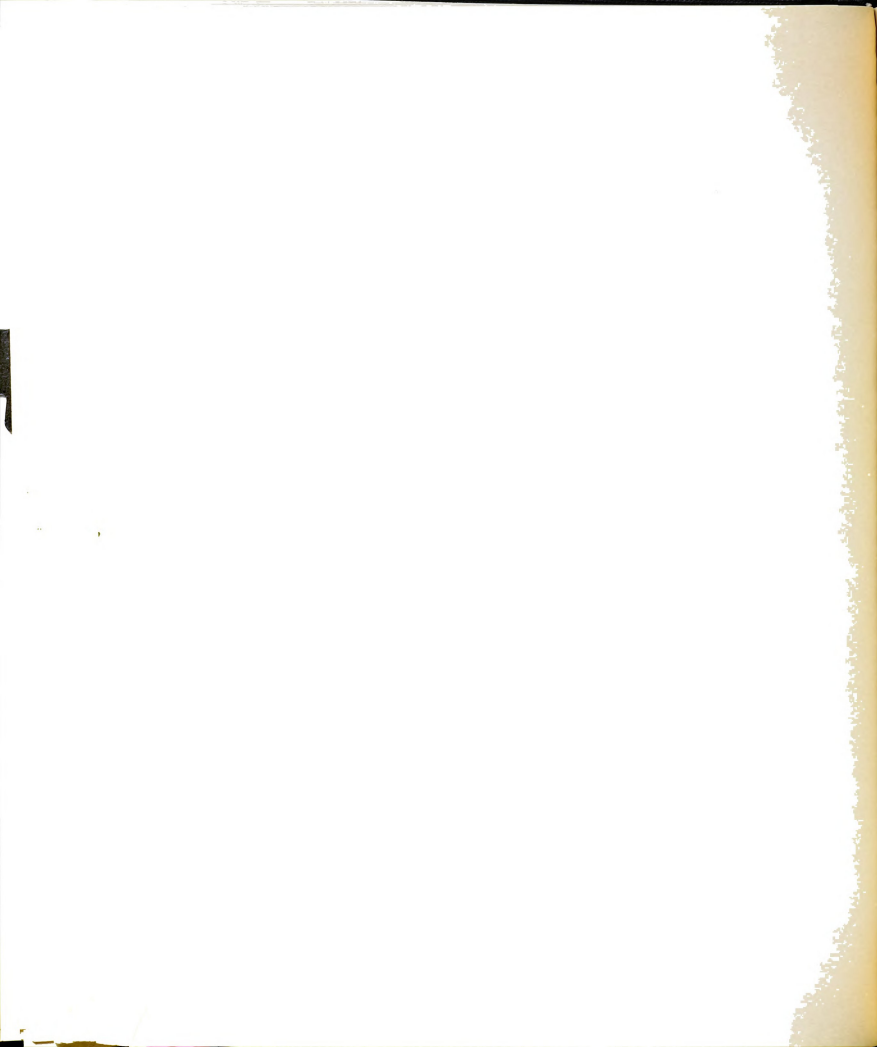
Under the travel allowance section, 70 per cent believed that they would have attended a church-sponsored liberal arts college, regardless of whether a mileage allowance had been given.

Commendable loyalty and appreciation for the Bible colleges was expressed by the alumni when 68 per cent affirmed that they felt that they would have attended a Bible college for part of their training, even though they would have gone to a liberal arts college supported by the denomination. Nonetheless, 19 per cent of the 125 who replied pointed out that they would not have attended a Bible college if a liberal arts college had been available. This suggests a serious weakness in the present educational provisions of the church. When nearly a fifth of the alumni of Bible colleges felt they would have by-passed these institu-

tions in favor of liberal arts training, it shows that something is lacking. Either the Bible colleges are not doing their work well enough, or they do not provide the type of training needed or demanded by a significant percentage of the church's youth.

A careful perusal of the remarks on the questionnaires of these alumni supported the view that the latter reason was paramount in their feelings. Page after page of comments affirmed the value of the Bible college in respect to Biblical knowledge and personal, spiritual foundations. A few felt that it supplied the entire educational needs of Pilgrim Holiness ministers. A very few believed that a liberal arts college would be detrimental to the religious and spiritual values of the church.

The large majority, however, definitely committed themselves to the imperative need of a liberal arts college for the denomination. They pointed out the failure of the Bible colleges to provide training for secular occupations. They affirmed the lack of accreditation with state and regional accrediting authorities as a serious handicap to Bible college students who wish to transfer credits. They indicated social and cultural limitations, as well as restricted curriculums and facilities. They offered a combined appeal to the Pilgrim Holiness Church to provide a separate liberal arts college for its youth at the earliest



possible moment. Undoubtedly, the urgency of their feelings was caused by their own educational problems; many of which they were in the process of attempting to solve.

In short, the alumni of the Bible colleges of the Pilgrim Holiness Church were loyal to their alma maters, but they felt that these must be supplemented by a state or regionally accredited liberal arts college in order to meet the interests, needs, and demands of the church's youth.

II. ANALYSIS OF NON-BIBLE COLLEGE YOUTH DATA

It was pertinent to the question under discussion to consider the reactions of the group of youth who were attending non-Bible institutions. Had they gone to the Bible colleges? If so, why did they transfer to non-Bible colleges? If not, why did they not attend Bible colleges for part or all of their education? Would they have attended a church-sponsored liberal arts college if it had been available? Were they in favor of establishing such an institution? These, and kindred points, formed the basis of the questions asked of these attendants at non-Pilgrim Holiness colleges.

Table III, page 74, shows that the twenty-seven non-Bible college students who replied were encompassed in the seventeen to forty-two years of age group. Fifty-two per cent were females. Thirty-seven per cent were married.



Their preference for the Pilgrim Holiness Church rose from 78 per cent on entering college to 89 per cent today. Sixty-three per cent attended Bible college. If this percentage should be true of the church in general, it would show that almost two-thirds of those who attend non-Bible colleges received their educational initiation at the church's schools. Eleven gave teaching as their life's work; nine listed the ministry; nine other occupations completed the total. There was some over-lapping between ministry and teaching which accounted for the total of twenty-nine contrasted with the twenty-seven respondents. Full-time Christian work and teaching (secular and Christian) absorbed the greatest number. In their non-Bible college training programs, 56 per cent were pursuing bachelor's degrees, 26 per cent were working on graduate programs, 7 per cent were in seminaries, and 11 per cent were following non-degree programs.

In their responses to the liberal arts college questions, this group supplied percentages similar to those of the Bible college alumni. A bare 4 per cent believed that they would have attended an unaccredited liberal arts college sponsored by the church. Fifty-nine per cent of the 27 respondents would have enrolled in a state accredited institution, and 78 per cent in one with regional approval.

Sixty-three per cent believed that they would have



attended if they could have lived at home. Sixty-seven per cent of the 27 who replied would have traveled up to 500 miles. Thirty-three per cent would have considered up to 1,000 miles. Twenty-two per cent would have traveled up to 1,500 miles, and 11 per cent would have gone anywhere within the United States.

Sixty-seven per cent thought that they would have paid costs up to \$500. Sixty-three per cent of the 27 replying would have accepted costs up to \$600. Forty-eight per cent would have paid up to \$700. Thirty per cent would have given as much as \$800. These percentages were somewhat more realistic in respect to the cost of a liberal arts education, than those received from the Bible college alumni. Nevertheless, they reinforced the financial stumbling blocks attendant on the training of the church's youth.

Seven per cent would have needed no scholarship and/or work assistance. Thirty per cent of the 27 who responded could have arranged to attend with one-fourth support. Twenty-two per cent would have needed one-half backing. Nineteen per cent would have required three-fourths aid. Eleven per cent would have had to have opportunities to make all their expenses. Sixty-seven per cent would have attended regardless of any travel allowance.

This group showed strong loyalty to the Bible colleges. Fifty-nine per cent of the 27 who replied affirmed

that they would have attended Bible colleges for part of their training, even if they would have attended a church-sponsored liberal arts college. This percentage was all the more remarkable when it is remembered that only 63 per cent of this non-Bible college group attended Bible college.

Remarks and comments on the returned questionnaires wholeheartedly supported the establishment of a liberal arts college by the Pilgrim Holiness Church. The feeling evidenced by a very few among the Bible college alumni, that a church-sponsored liberal arts college would be detrimental to the religious values of the church, was absent. Those who attended Bible colleges evidenced deep appreciation for the training received, but they indicated the limitations of accreditation, socialization, culture, and vocational preparation, as pointed out by the other alumni.

It is important to point out that 11 per cent felt that they would not have attended a regionally accredited liberal arts college sponsored by the church, and 11 per cent left the question blank. If it were assumed that those who left the question blank would not have attended such a college, 22 per cent would not have attended this type of institution. Table III shows that 37 per cent of the 27 polled did not attend Bible college. This would indicate that the church might have had an additional 15 per cent in her own liberal arts college. Nevertheless, there was a

significant group who would not attend such a college under any consideration. The comments on the questionnaires from those who would not attend indicated three classes of reasons. First, a few would not attend because their training (such as a nursing degree) demanded facilities and curricula beyond the scope of a liberal arts college. Second, one respondent obviously was not interested in the religious atmosphere of a church college. Third, one respondent felt that one should deliberately avoid any type of church institution because Christians are not supposed to be hermits. They should live in secular institutions, and "let their light shine."

While it seems likely that the church would be able to obtain some students for a liberal arts college from those who do not and would not attend Bible colleges, it would have to rely largely on the transfers from Bible colleges and those enrolled in such institutions who desire liberal arts training without a Bible college atmosphere. Probably there would always be a portion of its youth who would not attend for such reasons as cited above.

In summary, the non-Bible college youth largely consisted of Bible college alumni. According to their remarks, they were almost 100 per cent in favor of the church establishing a liberal arts college. Most indicated they would have attended such an institution. A significant minority

would not have attended for personal and vocational reasons. Accreditation, location, cost, and work opportunities, and/or scholarships had very important bearings on their reactions to the liberal arts question. In fact, these qualified and modified the findings, but the over-all picture was definitely in favor of the church establishing an accredited liberal arts college.

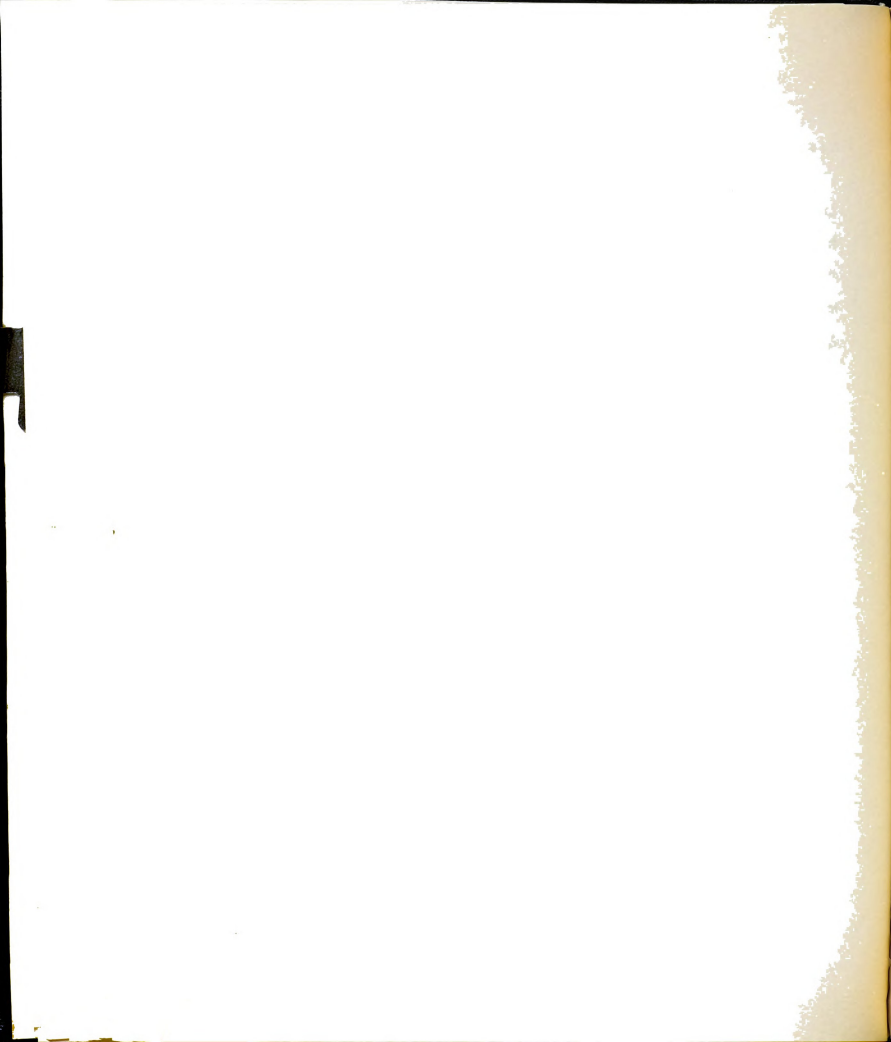
III. ANALYSIS OF HIGH SCHOOL SENIOR DATA

It is beneficial in the question under investigation to consider the feelings and thinking of the group that would now be facing the liberal arts college decision if such an institution existed. The high school seniors of the church are under the necessity of deciding about college with all its attendant problems. What are they planning to do? Are they going on to college? If so, are they planning on Bible or non-Bible institutions? Would they attend a liberal arts college sponsored by the church, if it were available? The answers to these questions for this group did not involve the "What I would have done" atmosphere of the majority of the other respondents. In this respect, they provided an important phase of this research. In contradistinction, they lacked the maturity and judgment of those who had been through college, or who were currently therein. Nevertheless, their feelings were pertinent to the

issues raised.

Although these seniors were followed up by mail, or in person, the 39 per cent questionnaire return did not rise to the desired 50 per cent minimum. Two reasons suggested themselves for this smaller response. One was that the majority of these young people were not going to college. According to Table III only 50 per cent of the thirty-eight who did answer definitely planned to obtain higher education. It seemed reasonable to believe that the students who expected to enter college would be more likely to respond than those who were sure that they would not attend, or were uncertain of the future in this regard. A second possibility was that the high school seniors were not nearly so concerned about liberal arts training sponsored by the church as those from the Bible and non-Bible colleges.

The high school seniors from the state of Michigan attending Owosso Bible College High School were given their questionnaires and addressed return envelopes personally by the principal. They were encouraged to send them in. Most of them knew the investigator personally. After a suitable interval, the principal again urged them to cooperate. The net result was seven replies out of a possible sixteen, or 44 per cent. Although this was somewhat above the 39 per cent for the entire group, it was still below the minimum of 50 per cent. It indicated resistance among the seniors,



probably based more on lack of interest than on any other one item. Regardless of the causes, it was necessary to use the returns obtained with due regard to their limitations.

The thirty-eight seniors who responded fell in the age bracket of sixteen to twenty-three. Other personal data were not requested, as it seemed unnecessary for the purposes in mind.

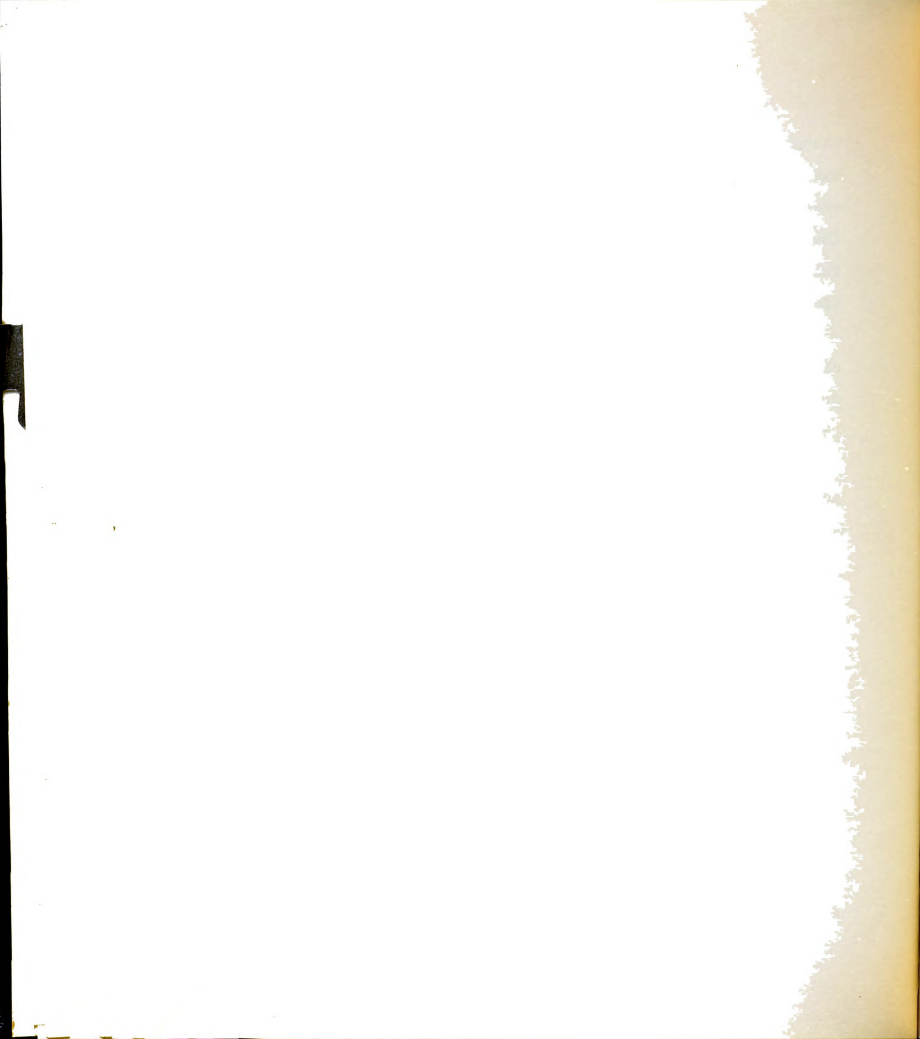
One of the provocative trends in the responses of those with definite vocational plans was the fact that only one planned to be a minister, one affirmed a missionary career, and six elected teaching. Undoubtedly some of these six, perhaps all, intended to follow secular teaching. Whether this was true or not, the picture was reversed from the other groups listed. Here was a group of Pilgrim Holiness youth facing college decisions with most not considering full-time Christian work. They planned to enter secular professions, trades, agriculture, and business. The question naturally arose, why this great discrepancy? Was this a new trend, or was it merely a past trend that had been covered up by the church's emphasis on Bible college education? Perhaps it was a matter of sampling.

Aside from the Biblical training and religious emphasis of the Bible college and the minimum liberal arts courses, little provision is made for the needs of those who need secular professional and business training. Even

though it is admitted that every layman can use and should have groundwork in the Bible and religious principles, and even though it is conceded (though some do not agree) that the Bible college provides sufficient preparation for the full-time Christian worker, the church nowhere supplies an adequate vocational education for the layman.

If the percentage indicated in this senior group is close to being representative of the church, the average graduating high school senior who is looking toward college is not thinking of full-time Christian service. He is seeking for his layman's niche, and he should have the assistance that he needs. Putting it another way, should the church devote most of her educational energies for the benefit of the comparatively small ministerial-missionary group, and neglect so greatly the needs and interests of the vast majority of her youth? This is a pertinent question demanding a serious answer.

At this juncture it may be well to review current trends in higher education as they relate to the problem at hand. According to Ronald B. Thompson, the percentage of college-age youth attending college has increased from 4 per cent in 1900 to more than 25 per cent as of today with all signs pointing to a continuation of this trend. On the basis of babies already born, he predicts a 70 per cent increase in the number of college-age youth by 1970. The com-



bined effect of these two factors, he feels, can double the number of students in college by 1970.¹

This information only serves to accentuate the responsibility before the Pilgrim Holiness Church in regard to the supplying of liberal arts training for its youth. If greater percentages of the youth of the United States are going to attend college, the young people of the church must do the same in order to meet the competition or suffer economically and socially. If the church fails to provide the facilities for this needed training, the youth will be forced to turn to non-denominational institutions. It would appear, therefore, that the problem of liberal arts training for Pilgrim Holiness youth is bound to increase rather than diminish with the coming years.

Fifty per cent of the thirty-eight seniors who replied planned to attend college. Eighteen per cent were prepared not to attend an institution of higher education. Thirty-two per cent were uncertain of their future in this regard. If they went to college, 26 per cent of the responding seniors planned to go to Bible colleges. Fifty per cent would go to non-Bible colleges. Therefore, approx-

¹ Ronald B. Thompson, "A Time for Decisions in Higher Education," A Call for Action to Meet the Impending Increase in College and University Enrollment, American Council on Education, 1954, p. 3.

imately two seniors would go to non-Bible colleges for every one who would attend a Bible college. If this trend is true throughout the church, there will be a complete reversal of the present pattern of the majority of Pilgrim Holiness college youth attending Bible colleges. Comments from youth and adults alike have indicated that they felt there was such a trend developing. This may be only the result of more youth seeking higher education. Heretofore, those preparing for full-time Christian work have been in the majority among those in college. If increasing numbers of the youth who will be laymen start seeking college educations, there will be a demand for secular training which the Bible colleges are not equipped to supply.

It should be noted that greater percentages of the thirty-eight seniors answered the questions on the hypothetical liberal arts college than the 50 per cent who definitely were planning higher education. Those answering beyond the 50 per cent level included the ones who were uncertain of their college plans.

In the main, the responses of the seniors concerning a liberal arts college followed the trends of the college youth groups. Five per cent believed that they would attend such a college, even if not accredited. Sixty-three per cent would do so if it were state accredited. Seventy-four per cent would enroll if it were regionally accredited.

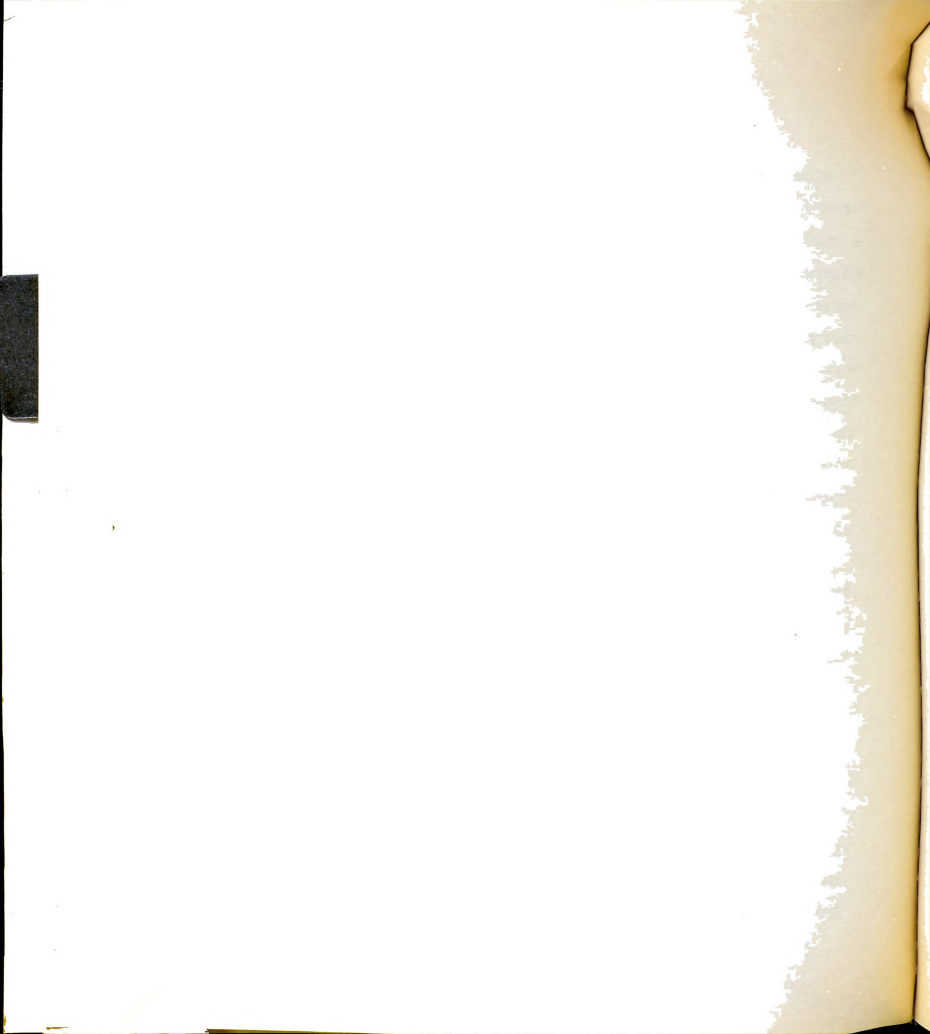
Sixty-eight per cent felt that they would attend if they could live at home. Sixty-one per cent of the thirty-eight polled would travel as far as 500 miles. In the rest of this question, there were significant changes from the college youth. Only 16 per cent would travel as far as 1,000 miles. A mere 3 per cent (actually one respondent) would travel as far as 1,500 miles, or anywhere within the United States. Location loomed larger in significance for this group than for any other. It is possible that this was due to such factors as lack of maturity or lack of finances. Contrariwise, the college youth groups may have tended to forget their own immaturity and true feelings which they held in adolescence as they made decisions concerning college attendance. Perhaps their willingness to go farther for church-sponsored liberal arts training was concomitant with their increasing maturity after becoming college freshmen or sophomores. Regardless of the causes behind these different reactions, this difference in thinking may have an important bearing on the church's decision.

Seventy-four per cent believed that they would pay up to \$500. per year for tuition, board and room. Fifty-five per cent of the thirty-eight seniors who replied would give up to \$600. Forty-five per cent would provide up to \$700., and 18 per cent would pay as much as \$800. Cost continued to be a big factor in college decisions.

Whether the estimates were less realistic or not, the indications for financial assistance were not so great for the seniors as for the college groups. This could have been a reflection of an improvement in general economic conditions. Perhaps the unmarried state of the average high school senior affected the responses on this item, since so many of the college group married before graduation, apparently. In any event 16 per cent of the seniors affirmed they would need no financial help. Twenty-four per cent of the thirty-eight responding could arrange to attend with one-fourth backing. Thirty-two per cent could get by with one-half support. Five per cent would need three-fourths aid. Three per cent would need provision for all expenses.

Forty-two per cent would attend regardless of whether there were a travel allowance or not. Thirty-four per cent left this question blank. Presumably, many did not answer this item inasmuch as they would not go beyond 500 miles to such a college anyway.

For a group that has never attended any type of college, there was strong support for the Bible college. Fifty-three per cent of the thirty-eight respondents affirmed that they felt they would go to a Bible college for part of their training, even though they attended a liberal arts college. Twenty-nine per cent would not do so, and 18 per cent left the question blank.



IV. YOUTH DATA COMPARISONS AND SUMMARY

There was considerable agreement among the three youth groups on the questions involved in the present study. Any discrepancies were primarily of degree, rather than of kind. The youth of the church, as represented by this research, were united on the action that they desired of the church regarding liberal arts training. This unity was achieved in spite of the fact that the college groups were weighted heavily in favor of full-time Christian workers, and the high school seniors tended more to have secular aims.

The majority of the youth who were sampled wanted to see this denomination sponsor its own liberal arts college at the earliest possible time. According to their remarks, there was no question in their minds that it should be a separate institution, not connected in any way with the Bible colleges. Any thought of the Bible colleges filling a dual role with Bible and liberal arts emphases was reserved for the thinking of the adults in their questionnaires.

The young people who were polled were loyal to the Bible college movement, however. Sixty-eight per cent of the 125 Bible college alumni, 59 per cent of the twenty-seven non-Bible college youth, and 53 per cent of the thirty-eight seniors felt that they would have attended a Bible

college for part of their education, even though they attended a liberal arts college. By the same token, approximately a third of the youth investigated definitely felt that the Bible college had not and did not meet their needs. If they had had a choice between a Bible and a liberal arts college, they felt that they would have chosen the liberal arts college without any Bible school training.

Subject to the limitations of accreditation, location, cost, work opportunities and scholarships, the large majority of those questioned believed that they would have included liberal arts training from a church-sponsored institution in their education, if it had been available.

All three groups indicated the importance of accreditation, preferably by a regional association. The majority believed they would have attended such a college if it had been located within 500 miles of their homes. Minorities of the Bible college youth and, to a lesser extent, of the non-Bible college group would have attended beyond this distance. The high school seniors had little interest in any location beyond the 500 mile limit. Substantial majorities would have paid up to \$600. a year for educational costs. Minorities would have given as much as \$800. per year. Work opportunities and/or scholarships must have been supplied for the majority of the youth interrogated. Approximately two-thirds would have needed assistance of

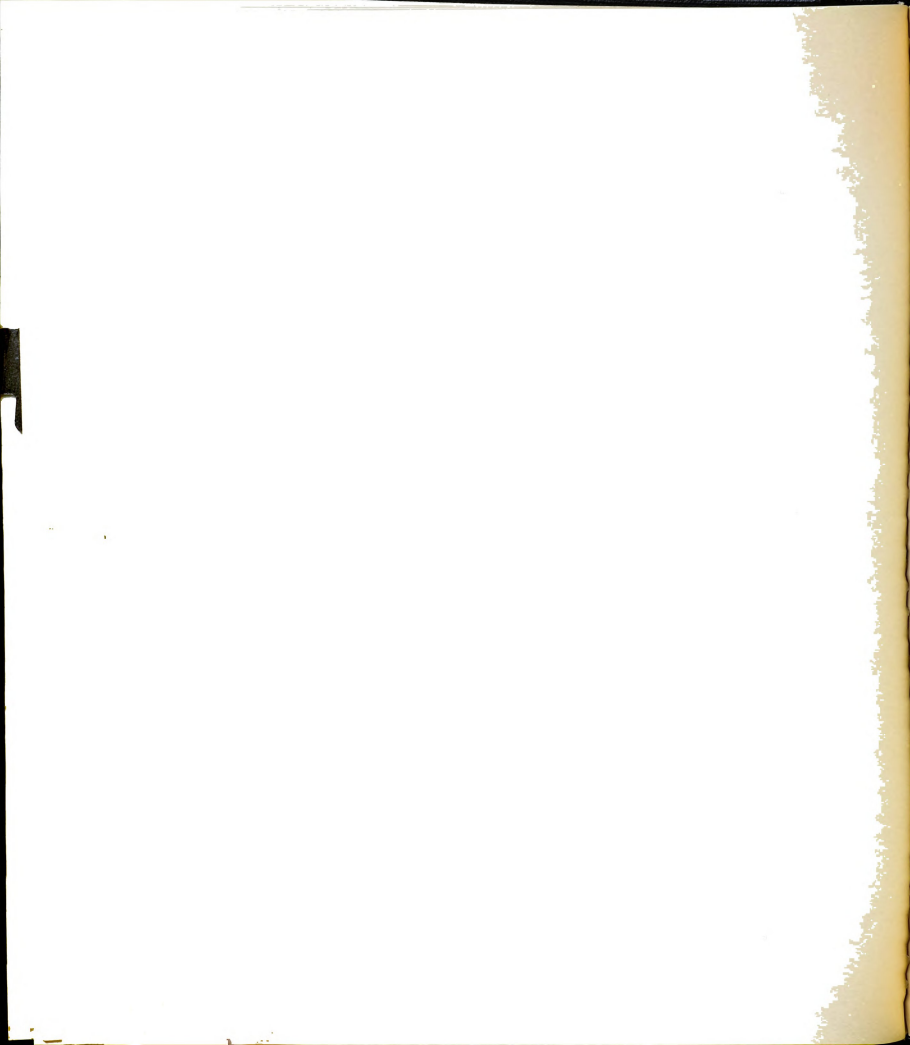


this type to cover one-half to all their expenses. This would seem to indicate that the biggest single hurdle for these Pilgrim Holiness youth in furthering their education was that of finance. The second obstacle in regard to the hypothetical liberal arts college appeared to be that of distance. If the church had provided an accredited liberal arts education at nominal rates within a reasonable distance from their homes, these youth believed that they would have supported it with large majorities.

The question arose, naturally, "How representative of the youth of the church were these three samples?" The answer was not to be found in the data accumulated in this research. Representation was sought from the groups surveyed, because it was felt that their thinking was pertinent to the liberal arts question. Care was exercised in attempting to use samples representative of the Bible college youth, the non-Bible college attendants, and the high school seniors. While it can not be affirmed with certainty that those replying represented the thinking of the youth of the church, it would seem that considerable weight could be given to their responses in the light of the limitations of sampling itself.

V. COMPARISONS AND SUMMARY OF ADULT AND YOUTH DATA

If the respondents to the questionnaires were repre-



sentative of the thinking of their groups in the church, majorities of both the adults and youth want the church to supply liberal arts training for its young people. The majority of the 127 adult leaders, and the 190 youth even more so, wished the founding of a liberal arts college separate from the Bible colleges. The adult leaders felt that the rank and file are about evenly divided on this method of supplying the need. Significant minorities of the adults wished the Bible colleges to supply the liberal arts demand by enlarging such departments in their institutions.

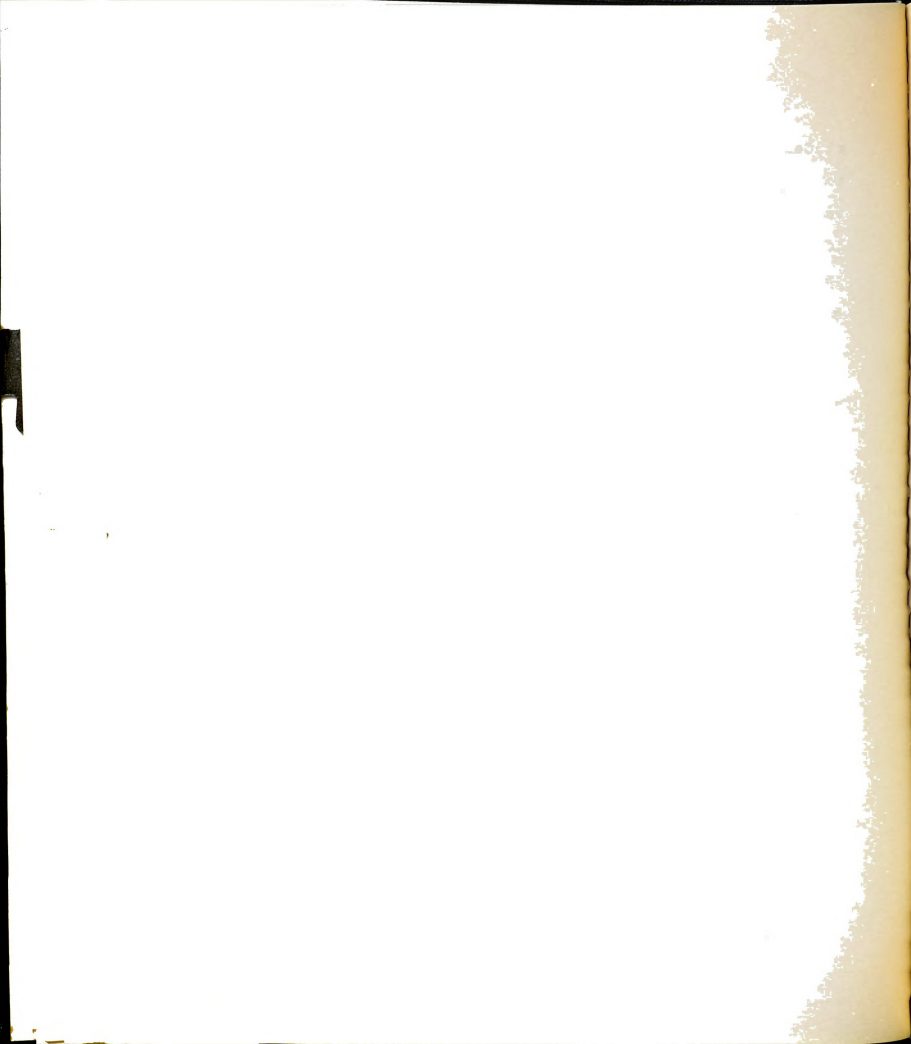
The majority of the adult leaders and youth wanted a liberal arts institution established as soon as possible. The leaders indicated that they felt it would take time, possibly from five to ten years.

A bare majority of the 127 adults wished to use one of the present Bible college campuses exclusively for liberal arts work. A significant minority desired a new campus. The youth wanted one within 1,000 miles of their homes, preferably closer. It would seem that some point central to Michigan, Indiana, Ohio, Pennsylvania, and North Carolina would be the best, because of membership concentration in these areas. It would appear that students living beyond the 1,000 mile limit should be encouraged with help on their travel expenses.

A majority of the adult leaders favored a minimum



student body of two to three hundred. It seems reasonable to assume that the church would have little difficulty reaching this bracket, providing costs, accreditation, and location were considered carefully. This conclusion is based on the responses of the church's youth concerning attendance at such a liberal arts institution. Eighty-six per cent of the 125 Bible college alumni responding indicated that they believe they would have gone to such a college, if it had been available. There are between five and six hundred students enrolled in the college departments of the Bible colleges on a conservative yearly average. If only 50 per cent of these would attend such a liberal arts college as part of their training, there would be a student body potential of two hundred fifty to three hundred. In addition, there is the group who never attended Bible college, but who would have attended a church-sponsored liberal arts institution. Sixty-three per cent of the twenty-seven non-Bible college youth attended Bible college. Seventy-eight per cent of this group indicated that they believe they would have attended a regionally accredited liberal arts college under the auspices of the church. This was a gain of 15 per cent from the ranks of those who never went to Bible college. Granted that this is a small number numerically, it would provide a student body potential that could be added to the transfers from Bible colleges. In



addition, the natural pull of a church-supported liberal arts college would help to increase the student body.

Any liberal arts college must be accredited by all means, preferably at the regional level. This is doubly important because students would be coming from all over the United States. Regional accreditation would be imperative to insure the acceptance of their credits in their home states. Such a standing could not be achieved overnight, but state approval would have to be obtained almost immediately, if the church expects students to attend. A non-accredited liberal arts college drew only 18 per cent support from Bible college alumni, 4 per cent from the non-Bible college group, and 5 per cent from the high school seniors. It would be educational suicide to plan on the establishment of a second-rate unaccredited liberal arts institution. Although there was no specific question on this point in the adult questionnaire, the respondents covered the item very well in their remarks. The leaders agreed with the thinking of the youth. Any proposed college must be accredited.

The church must face the matter of financing a liberal arts college realistically. Regardless of the plan used, it would cost hundreds of thousands of dollars to establish a regionally accredited institution. This would be true, even though one of the present Bible college campuses were

converted into a liberal arts institution. It would take additional thousands on a yearly basis to maintain the necessary standards. The Liberal Arts Commission will need to face this problem, along with the General Board, and develop some far-reaching plans of finance if the liberal arts college is to be a reality. Fifty-nine per cent of the adults responding would underwrite a two dollar yearly member assessment. Allowing for the usual shrinkage in collection, a majority of the church leaders would be willing to raise around \$50,000. yearly toward the support of a liberal arts college. Even with a fully equipped, well-functioning, accredited college completely paid for; this would be a meager sum to finance such an institution. When it is taken into consideration that such a college does not even exist on paper, the emphasis on realism in the matter of finance is imperative. If the church wants to supply this need, it will have to give much more heavily in order to initiate such a venture, or else spend years and years saving the necessary sum. When the time comes that such an institution is functioning smoothly at the regionally accredited level, the financial strain would be easier. However, it would still need, as a bare minimum at today's inflated prices, from seventy-five to one hundred thousand dollars a year as subsidy from the general church.² Finance is probably the number one problem confronting the church in

connection with the liberal arts college question.

Part and parcel of this problem is that of student costs, scholarships, and work opportunities. If living costs and tuition for boarding students should not rise above \$600., the majority of the 190 youth polled felt that they would have attended. From 38 to 48 per cent would have paid as much as \$700. Beyond this figure, there was a serious drop. This indicates that any proposed liberal arts college must keep its student expenses at the lowest level possible. The costs must be made up somewhere. If the students can not pay it, the church must. This is why a seventy-five to one hundred thousand dollar bare minimum for yearly maintenance is suggested for such a college. The amount needed for this subsidy will be largely influenced by the costs charged the student. If the costs are low, the church will have to raise more. If the costs are too high, many of the potential students will be unable to attend.

This problem is further accentuated by the potential students' need for work opportunities and /or scholarships. The majority of the students must have very substantial help via work and/or scholarships in order to come to a liberal arts college, if the youth respondents are close to being

² This figure is based on the investigator's personal experience with a regionally accredited church-related liberal arts college with enrollment in the four to five hundred bracket.

representative of the church. Policy-wise, both the church's educational personnel and the potential student body must make adjustments in their thinking in regard to the relationship between working and student loads in liberal arts curricula. The Bible colleges permit students to work full time and carry regular fifteen hour academic loads. In order to attain creditable academic standing and performance, the liberal arts college student must plan to adjust his school load to his work program. Either he must plan on taking a lighter load with more years in college, or he must obtain financial assistance to make part-time work feasible. Perhaps he may have to work a year and save his money. In any event, the church must provide scholarships and work opportunities, either directly or by locating the college where employment is available, or both. The interests, needs, and resources of both the church and potential students must be considered carefully in order to solve this problem realistically and equitably.

Does the church want a liberal arts college? The final answer to this question lies with the willingness of the people to pay the financial piper. The desire to found such an institution seems to be well established among the leaders and youth, if those polled are representative. The rank and file appear to want the church to supply liberal arts training, either by a separate institution or through

the Bible colleges, according to their leaders' estimates. The question of whether the "want to" is strong enough will be determined by the willingness of the church to pay the educational bill necessary for a state or regionally accredited institution.

Does the church need a liberal arts college? The youth of the church declare that they need liberal arts training in addition to their Bible college work, if those polled are representative. Moreover, they are obtaining such work in increasing numbers at non-Pilgrim Holiness colleges. There is no question that they must obtain such non-Bible college training if they are to prepare themselves for the secular professions, business, teaching, and other like vocations. If the senior high school results are indicative of the church in general, this demand for secular education is increasing. From the standpoint of the needs and interests of the youth themselves, the church needs a liberal arts college.

If the young people who left the church after attending non-Pilgrim Holiness colleges could have been saved by a church-sponsored institution, the church needs a liberal arts college.

If a liberal arts college of its own would influence youth to join the church, as has happened through the Bible colleges, the Pilgrim Holiness denomination could use a lib-

eral arts college.

If a liberal arts college would raise the cultural and financial resources, usefulness, and appeal of the church; this denomination needs a liberal arts college.

In respect to need and demand, both "felt" and "actual," there is considerable evidence that the Pilgrim Holiness Church could use a liberal arts college to good advantage.

CHAPTER V

THE WELFARE OF THE CHURCH AND THE LIBERAL ARTS COLLEGE

INTRODUCTION

One of the major questions included in the present study concerns the welfare of the church and the liberal arts proposal. There are three phases of this problem that appear to need reviewing. The first concerns the impact of a liberal arts philosophy on the Pilgrim Holiness Church. The second involves the welfare of the denomination if it depends upon existing regionally accredited holiness institutions of a liberal arts character. The final phase refers to the relationship to be expected between the church and any proposed liberal arts college. It is the aim of this chapter to summarize the pertinent facts and principles as related to the welfare of this denomination. The discussion is based on research findings, the writer's experience in church-related colleges, and philosophical reflection.

I. THE IMPACT OF LIBERAL ARTS PHILOSOPHY

One of the recurring themes evidenced in the questionnaires, especially of the adults, was that dealing with the influence of liberal arts training upon the nature, character, and usefulness in the present and the future of

the church. A small minority felt so strongly on this subject that they expressed militant disapproval of any form of liberal arts training or colleges.¹ They cited the impact of liberal arts colleges on other denominations. In their opinion, old-line denominations have suffered in piety and effectiveness because of this change from Biblical-centered training to the liberal arts emphasis. They feel that it is impossible to maintain deep spirituality in a liberal arts environment. They feel such training will lead to dependence upon man, rather than upon God, for the promotion of the Kingdom.

Many of those ardently in favor of a liberal arts college also manifested similar misgivings and questions. It was suggested that there should be a church requirement that every minister must take part of his training in a Bible college, in order to offset any tendency to basic philosophical change and spiritual impoverishment.

Conversely, there were many expressions that even ministers are not equipped to serve an educated age without

¹ From Questionnaire Remarks: "Use our present schools. We can not keep them out of debt. Why start another? Our people are assessed beyond their means now. Let's keep spirituality first in our schools. We need more heart preparation than head preparation. 'Much learning doth make thee mad' can be said of some of our young ministers today, who have more in their heads than in their hearts. This accounts for much formality and deadness of our churches today."

liberal arts training. Lack of prestige and feelings of inferiority were advanced as being outcomes of an exclusively Bible college education. Some went so far as to suggest that the church would die without liberal arts training of a creditable sort.

What is the truth of the matter? Will a liberal arts college ruin the church, or will it save it? Is it possible that the truth lies somewhere between these extremes? These are philosophical questions of tremendous importance and far-reaching implications that the church must evaluate for a successful solution of the liberal arts question.

There appear to be three possible philosophical positions and programs open to the Pilgrim Holiness Church. Each of these has its strengths and weaknesses. Each is supported to some extent by members of the church. Unless vigorous action and planning are used to implement the one of these plans that the membership desires, some heterogeneous, and probably much less desirable, program will slowly evolve, to the dissatisfaction of almost everyone. What, then, are the main alternatives before the church on the question of liberal arts training?

The first proposal is that of maintaining the status quo. There are those who are firmly convinced that the Bible college program is the best method of maintaining the mission peculiar to this denomination in this day and age.

The present patterns and practices of this church should be safeguarded to the greatest possible extent. This can be done by providing only Bible college training for the youth of the church. In fact, some would discourage the youth from obtaining any other kind of education. One particularly strong remark by a respondent emphasized this point. "I do not believe our young people could teach in public schools today and hold our church standards." If public school teaching is impossible for Pilgrim youth, it would appear that almost any vocation demanding higher education would not be permissible. The adherents of this position would like to hold all their young people to the church through Bible college training and the conservative teaching of the local churches.

However, if it came to a choice between holding the church's youth and giving up the purely Biblical educational emphasis, the advocates of the status quo would elect to keep the patterns and practices of the denomination intact. There is no doubt that this is a possible philosophical decision that can be exercised by the membership. It has been the dominant program since the church's inception. There is a standard to be maintained, and the only way that this can be done is by keeping the youth and adults separated from the contaminating influences of liberal arts training and other such forces.

From a realistic appraisal, it would seem that if the Pilgrim Holiness Church should elect to follow this philosophical position; it would continue to lose a growing number of its youth and older people who are striving for upward mobility in American culture. It is quite possible, also, that this would be a delaying action at best; and that eventually the continued defection of increasing numbers of its youth would force a change in church policy. Let it be acknowledged that if this is the only way to maintain "pure" Christianity, it could be worth whatever it cost. This, of course, is the crux of the problem. The adherents of the other possible policies are as firmly convinced that the principles of true Christianity can be enhanced and maintained by their respective views.

The second philosophical position as evidenced in some of the questionnaires is that of progressive improvement. There are those who feel that the Pilgrim Holiness Church must keep up with the times. They are not thinking of changing fundamental doctrines or practices essential to their maintenance. They believe that these can be conserved while the church marches ahead to meet the challenge of this day and generation. They feel that the Bible colleges are becoming increasingly inadequate in the preparation they offer the youth who must meet the current demands on the church. They would not do away with the Bible in the educa-

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tional program of the denomination. However, as fast as possible, they would replace the Bible colleges with liberal arts colleges with Bible and/or religion departments. They would have all young people attending these newer institutions, even the ministers and full-time Christian workers. Ministers would obtain liberal arts degrees and go to seminary for graduate work. This group feels that the church has largely come through the radically conservative phase into the "educated" cycle in which higher education will become more and more prominent. They believe that this is inevitable, and that the membership should face the facts. An intelligent effort should be made to conserve the values of the past and exploit the possibilities of the present and future. They foresee an ever enlarging denomination serving its current day and generation with increasing usefulness as the result of careful planning.

In appraising this position, it could be said that all these advocates have to do is to "wait and it shall be." Church history reveals that this is the historic pattern of denominations. They are founded in the zeal and fire of a group of reformers and iconoclasts. New doctrines are formulated and emphasized. For a generation or so, there is considerable enthusiasm and conservatism. Gradually, there comes the change into the "educated" phase which is accompanied by an emphasis upon transmitting the creeds and for-

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mula. Ritualism gains the ascendancy. This proceeds until some become discontented with the formalism and "deadness." These pull out and the cycle is started over again. About the only place that the advocates of this second position differ is that they hope to conserve more of the values of the original patterns than church history records is possible, or than has been obtained in other groups. Even this attitude has prevailed in the changing of denominations. Those advocating progress have usually insisted they would conserve the good of the past while improving the present. It depends on one's philosophy of Christianity whether they have succeeded or not and, presumably, the same evaluation would be true if this second philosophical position should succeed in the Pilgrim Holiness Church.

The third view may be termed the "middle of the road." There are those who see both positions as outlined above. They do not like to see either one gain the ascendancy. They should like to do something, if possible, that would hold the denomination in the center between these extremes. They feel that a church has cause for being, only as it serves its age and generation. If this be true, anything that will enlarge its scope of usefulness and service, within the bounds of Biblical, evangelical, fundamental, Christian standards, deserves careful consideration.

At the present time, they realize the Pilgrim

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ness Church is serving the lower-middle class predominantly. They believe that the training of the Bible colleges is equipped, and is equipping, its ministers and Christian workers to serve this segment in a very acceptable manner. There is a certain depth of spiritual values and "holiness and abandonment" promulgated by the Bible colleges that would resist full-time Christian workers serving any social class. At the same time, they believe that honesty demands that the limitations of Bible college training must be acknowledged with respect to the preparation of ministers for the upper economic and educated classes. The greater the educational gap between pastor and people, the less effective on the whole is his ministry. They feel that this has nothing to do with the substitution of man's efficiency for spiritual dependency upon the divine. It is a matter of rapport--being able to think, talk, and understand the same language.

This group thinks that another momentous factor is demanding increasing recognition in the Pilgrim Holiness Church. Even if the denomination wished to limit its usefulness to the lower middle-class, as at present, its own young people are not going to permit it to do so. They feel that as the more ambitious and able of the youth go on for higher education and professional positions and responsibilities, they are going to demand ministers who understand them and their problems. They believe that the only other



Alternative is to drive the young people from the church by neglect or overt disrespect for their needs and interests. They feel that they are very few members of the Pilgrim Holiness Church who wish their children to refuse to climb because they want them to remain in the same social milieu in which they were born. They believe that the majority of the members wish their sons and daughters to rise as high as their abilities and opportunities warrant, subject to using their increased talents and accomplishments in the service of their God and humanity in the evangelical tradition.

They feel that the question under discussion is not one of either the Bible college and deep piety or the liberal arts institution and modernistic humanism. They see it as a problem of enlarging the usefulness of the church by providing educational opportunities for both ministers and laymen, so that this denomination may serve as many of the social classes as possible in their ways of life. Is not this the true goal of Christian brotherhood? "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."² They recall that Paul, the most highly educated and useful of the apostles, affirmed: "I am made all things

² Galatians 3:28



to all men, that I might by all means save some."³ They feel that if liberal arts training will assist in promoting the kingdom of God, the church should be able to make use of this tool, also.

If the data of this research are representative of the church's thinking, the only serious alternatives before the church are those of the second and third policies. This view is based on the fact that the large majority of those who responded wanted the church to provide liberal arts training. In the true meaning of liberal arts education, the strictly Bible college emphasis is precluded. Therefore, the first position could not be consistently held by the church while providing adequate accreditable liberal arts offerings.

No one can foretell with certainty what the future would hold for the Pilgrim Holiness Church as the result of adopting any one of these three philosophical positions, or positive policy at all. The best that can be hoped is that those responsible will carefully consider the pros and cons of these major philosophies and make an intelligent decision in the light of their study and the facts. This, of course, should be implemented by all means possible so that the future of the church is not left to mere chance, but is

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II. THE WELFARE OF THE CHURCH IN EXISTING REGIONALLY ACCREDITED HOLINESS INSTITUTIONS

As is well known, many Pilgrim youth attain their higher education in church-related colleges, denominational or interdenominational in character. Since there are a number of these with regional accreditation scattered throughout the United States, the question can be raised (as some did on their questionnaires) why not let well enough alone? Why not let Pilgrim youth attend these established accredited schools and save the church the financial strain and trouble? This is a fair question and should be examined thoroughly.

If a liberal arts college is to serve the youth of the Pilgrim Holiness Church in an acceptable manner, it should be of the same theological bent. This, of course, would include those colleges which adhere to the Arminian, holiness position. In addition, the institution should have regional accreditation in order to serve the church's youth who are scattered throughout the United States. Those in this category, by states from east to west, include the following:

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Eastern Nazarene College,
Massachusetts

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COLLEGE	AFFILIATION
Boughton College, New York	Wesleyan Methodist Church
Asbury College, Kentucky	Interdenominational
Taylor University, Indiana	Interdenominational
Greenville College, Illinois	Free Methodist Church
Northwest Nazarene College, Idaho	Church of the Nazarene
Pasadena College, California	Church of the Nazarene
Seattle Pacific College, Washington	Free Methodist Church

These colleges are so situated that they are able to serve the United States from east to west. If they can serve the youth of the Pilgrim Holiness Church acceptably, the problems connected with a church-sponsored liberal arts college would be easily solved.

A careful examination of the manual of the Pilgrim Holiness Church, in connection with the catalogs and handbooks of these institutions, reveals that there are three possible areas of disagreement. These cover the church's stand on dress and sports, as well as the welfare of the denomination in general. Perhaps it would enhance the value of this discussion to point out that the investigator is familiar with such institutions and the denominations they represent.

The matter of dress is covered in the manual in section 65:

Whereas the present trend toward immodesty of dress is so evidently out of keeping with the Word of God, the girls and women who are members of the Pilgrim Holiness Church are not to appear in public wearing the immodest forms of dress so current today; such as sun suits, shorts, dresses of immodest lengths, slacks or similar

garments, or without stockings. Men and boys of the church are not to appear in public in shorts or without shirts.⁴

Probably none of the colleges listed would adhere to this conservative position in every detail, but they would certainly make provision for any young person from the Pilgrim Holiness Church to abide by this precept. The only question that could arise would be that of the result on the thinking of the student when he would see other fine Christian students and faculty not keeping as restrictive a pattern. From the viewpoint of some, this could be fatal to the church's stand. In the philosophy of others, this would be a minor challenge that would enable the student to examine the grounds of his own beliefs in the light of the practices of others. Nevertheless, it seems quite probable that the majority of the members of the Pilgrim Holiness Church would consider these variations in conservatism of less of minor importance and not great enough to warrant the establishment of a separate institution.

Section 78 of the Manual of the Pilgrim Holiness Church provides background for the second possible area of conflict, sports.

In view of the present tendency among religious bodies to go outside of their scriptural and ordered

⁴ Manual of the Pilgrim Holiness Church, 1954, p. 36.

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sphere of service into areas which are harmful to spiritual life, therefore inter-church sponsored athletics are prohibited.⁵

As is known within the church, no Bible college engages in inter-scholastic sports of any kind. It is also common knowledge that little emphasis is placed upon athletics. A few minor games of intramural nature are permitted. There is a feeling among members of the church that over-emphasis on sports and athletics is detrimental to the patterns of the church and the development of eminent piety.

All of the colleges under consideration have some form of organized athletics. Several engage in inter-scholastic competition. A few have intramural programs only. Because of this, there is greater divergence from the church's pattern in this area than there is in the matter of dress. However, adjustments again could be made by Pilgrim students attending these institutions, so that they need not violate the church's position. It is true that there could be questions in the minds of Pilgrim youth concerning the church's stand when they understood the position of the college on this matter. Depending upon the viewpoint of the particular member of the Pilgrim Holiness church involved, this divergence is, or is not, worthy of

⁵ Ibid., p. 38.

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shment of a separate liberal arts college. Pre-
e majority of the members of the Pilgrim Holiness
d not vote to have their own institution on the
his one issue. There is no question, however,
would decry this type of emphasis being given to
uth during their training days.

third area of possible difficulty in connection
ing liberal arts institutions is that of the re-
between these schools and the general welfare of
im Holiness Church. The outlines of this question
order on vagueness by the very nature of the theme.
certain pertinent observations can be made that
sist in an acceptable decision.

a the first place, can the Pilgrim Holiness Church
al and leave to other denominations or independent
ne responsibility of training its young people? No
pays the full cost of his education. Coupling this
h the obvious truth that most of the Pilgrims desire
uth to obtain their liberal arts training in private
s which are not tax-supported, the moral issue is
whether this church has the ethical right to ask
enominations, or independent colleges, to pay the
training Pilgrim youth. Of course, if the Pilgrim
s Church is willing for her young people to join the
ation or religious group that furnishes them a liber-

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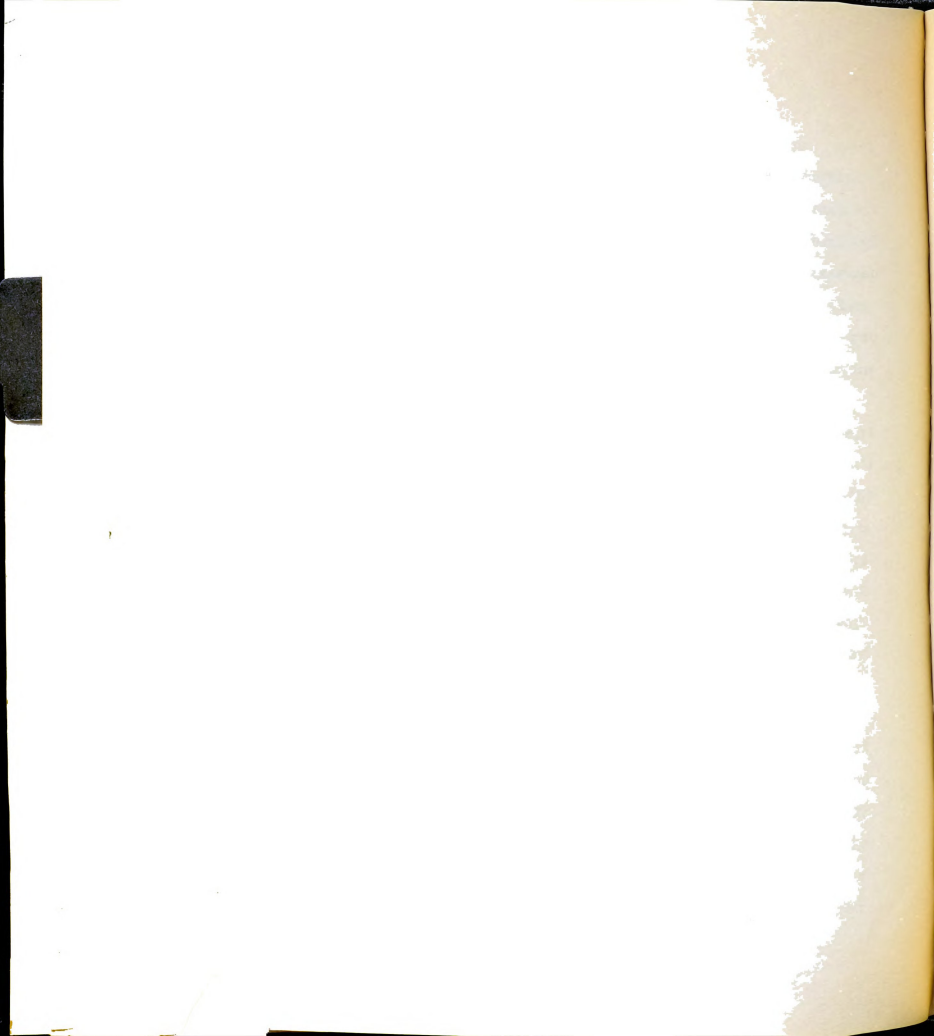
arts education, the moral point largely disappears. It seems evident, however, that the Pilgrim church wishes to retain its youth within its ranks. On this basis, the church is ethically responsible for providing the training it desires, either directly or through subsidizing existing private colleges which may supply the need.

A further consideration is whether this denomination can afford to have its young people under the leadership of either church colleges or those of an independent persuasion. Normally, attendance at a college builds loyalty to the institution. It is fairly easy for such loyalty to transfer from the college to the denomination involved, especially when students meet the best in that church through its institution. Then, too, with the highest of interdenominational ethics, no church is averse to receiving excellent young people from other religious groups. On this basis the loss of young people sustained by the Pilgrim Holiness church indicated previously seems a possible natural outcome of their attendance at non-Pilgrim Holiness colleges.

Another item for discussion in this field deals with the feeling of the young people themselves relative to the concern of the church over their welfare. The youth questionnaires reveal the thinking that the denominations that care for the welfare of their young people provide liberal arts training. This may not be altogether a logical posi-

on, but it reflects the attitudes of many. If other denominations establish and maintain liberal arts institutions to meet the needs of their youth, why does not the Pilgrim Holiness Church do likewise? They feel that it is either because they do not care sufficiently, or that the church is against such training. In either case, they become ready psychologically to change church membership with a little encouragement.

From the viewpoint of the good of the young people, there arises the question whether the church does not owe them the incentive to better themselves that accompanies a liberal arts institution sponsored by their own church. The things that this denomination, or any group, really believe are supported by appropriate action. The Pilgrim Holiness Church believes in Bible colleges and maintains six of them. The young people have the feeling that the church is wholeheartedly behind Bible college education. Consequently, hundreds of them attend believing it is the thing to do. When, and if, the church takes the same positive stand on liberal arts education, the youth will respond in increasing numbers. They will raise the educational, cultural, and financial resources, not only of the youth themselves, but of the entire church. It would seem that these young people should be encouraged to make the best of their talents and potentialities. This assumes that liberal arts training



help the youth and the church. There are those who object to this viewpoint. For these, this whole discussion of the welfare of the church in existing liberal colleges is a negative issue. According to the indication of this research, this philosophy is held by only a segment of the membership.

From a purely selfish, promotional viewpoint, can the church afford to by-pass the opportunity that would be supplied by its own liberal arts college? The Church of the Nazarene, the Free Methodist Church, the Wesleyan Methodist Church; all of which are in the same religious tradition, have capitalized on the natural advantages that they feel due to a denomination through providing its own liberal arts colleges. Is the Pilgrim Holiness Church so differently situated that she can afford to overlook this vehicle for enlarging her influence and usefulness? It seems doubtful.

III. THE WELFARE OF THE CHURCH IN THE PROPOSED LIBERAL ARTS COLLEGE

Will the establishment of a church-sponsored liberal arts college be detrimental or helpful to the welfare of the Pilgrim Holiness Church? The preceding discussion has largely answered this question for those who believe in liberal arts training. Denominations of like faith, patterns, and practices have established and maintained region-

ly accredited institutions that do not violate the standards of the Pilgrim Holiness Church, except in some minor cases. Even these exceptions could be adjusted to the more conservative patterns of this church without violating sound educational procedures.

There is no valid theological, philosophical, or practical objection that can be raised against such a proposed liberal arts college that is vital to the basic standards, patterns, and practices of the Pilgrim Holiness Church. On the positive side, many positive advantages, already suggested, would accrue to the church if it should establish such a college. Careful scrutiny of the Manual of the Pilgrim Holiness Church fully supports this position.

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CHAPTER VI

A PROPOSED FUTURE PROGRAM FOR HIGHER EDUCATION IN THE PILGRIM HOLINESS CHURCH

INTRODUCTION

Having arrived at this stage of the investigation, it seems feasible, although somewhat presumptive, to attempt an outline of a possible future program for higher education in the Pilgrim Holiness Church. This consideration breaks down into two natural divisions, dealing with the Bible colleges and the liberal arts proposal. The latter question is further divided into discussions of the possible alternatives and a suggested plan for action. Although there may be differences of opinion as to the best line of procedure, the facts and principles cited seem to demand serious consideration before any final decision.

I. THE FUTURE OF THE BIBLE COLLEGES

The Pilgrim Holiness Church is thoroughly permeated with the Bible college philosophy. Since the denomination desires the maintenance of this viewpoint, the church should continue this particular emphasis with due regard to its continual improvement. The values of the Bible college movement have been largely lost to most denominations



through the complete transformation of their educational systems and institutions. Originally, their colleges started out with emphases much like those of the present-day Bible college movement. Gradually, these were exchanged for the liberal arts philosophy. Even among holiness denominations, the Pilgrim Holiness Church is the only one of its size that has retained the Bible college viewpoint. If the Pilgrim Holiness Church is to conserve the values inherent in this type of training, it must never surrender the principles involved. This entails the continued sponsoring of Bible colleges strategically located.

With this assumption, the question arises as to how this objective can best be attained. Those acquainted with the six Bible colleges of the church know that they suffer from handicaps caused by lack of finance, personnel, students, and buildings. Staff salaries are far below those paid in secular high schools and colleges. New buildings are urgently needed to replace those that have deteriorated badly and to provide for increasing enrollments. Further, they need more students in order to make efficient use of personnel and facilities. All could use more money to care for ordinary maintenance. Many are in debt.

Realistically, it seems that the educational system of the church would fare better and provide an improved service to the young people if the number of Bible colleges



were reduced. There could be three Bible colleges located in the eastern, central (Michigan, Indiana, Ohio), and western areas of the United States. The districts could be divided into three equitable supporting territories. Sectional interests could be submerged for the good of the youth and the church.

If this program were adopted, the church should be able to maintain three first-class Bible colleges with less financial strain. For those students living beyond reasonable distances from these centers, travel grants could be provided. The financial resources of the three Bible colleges that would be closed could be used to strengthen the other three, or the money could be devoted to the promotion of a liberal arts colleges.

II. POSSIBLE SOLUTIONS FOR THE LIBERAL ARTS QUESTION

It seems well to consider the better alternatives before the church concerning the liberal arts question. Briefly stated they are as follows:

1. Maintain the status quo.
2. Establish an officially approved list of non-Pilgrim Holiness regionally accredited holiness colleges, with Pilgrim students under the supervision of one church director.



3. Establish a Foundation for upper-division students in connection with one of the existing regionally accredited holiness colleges. This plan will be outlined in the explanatory discussion.

4. Provide liberal arts training through the Bible colleges.

5. Establish a separate liberal arts college.

a. Consisting of the junior and senior years, or

b. Consisting of four years.

6. A combination of some of the above.

The evidence of this research is overwhelmingly opposed to maintaining the status quo. The large majority of the respondents want the church to provide liberal arts training opportunities for its youth. Unless insurmountable obstacles bar the way, it would seem that the general church could do something constructive in this area.

Conceivably, there could be some advantage over the present program if the general church would see fit to designate certain of the existing regionally accredited holiness colleges as officially approved training institutions for Pilgrim youth. Perhaps some liaison could be established between the church and each college designated, so that the interests and welfare of the Pilgrim students could be recognized officially by the cooperating institutions. Any disagreements could be compromised, and the general



urch could exercise some degree of oversight for its students.

This procedure would have the advantage of doing something constructive at a smaller cost than that demanded by a separate liberal arts institution. The approved colleges could be in such locations that Pilgrim youth would have an institution within a reasonable distance of their homes. Their training would be accredited. A full-time director could be appointed who would make regular contacts with the schools and the Pilgrim youth. He should offer guidance services and be empowered to give scholarships, loans, and grants-in-aid. This would provide church-supervised accredited liberal arts training covering most of the needs of Pilgrim youth for this type of higher education.

The disadvantages stem largely from the necessity of providing such direction over such a wide area through so many institutions for a scattered student body. The director would have to spend much time and money in traveling. The working relationships between the church and several colleges would entail many problems. The contacts between the church representative and the students would necessarily be brief and limited. Its advantages over the present system, however, should be considerable.

The third alternative herein designated is that of establishing a Pilgrim Foundation in connection with some

existing regionally accredited holiness college for juniors and seniors. Such a Foundation could assist all four years of liberal arts students if it should be so desired. However, this would cause needless duplication of educational effort for the most part, as the Bible colleges can provide the basic first two years of junior college work in most cases. Those exceptions, involving students majoring in fields for which Bible colleges can not provide the basic first two years of work, should be encouraged to attend the Foundation as soon as their fields of specialization would require. In the majority of cases, students would be able to attend the Bible colleges for the first two years of their work and then transfer to the Foundation for the upper-division sequences.

A similar program is carried on by the Free Methodist Church at the seminary level. This denomination established the John Wesley Seminary Foundation in connection with the Asbury Theological Seminary in 1947. The students of the Foundation must meet the entrance and graduation requirements of the Seminary. They take all their course work in the Asbury curriculum and engage in all the Asbury activities. In addition, they take two courses in the history and polity of the Free Methodist Church. Upon graduation, they receive an Asbury diploma that bears the imprint of John Wesley Seminary Foundation.

The religious and social activities of the Foundation are few and tend to be supplemental to those of the Seminary. There is a building maintained by the Free Methodist Church that serves as a rallying point for their students. It houses the Foundation library, office, and rooms for group meetings.

The Foundation attempts to:

1. Provide guidance and counsel on educational, personal, and spiritual problems.
2. Assist in directing student life, fellowship, and worship in harmony with Free Methodist standards.
3. Assist in supervising the field work of students.
4. Direct special lectureships.
5. Administer a limited number of scholarships to qualified students.
6. Help place students upon graduation in positions of maximum usefulness within the Free Methodist Church.¹

The Foundation is under the supervision of a Dean who is a member of the Free Methodist Church and of the Asbury Theological Seminary Faculty. He gives one-third of his time to the direction of the Foundation, for which the Free Methodist Church pays remuneration. Two-thirds of his time

¹ "John Wesley Seminary Foundation," Pamphlet distributed by the Free Methodist Church, Winona Lake, Indiana.

s devoted to teaching for the Seminary, and it pays this portion of his salary.

The Foundation has been in operation long enough to permit a fair assessment of its success. A letter from Dean . C. Mavis to this investigator summarizes its operation as follows:

A splendidly fine esprit de corps obtains among our students . . .

One question, of course, concerns the loyalty of Free Methodist students when on the campus that is predominantly of another denomination. We are now in our eighth year and our losses have been surprisingly few. We believe that our students are just as loyal, or perhaps more so, than they would be had they taken their work under a Free Methodist seminary campus. The fact obtains primarily because of the official guidance that the Free Methodist Church gives its students through its Dean.

There surely has been a minimum of stress and tension occasioned by the denominational differences. . . .

I commend this plan to the Pilgrim Holiness Church. I believe that it could establish a Foundation on a college campus with confidence. This would assume, of course, that it would have a man teaching on the college faculty who would devote a part of his time to the direction of the Pilgrim Holiness students. The plan is far cheaper, of course, than having an independent campus. The actual expenditures for John Wesley Seminary Foundation are probably no more than 25 per cent of what they would have to be if there were an independent Theological Seminary for Free Methodist students.

In the light of the success of the Free Methodist Church in operating a Foundation at the seminary level, it would appear that the Pilgrim Holiness Church could well consider this alternative. It would have special advantages

from the financial and accrediting angles right from the beginning, thus overcoming two of the largest obstacles in the way of establishing a separate liberal arts college.

The fourth suggestion for solving the liberal arts question would have the Bible colleges assume the burden. On the surface, this may seem like a fairly easy method of solving the problem. Permit the Bible colleges to enlarge their liberal arts departments as fast as funds and resources permit. Careful examination, however, of the results of this course of action raises serious objections.

The number one stumbling block to this action from the standpoint of the church is that any Bible college actually achieving creditable liberal arts standards would automatically change its essential character. The result would be the loss of the very Biblical emphasis which the church is so anxious to maintain. It is rather paradoxical that those who oppose the liberal arts college so strenuously, on the basis that it would be detrimental to the Biblical emphasis and patterns of the church, are the very ones who insist that the Bible college should provide such training. This would really destroy the very principles they are trying to defend.

The second outstanding objection to this procedure is that the Bible colleges can not hope for regional accreditation as liberal arts colleges as long as they are primarily

ible institutions. In order to obtain such approval, they could have to become liberal arts colleges with Bible departments. This is the very thing that most of the church wants to avoid. If the Pilgrim Holiness Church is to retain the Bible college emphasis in its church, it must keep some colleges strictly with this viewpoint.

Even if the Bible colleges are permitted to develop liberal arts departments to the degree that they become liberal arts colleges in reality, it will take years and years at the present rate of advancement before they would be regionally approved. Unless students obtain liberal arts degrees that are accredited, they will be unable to teach or go to graduate school without further work in some accredited institution. To tell the youth of the Pilgrim Holiness Church to attend Bible colleges for liberal arts, under these conditions, is to beg the question of providing liberal arts training. Far better to tell them to transfer to liberal arts colleges than to attempt to give them unaccredited liberal arts work in our Bible colleges.

The fifth proposal for solving the need for liberal arts training is to establish a separate liberal arts college independent of the Bible colleges. There are two possible methods of doing this. The church could establish a senior liberal arts college consisting of the junior and senior years only. Pilgrim Holiness youth could attend the

able colleges for their basic junior college work. Then those students desiring liberal arts degrees could transfer to the senior liberal arts college for their upper-division subjects. This type of thing is being done by the Los Angeles State College of California. This institution admits only students who have completed at least fifty-four semester hours of work. These come predominantly from junior colleges. Such a solution, therefore, is in the realm of possible educational practice.

Reasons for this alternative include the fact that it would not be as expensive to maintain two years of work as maintain four; it would give each student the equivalent of two years in a Bible college atmosphere; and it would encourage the development of Bible colleges in order to meet acceptable lower-division requirements for liberal arts degrees.

The other phase of this fifth proposal, naturally, would be to establish a full-fledged four-year separate liberal arts college in a suitable location at the earliest possible moment. In some respects, this would be ideal, if finance, faculty, and students would be sufficient to support such an institution and the other colleges of the church. Realistically, there are many problems of such a nature that they may postpone this type of action indefinitely.

The final alternative suggested is the possibility of some combination of those already discussed. In the next section, this study will maintain such a proposal as the most feasible and practicable under the present circumstances.

III. RECOMMENDED SOLUTION FOR THE LIBERAL ARTS QUESTION

With due consideration of all the facts and principles involved, it seems that the Pilgrim Holiness Church should take positive steps to provide liberal arts training for its youth. With the same background of information, it appears that the accomplishment of this objective should be made in a series of steps, rather than at one bound. Therefore, the following outline of procedures is recommended for the careful consideration of the Liberal Arts Commission and the General Board.

1. Establish a Pilgrim Foundation for upper-division students immediately in connection with that regionally accredited holiness college that is the nearest like the church in patterns and practices, and that is best located to serve the territory encompassed by the states of Michigan, Indiana, Ohio, Pennsylvania, and North Carolina. Let it be established on lines similar to the John Wesley Foundation as discussed in this chapter, with due regard to

travel allowances, scholarships, and work opportunities.

The Foundation's services would be restricted primarily to juniors and seniors, so that its contributions could be integrated with the offerings of the present Bible colleges. Those Pilgrim youth who declined to attend the Bible colleges for their first two years of junior college work would be allowed to enjoy all the advantages of the Foundation, except for scholarships and grants-in-aid. These should be reserved for upper-division students of the Pilgrim Holiness Church to avoid unnecessary conflict with the Bible colleges. Adequate adjustments could be made for those comparatively few cases in which the Bible colleges are unable to provide the basic courses required during the first two years, such as engineering and chemistry.

2. Provide an increased assessment of two or three dollars per member per year to finance the operation of the Foundation, and to build up a liberal arts college fund. Twenty-five to 50 per cent of the annual contribution should be reserved for the fund, depending upon the size of the budget provision.

3. Authorize the completion of a thorough study concerning the costs and establishment of a senior liberal arts college providing the junior and senior years. This investigation should include a proposed location, campus, buildings, library, faculty, and the integration of the Bible

colleges with such an upper-division senior college. If research should prove an upper-division institution to be impracticable for any reason, the information compiled should deal with a four-year college.

4. Found such an upper-division senior college when adequate funds are in hand to establish and maintain a regionally accredited liberal arts institution.

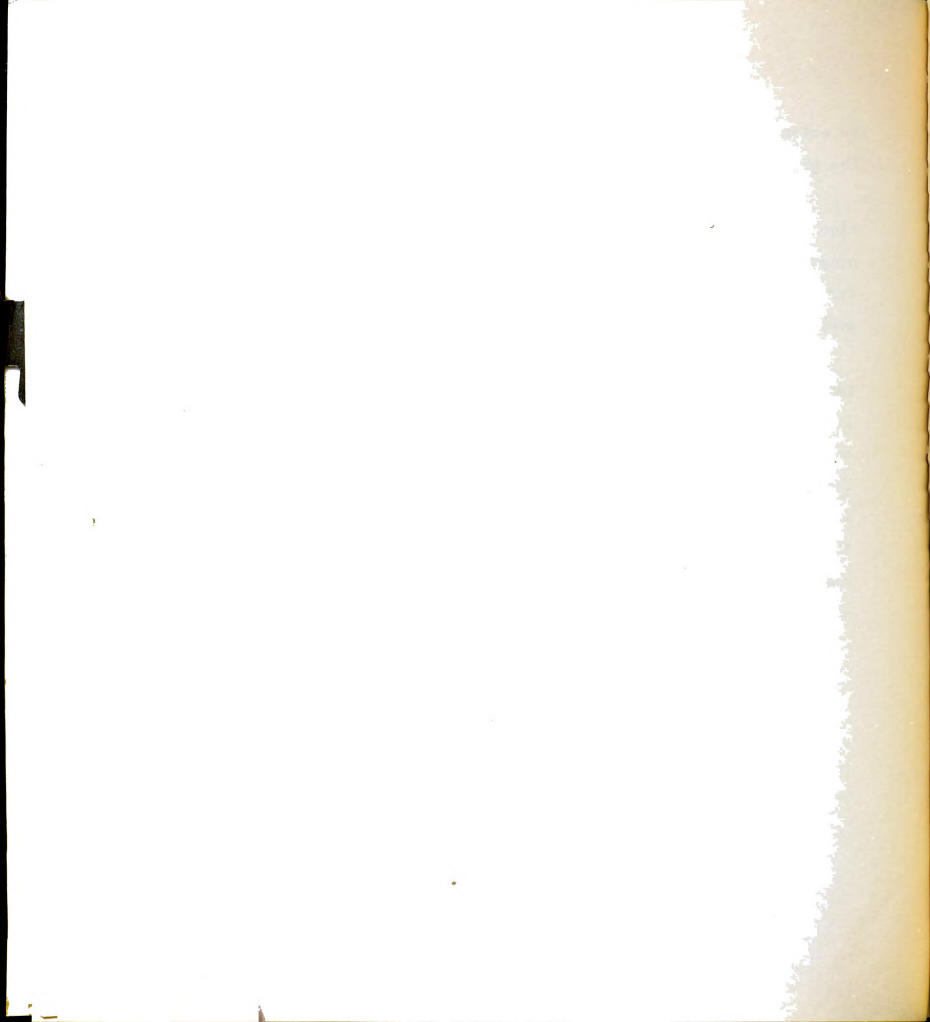
This method of procedure would facilitate a number of actions which it seems are necessary for the right solution of the liberal arts problem. In the first place, the establishment of a Foundation would provide immediate regionally accredited liberal arts training under the personal, direct supervision of the church. This would make provision for the testing of the hypothesis that Pilgrim youth would attend an institution supplying such a curriculum under the auspices of the church. It would indicate how many students could be expected to attend a separate liberal arts college. Evidence would be gathered concerning the distance such youth would travel from home to be at a church-sponsored institution. Information concerning the amount and degree of student financial assistance needed by Pilgrim youth for this type of higher education would be available.

It is conceivable that this type of solution might prove so satisfactory to all concerned that the church might decide to use the Foundation on a permanent basis. It could

extended to other geographical areas as the demands of the growing church membership would make necessary.

On the other hand, the time gained while the Foundation was in operation would permit the study and research so necessary to a final intelligent solution of the whole matter. Also, there would be an increasing fund becoming available for appropriate action.

When, and if, careful investigation revealed that the funds, faculty, and student demand warranted a separate liberal arts college; then an upper-division institution could be established under the best possible conditions. Thorough integration with the Bible colleges should result in a well organized educational system that would provide the type of training for its youth that the majority of the members of the Pilgrim Holiness Church desire, and that would prove a credit to the denomination.



CHAPTER VII

SUMMARY

I. CONCLUSION

If the persons surveyed in this investigation are typical of the Pilgrim Holiness Church in general, there is a need and demand for liberal arts training under the sponsorship of the denomination. There is disagreement as to whether this should be supplied by the Bible colleges or a separate liberal arts institution. The majority of the leaders and youth desire a separate college, while the rank and file of adults are believed to be divided approximately fifty-fifty on this point.

There is overwhelming demand that the Bible college emphasis be retained in the Pilgrim Holiness movement, with large majorities insisting on the present institutions retaining this character. There is concern that any proposed liberal arts college should not be allowed to overthrow this biblical emphasis. In other words, the church members wish to retain the best values of the Bible college while at the same time broadening the educational services of the church to include liberal arts training integrated with the patterns and practices of the group.

Careful consideration must be given to the heavy

financial needs attendant upon liberal arts training from the viewpoint of the church and prospective students. The youth of the Pilgrim Holiness Church must have considerable backing in the form of scholarships, grants-in-aid, travel allowances for students coming great distances, and work opportunities. It is doubtful that the two or three dollar yearly assessment recommended by the majority of questionnaires would be adequate to meet the financial demands of a separate liberal arts college.

Liberal arts training must be of a creditable sort, preferably approved by some regional association, with state accreditation imperative. Due care must be given to locating liberal arts training on a campus as central as possible to the main concentration of church membership. This should be some point best situated to serve the territory encompassed by the states of Michigan, Indiana, Ohio, Pennsylvania, and North Carolina. Travel assistance for students of the other territories of the church would be advantageous.

It appears that a minimum student body of two to three hundred, that is desired by the majority of the respondents, could be developed in a separate liberal arts college properly located, accredited, and financed. There is genuine concern that acceptable liberal arts training be provided at the earliest feasible time.

With due regard to all the factors involved, it ap-

appears that the recommendations furnished in the previous chapter offer one of the best methods of solving the liberal arts question. These include the immediate establishment of a Pilgrim Foundation at an acceptable regionally accredited holiness liberal arts college, central to the main areas of membership concentration; the increasing of the annual assessment to provide money to support the Foundation and build a liberal arts college fund; the thorough investigation of all phases involved in establishing a separate liberal arts college, providing the junior and senior years preferably, so that it would be thoroughly integrated with the present Bible colleges; and the establishment of an upper-division college when funds, personnel, and potential student body warrant such an action. It would appear that this plan would integrate the various views held by sections of the church in an acceptable manner, without jeopardizing the financial integrity of the church and the training of Pilgrim youth.

II. IMPROVEMENT OF PROCEDURES IN SIMILAR STUDIES

Suggestions for the improvement of a research study are always easier at its conclusion than at its beginning. It may be of assistance to future investigators if these are noted.

It would have been better to have this entire project

authorized and sponsored by the General Board of the Pilgrim
Business Church. Considerable aid in this matter was re-
ceived by the official backing of the General Secretary of
Education and other church officials. However, if the Gen-
eral Board had taken such action, it is quite possible that
there would have been a greater percentage of returns from
General Conference delegates.

If, in addition to such authorization, the General
Board had promised a review of the findings in the official
organ of the church, probably there would have been greater
interest and response. Most individuals who answer ques-
tionnaires like to see the results.

It would have been an asset if the same type of ap-
proval had been obtained from the Bible college presidents
acting as an advisory committee. Their assent, recommenda-
tions, and cooperation would have encouraged greater returns
from the alumni of their respective colleges.

It would have improved the reliability of this re-
search if an associate investigator, well known in another
major district of the church, had conducted similar polls
among non-Bible college and high school senior youth in his
area. These results could have been compared with those of
the Michigan District. If the discrepancy was marked, a
third district could have been chosen for the same treat-
ment.

This research would have been more meaningful if those polled could have been given unbiased information concerning the possible ways of supplying liberal arts training for Pilgrim youth. If the advantages and disadvantages of a separate liberal arts college, of enlarging liberal arts departments of the Bible colleges, of a Pilgrim foundation, of the possible use of one of the present Bible college campuses contrasted with acquiring a new liberal arts college campus, and of the status quo could have been provided in some suitable form, the respondents could have given more intelligent answers. As it was, the adult delegates had heard the discussion at General Conference which included three alternatives: status quo, liberal arts training through the Bible colleges, and a separate liberal arts college. Even on these possibilities, respondents expressed some difficulty concerning an understanding of the advantages and disadvantages of each. The more thorough the background knowledge of those questioned, the greater the possibility that the answers will be realistic and intelligent.

Perhaps greater returns from the high school seniors could have been achieved if the Michigan District had officially authorized such a poll, with the pastors promising to handle the matter personally in each local church. If they had conscientiously followed up each one of their

riors, it is quite probable that the results would have been greater. As it was, they cooperated very well in providing the names and addresses. It did not seem appropriate to ask them to do more, inasmuch as they had made no official commitment as a district, or as individuals.

If the suggestions above had been incorporated in this research, it appears that the results would have been more satisfactory. Naturally, it is impossible to be sure, but it is not known what these measures would have done to the research findings. Nevertheless, the chances are that they would have cooperated, which would have given a more complete picture.

III. ADDITIONAL RESEARCH NEEDED

If the conclusions and recommendations of this investigation should be followed, additional research is needed:

1. A thorough study of the regionally accredited business colleges of the United States needs to be made, so that information concerning satisfactory Foundation arrangements will be available. The initial investigation would be limited to cover only those colleges in the Michigan, Indiana, Ohio, Pennsylvania, and North Carolina area because this is the logical place for the establishment of an initial Foundation. The other colleges should be covered, however, in

event it seems wise to expand the Foundation idea.

2. A complete investigation of all phases of establishing an independent upper-division liberal arts college of the Pilgrim Holiness Church should be conducted. This would involve, among other things, studying present and past programs of this nature in the higher education field of the United States. Detailed research concerning the integration of such a college with the Bible colleges of the church should be conducted. A long term plan should evolve from this investigation so that the Pilgrim Holiness Church would be able to act intelligently in this area.

3. The Bible colleges of the Pilgrim Holiness Church should be the subject of adequate research. This should result in a long-range program of rational action leading to the conserving of the values of this type of training to the church, at the same time resulting in improvement and extension of such institutions needed to serve the denomination whatever the necessary number may be.

If the findings of these suggested projects could be combined with the present investigation, it would seem that the Pilgrim Holiness Church would have a background of pertinent information that would enable it to provide an overall program of higher education which could serve its youth and denomination to the very best advantage. In the final analysis, this is one paramount reason for the labors

and study of much research, formal and informal,--that intelligent decisions and programs may be made on the basis of adequate information. It is hoped that this study may prove of some benefit to those who have the responsibility of supervising the higher education of Pilgrim youth.

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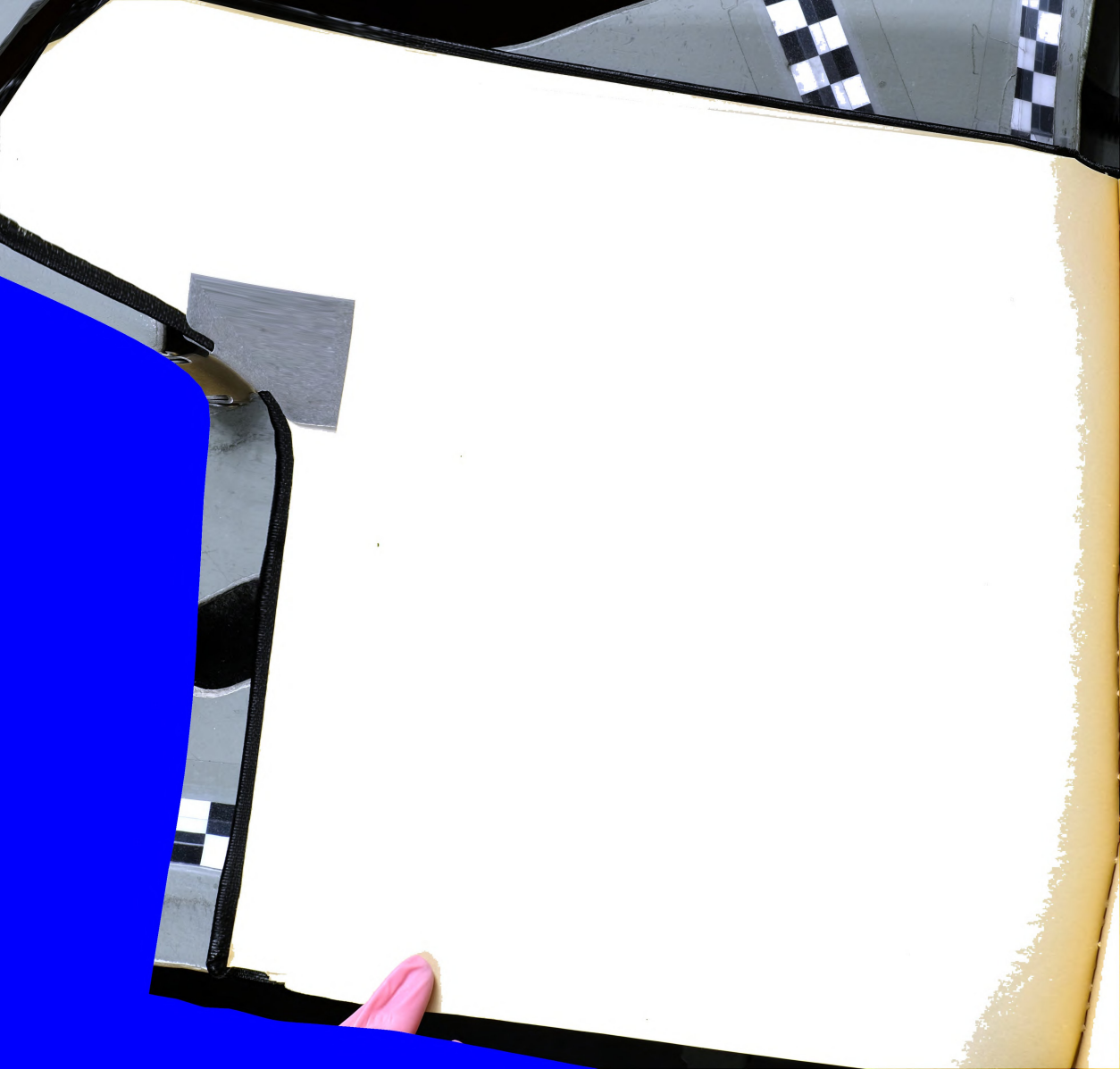
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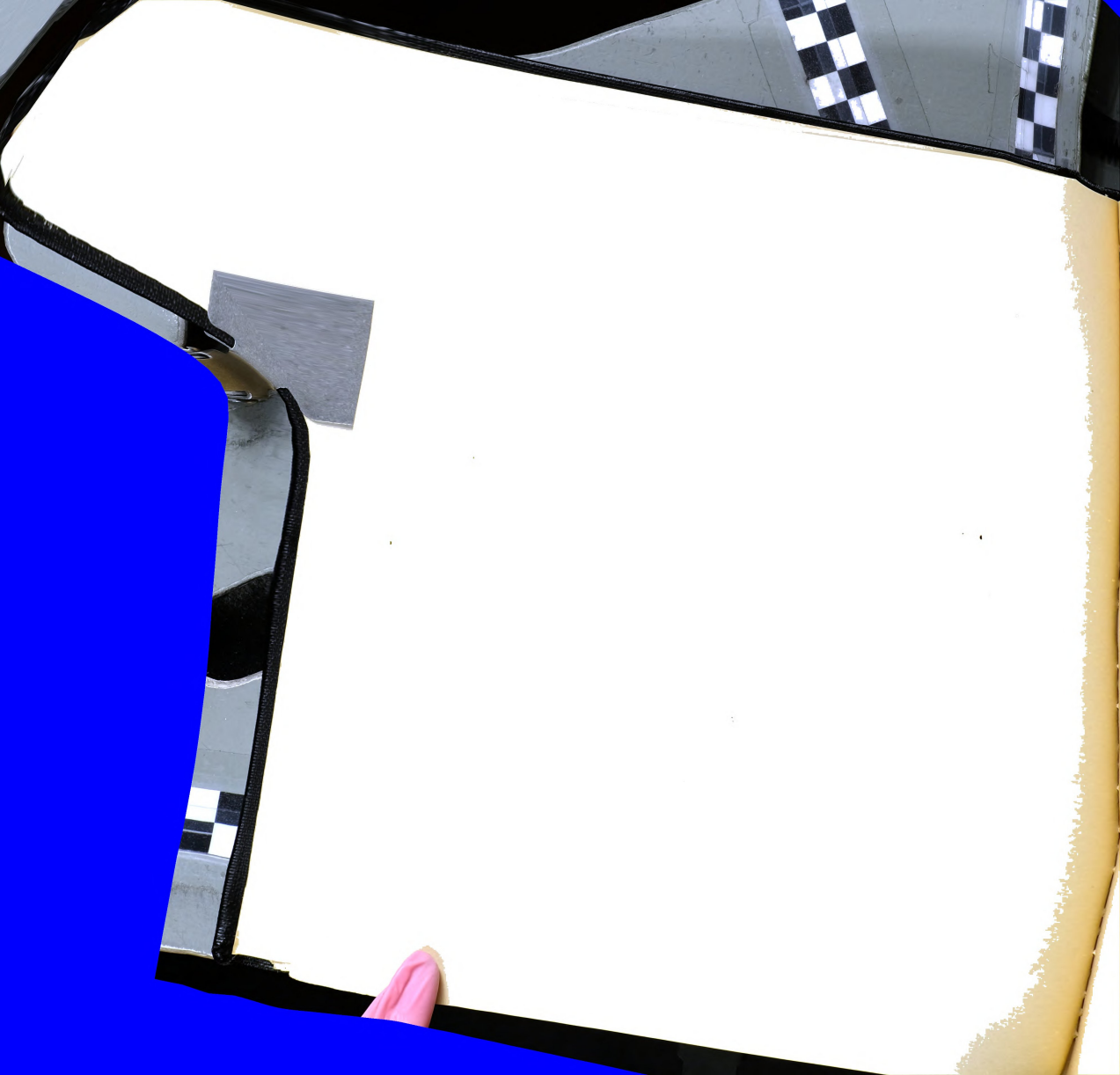
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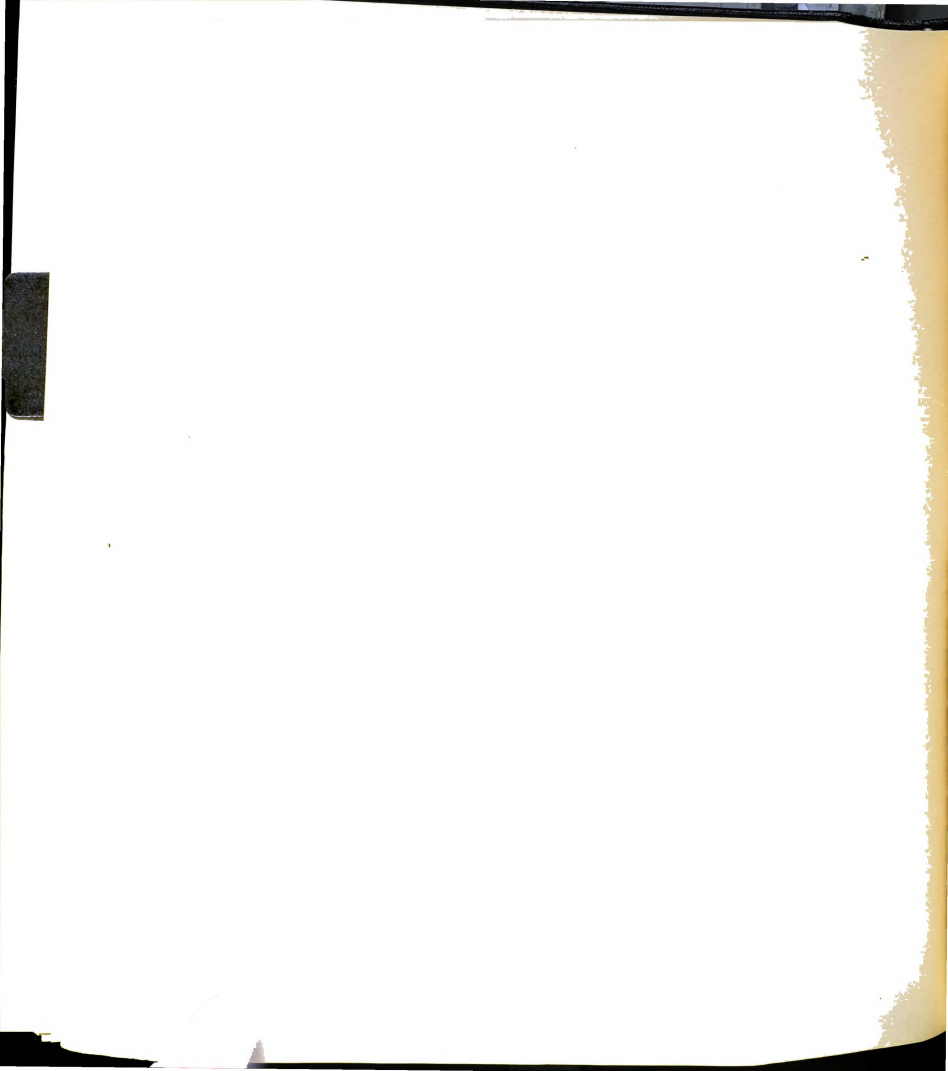
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APPENDIX

QUESTIONNAIRE FORM A
SENT TO GENERAL CONFERENCE
MINISTERIAL AND LAY DELEGATES

LIBERAL ARTS COLLEGE QUESTIONNAIRE

IONS: Please check or fill in the appropriate blanks,
and mail in the enclosed stamped addressed
envelope today. Thank you.

Do YOU favor the establishment of a liberal arts
college for our church separate from the present
Bible Colleges? Yes___; No___.

Do you feel that the MAJORITY OF THE MEMBERS OF OUR
CHURCH whom you know favor the establishment of a
liberal arts college for our church separate from the
present Bible Colleges? Yes___; No___.

Instead of a separate liberal arts college, do YOU
favor the development of liberal arts departments by
our present Bible Colleges? Yes___; No___.

Do you feel that the MAJORITY OF THE MEMBERS OF OUR
CHURCH whom you know favor the development of liberal
arts departments by our present Bible Colleges,
instead of a separate liberal arts college? Yes___;
No___.

Do YOU feel that our present Bible Colleges should
plan to remain strictly Bible Colleges with only the
necessary minimum of liberal arts in their curricu-
lums? Yes___; No___.

Do you feel that the MAJORITY OF THE MEMBERS OF OUR
CHURCH whom you know feel that our present Bible Col-
leges should plan to remain strictly Bible Colleges
with only the necessary minimum of liberal arts in
their curriculums? Yes___; No___.

Do YOU feel that our church should NOT attempt to
provide liberal arts training for our young people,
and that they should obtain such training at state or
accredited Christian colleges outside our church?
Yes___; No___.

Do you feel that the MAJORITY OF THE MEMBERS OF OUR

CHURCH whom you know feel that our church should NOT attempt to provide liberal arts training for our young people, and that they should obtain such training at state or accredited Christian colleges outside our church? Yes___; No___.

5. Do YOU feel that a separate liberal arts college should be established
- a. within the next five years? Yes___; No___.
 - b. from five to ten years? Yes___; No___.
 - c. Other plan_____.

WHETHER YOU FAVOR THE ESTABLISHMENT OF A LIBERAL ARTS COLLEGE OR NOT, please answer questions 6 through 10 on the basis that such a college might be authorized.

6. In locating a proposed SEPARATE liberal arts college, do you favor
- a. using one of the present Bible College campuses EXCLUSIVELY for liberal arts college work? Yes___; No___.
 - b. acquiring an entirely new campus? Yes___; No___.
 - c. other plan_____.
7. If a separate new campus is acquired, do you feel that it should be located near our General Headquarters (Indiana)? Yes___; No___; Not Necessarily___.
8. What is the MINIMUM student body for which you feel a liberal arts college should be established?
- a. less than 100_____.
 - b. 100 to 200_____.
 - c. 200 to 300_____.
 - d. 300 to 400_____.
 - e. Other_____.
9. In order to assist in providing finances for a proposed liberal arts college, what is the MAXIMUM assessment per member per year that you would favor being apportioned by the general church?
- \$1.00 a year____. \$5.00 a year____. \$9.00 a year____.
 \$2.00 a year____. \$6.00 a year____. \$10.00 a year____.
 \$3.00 a year____. \$7.00 a year____. Other_____
 \$4.00 a year____. \$8.00 a year____.
10. If a liberal arts college were established, would you send your children and/or encourage the young people from your area to attend? Yes___; No___.
 If answer is no, please explain why._____.

11. If you attended college, please give names and number of years in attendance. _____.
12. Please give the names of persons you know who left the church after attending non-Pilgrim Holiness Colleges. (Names will be used for cross-checking purposes only.)
_____.

Kindly use the back of the sheet to express any further feelings you may have concerning this vital problem that faces our church. Thank you.

PLEASE MAIL YOUR REPLY TODAY!!

QUESTIONNAIRE FORM B
SENT TO THE THIRTY SUPERINTENDENTS

LIBERAL ARTS COLLEGE QUESTIONNAIRE

DIRECTIONS: Please check or fill in the appropriate blanks, and mail in the enclosed stamped addressed envelope today. Answer Section I as YOU feel as an individual. Answer Section II as you feel the majority of the ministers and laymen of your District feel as a group. Thank you.

SECTION I

1. Do you favor the establishment of a liberal arts college for our church separate from the present Bible Colleges? Yes___; No___.
2. Instead of a separate liberal arts college, do you favor the development of liberal arts departments by our present Bible Colleges? Yes___; No___.
3. Do you feel that our present Bible Colleges should plan to remain strictly Bible Colleges with only the necessary minimum of liberal arts in their curriculums? Yes___; No___.
4. Do you feel that our church should NOT attempt to provide liberal arts training for our young people, and that they should obtain such training at state or accredited Christian colleges outside our church? Yes___; No___.
5. Do you feel that a separate liberal arts college should be established
 - a. within the next five years? Yes___; No___.
 - b. from five to ten years? Yes___; No___.
 - c. Other plan_____.

WHETHER YOU FAVOR THE ESTABLISHMENT OF A LIBERAL ARTS COLLEGE OR NOT, please answer questions 6 through 10 on the basis that such a college might be authorized.

6. In locating a proposed SEPARATE liberal arts college, do you favor
 - a. using one of the present Bible College campuses EXCLUSIVELY for liberal arts college work?
Yes___; No___.
 - b. acquiring an entirely new campus? Yes___; No___.
 - c. Other plan_____.
7. If a separate new campus is acquired, do you feel that it should be located near our General Headquarters (Indiana)? Yes___; No___; Not necessarily___.
8. What is the MINIMUM student body for which you feel a liberal arts college should be established?
 - a. Less than 100_____.
 - b. 100 to 200_____.
 - c. 200 to 300_____.
 - d. 300 to 400_____.
 - e. Other_____.
9. In order to assist in providing finances for a proposed liberal arts college, what is the MAXIMUM assessment per member per year that you would favor being apportioned by the general church?

\$1.00 a year_____.	\$5.00 a year_____.	\$9.00 a year_____.
\$2.00 a year_____.	\$6.00 a year_____.	\$10.00 a year_____.
\$3.00 a year_____.	\$7.00 a year_____.	Other_____.
\$4.00 a year_____.	\$8.00 a year_____.	
10. If a liberal arts college were established, would you send your children and/or encourage the young people from your area to attend? Yes___; No___.
- If answer is no, please explain why._____.
11. If you attended college, please give names and number of years in attendance._____.
12. Please give names of persons you know who left the church after attending non-Pilgrim Holiness Colleges. (Names will be used for cross-checking purposes only).
_____.

SECTION II

In this section, please answer as you think the majority of the ministers and laymen of your District would answer.

1. Does your District favor the establishment of a liberal arts college for our church separate from the present Bible Colleges? Yes___; No___.

2. Instead of a separate liberal arts college, does your District favor the development of liberal arts departments by our present Bible Colleges? Yes___; No___.
3. Does your District feel that our present Bible Colleges should plan to remain strictly Bible Colleges with only the necessary minimum of liberal arts in their curriculums? Yes___; No___.
4. Does your District feel that our church should NOT attempt to provide liberal arts training for our young people, and that they should obtain such training at state or accredited Christian colleges outside our church? Yes___; No___.
5. Does your District feel that a separate liberal arts college should be established:
 - a. within the next five years? Yes___; No___.
 - b. from five to ten years? Yes___; No___.
 - c. Other plan_____.

WHETHER YOUR DISTRICT FAVORS THE ESTABLISHMENT OF A LIBERAL ARTS COLLEGE OR NOT, please answer questions 6 through 10 on the basis that such a college might be established.

6. In locating a proposed SEPARATE liberal arts college, does your District favor
 - a. using one of the present Bible College campuses EXCLUSIVELY for liberal arts college work? Yes___; No___.
 - b. acquiring an entirely new campus? Yes___; No___.
 - c. Other plan_____.
7. If a separate new campus is acquired, does your District feel that it should be located near our General Headquarters (Indiana)? Yes___; No___; Not necessarily___.
8. What is the MINIMUM student body for which your District feels a liberal arts college should be established?
 - a. less than 100_____.
 - b. 100 to 200_____.
 - c. 200 to 300_____.
 - d. 300 to 400_____.
 - e. Other_____.

locating a proposed SEPARATE liberal arts college,
do you favor

using one of the present Bible College campuses
EXCLUSIVELY for liberal arts college work?

Yes___; No___.

acquiring an entirely new campus? Yes___; No___.

Other plan_____.

If a separate new campus is acquired, do you feel that
it should be located near our General Headquarters
(Miana)? Yes___; No___; Not necessarily___.

What is the MINIMUM student body for which you feel a
liberal arts college should be established?

Less than 100_____. b. 100 to 200_____.

200 to 300_____. d. 300 to 400_____.

Other_____.

In order to assist in providing finances for a proposed
liberal arts college, what is the MAXIMUM assessment
per member per year that you would favor being appor-
tioned by the general church?

\$0 a year____. \$5.00 a year____. \$9.00 a year____.

\$0 a year____. \$6.00 a year____. \$10.00 a year____.

\$0 a year____. \$7.00 a year____. Other_____.

\$0 a year____. \$8.00 a year____.

If a liberal arts college were established, would you
encourage your children and/or encourage the young people
in your area to attend? Yes___; No___. If answer
No, please explain why._____.

If you attended college, please give names and number
of years in attendance._____.

Please give names of persons you know who left the
church after attending non-Pilgrim Holiness Colleges.
(Names will be used for cross-checking purposes only).
_____.

SECTION II

In this section, please answer as you think the major-
ity of the ministers and laymen of your District would
answer.

Does your District favor the establishment of a liberal
arts college for our church separate from the present
Bible Colleges? Yes___; No___.



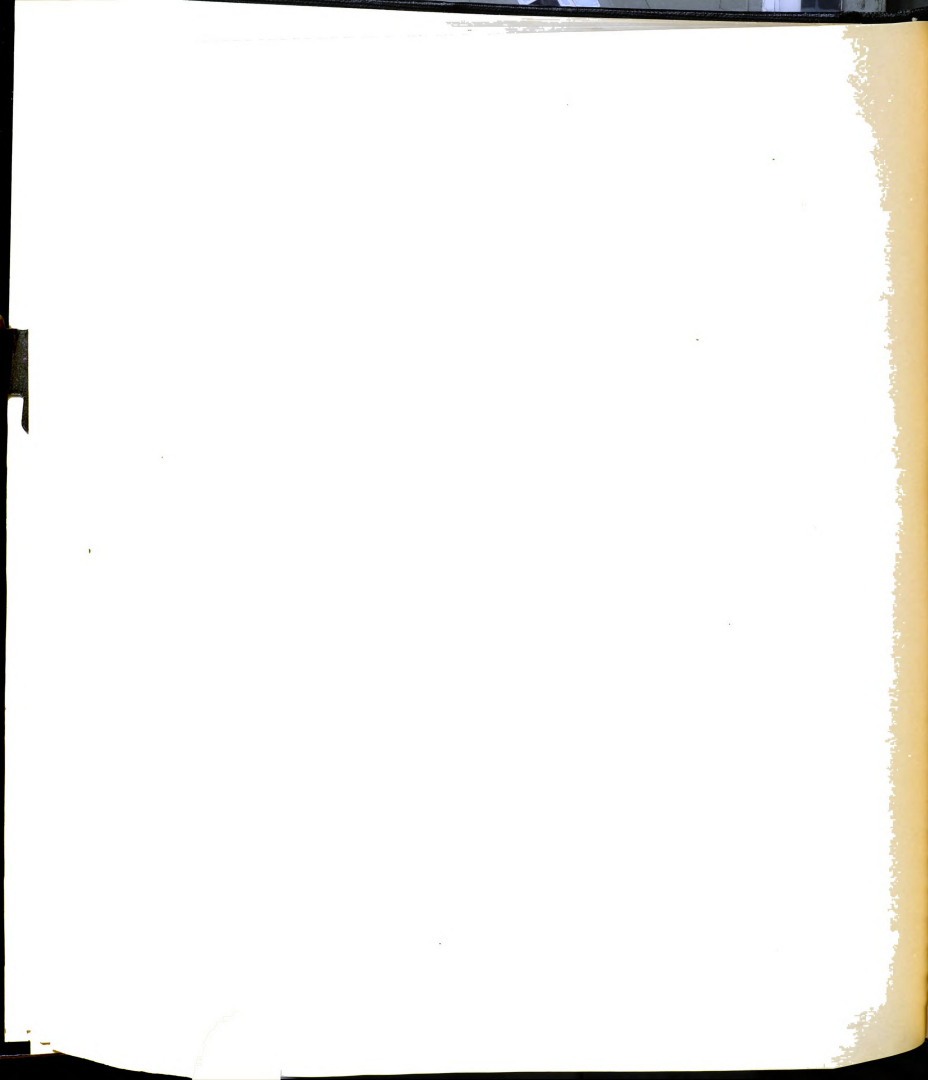
QUESTIONNAIRE FORM C
SENT TO NON-BIBLE COLLEGE STUDENTS

LIBERAL ARTS COLLEGE QUESTIONNAIRE

DIRECTIONS: Please check or fill in the appropriate blanks, and mail in the enclosed stamped addressed envelope today. Thank you.

1. Age____; Sex____; Married____.
2. a. Denominational preference on entering college____.
b. Denominational preference today_____.
3. I am attending_____college where I am pursuing
the_____name
degree or program
4. a. I am taking (or have taken) graduate work (Masters level or beyond). Yes____; No____.
b. I plan on graduate work. Yes____; No____; Uncertain____.
5. I attended_____Bible College for_____years
name number
where I graduated with_____program or degree
6. I am/or plan to be (as life's vocation):
a. In Agriculture____. f. Missionary____.
b. In Business____. g. Nurse____.
c. Housewife____. h. Other profession____.
d. In Industry____. i. Teacher____.
e. Minister____. j. Follow a trade____.
k. Other_____.
7. In answering this question, please consider only the item given in each section by itself without regard to other considerations.

IF THE PILGRIM HOLINESS CHURCH had had a Liberal Arts College, I would have attended it for part or all of my training:



- a. ACCREDITATION
1. If it had been non-accredited. Yes___; No___.
 2. If it had been state accredited. Yes___; No___.
 3. If it had been regionally accredited. Yes___; No___.
- b. LOCATION
1. If I could have lived at home. Yes___; No___.
 2. If it had been within 500 miles of my home. Yes___; No___.
 3. If it had been within 1,000 miles of my home. Yes___; No___.
 4. If it had been within 1,500 miles of my home. Yes___; No___.
 5. If it had been anywhere within the United States. Yes___; No___.
- c. COST: If living costs and tuition for boarding students for the year had been:
1. From \$400. to \$500. Yes___; No___.
 2. From \$500. to \$600. Yes___; No___.
 3. From \$600. to \$700. Yes___; No___.
 4. From \$700. to \$800. Yes___; No___.
 5. Other_____.
- d. WORK OPPORTUNITIES AND SCHOLARSHIPS: If scholarships and work furnished by the school or community had been provided to: (Indicate minimum required)
1. Pay none of my expenses. Yes___; No___.
 2. Pay one-fourth of my expenses. Yes___; No___.
 3. Pay one-half of my expenses. Yes___; No___.
 4. Pay three-fourths of my expenses. Yes___; No___.
 5. Pay all of my expenses. Yes___; No___.
 6. Other_____.
- e. TRAVEL ALLOWANCE:
1. If a mileage allowance for travel had been given students living beyond 500 miles from the college. Yes___; No___.
 2. Regardless whether a mileage allowance had been given. Yes___; No___.
8. If you would have attended a church-sponsored liberal arts college, would you have attended a Bible College for part of your training? Yes___; No___ . If answer is yes, how many years?_____.
9. If you would NOT have attended a liberal arts college sponsored by the church under any conditions, please explain why._____.



10. Please give names of persons you know who left the church after attending non-Pilgrim Holiness Colleges. (Names will be used for cross-checking purposes only).
-

11. Please indicate the ways in which the Bible College (if you attended):

a. Met your personal and vocational needs:

b. Failed to meet your personal and vocational needs:

12. Please indicate the ways in which non-Bible colleges (including your present school) you attended:

a. Met your personal and vocational needs:

b. Failed to meet your personal and vocational needs:

Kindly use the remaining space and back of sheet to express any further feelings you may have concerning this vital problem facing the church. Thank you.

PLEASE MAIL YOUR REPLY TODAY!!



head of a separate liberal arts college, does your District favor the development of liberal arts departments by our present Bible Colleges? Yes___; No___.

Does your District feel that our present Bible Colleges should plan to remain strictly Bible Colleges with only the necessary minimum of liberal arts in their curriculum? Yes___; No___.

Does your District feel that our church should NOT attempt to provide liberal arts training for our young people, and that they should obtain such training at secular or accredited Christian colleges outside our church? Yes___; No___.

Does your District feel that a separate liberal arts college should be established:
 within the next five years? Yes___; No___.
 from five to ten years? Yes___; No___.
 Other plan_____.

WHETHER YOUR DISTRICT FAVORS THE ESTABLISHMENT OF A SEPARATE LIBERAL ARTS COLLEGE OR NOT, please answer questions 6 through 10 on the basis that such a college might be established.

When locating a proposed SEPARATE liberal arts college, does your District favor using one of the present Bible College campuses EXCLUSIVELY for liberal arts college work? Yes___; No___.
 Does your District favor acquiring an entirely new campus? Yes___; No___.
 Other plan_____.

When a separate new campus is acquired, does your District feel that it should be located near our General Headquarters (Indiana)? Yes___; No___; Not necessarily___.

What is the MINIMUM student body for which your District feels a liberal arts college should be established?
 a. less than 100_____. b. 100 to 200_____.
 c. 200 to 300_____. d. 300 to 400_____.
 Other_____.



9. In order to assist in providing finances for a proposed liberal arts college, what is the MAXIMUM assessment per member per year that your District would favor being apportioned by the general church?

\$1.00 a year____. \$5.00 a year____. \$9.00 a year____.
 \$2.00 a year____. \$6.00 a year____. \$10.00 a year____.
 \$3.00 a year____. \$7.00 a year____. Other_____
 \$4.00 a year____. \$8.00 a year____.

10. If a liberal arts college were established, would your District send their children and/or encourage their young people from their area to attend? Yes____;
 No____. If answer is no, please explain why_____.

Kindly use the remaining space and back of sheet to express any further feelings of yourself or your District concerning this vital problem that faces our church. Thank you.

PLEASE MAIL YOUR REPLY TODAY!!



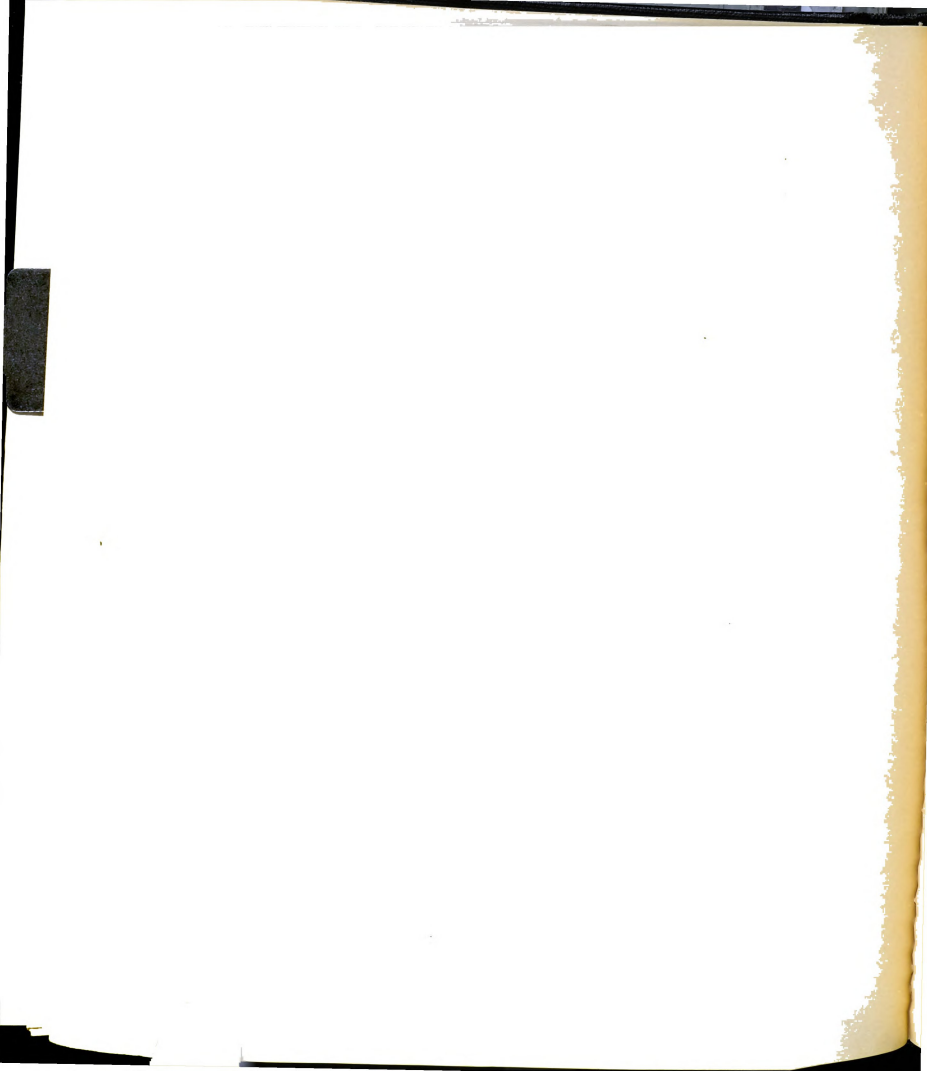
QUESTIONNAIRE FORM C
SENT TO NON-BIBLE COLLEGE STUDENTS

LIBERAL ARTS COLLEGE QUESTIONNAIRE

DIRECTIONS: Please check or fill in the appropriate blanks, and mail in the enclosed stamped addressed envelope today. Thank you.

1. Age____; Sex____; Married_____.
2. a. Denominational preference on entering college_____.
b. Denominational preference today_____.
3. I am attending_____college where I am pursuing
the_____name
degree or program_____.
4. a. I am taking (or have taken) graduate work (Masters level or beyond). Yes____; No____.
b. I plan on graduate work. Yes____; No____; Uncertain_____.
5. I attended_____Bible College for_____years
name number
where I graduated with_____program or degree_____.
6. I am/or plan to be (as life's vocation):
a. In Agriculture_____. f. Missionary_____.
b. In Business_____. g. Nurse_____.
c. Housewife_____. h. Other profession_____.
d. In Industry_____. i. Teacher_____.
e. Minister_____. j. Follow a trade_____.
k. Other_____.
7. In answering this question, please consider only the item given in each section by itself without regard to other considerations.

IF THE PILGRIM HOLINESS CHURCH had had a Liberal Arts College, I would have attended it for part or all of my training:



5. Pay all of my expenses. Yes___; No___.
6. Other_____.
- e. TRAVEL ALLOWANCE:
 1. If a mileage allowance for travel had been given students living beyond 500 miles from the college. Yes___; No___.
 2. Regardless whether a mileage allowance had been given. Yes___; No___.
8. If you would have attended a church-sponsored liberal arts college, would you have attended a Bible College for part of your training? Yes___; No___ . If answer is yes, how many years?_____.
9. If you would NOT have attended a liberal arts college sponsored by the church under any conditions, please explain why._____.
10. Please give names of persons you know who left the church after attending non-Pilgrim Holiness Colleges. (Names will be used for cross-checking purposes only).
11. Please indicate the ways in which the Bible College
 - a. Met your personal and vocational needs:
 - b. Failed to meet your personal and vocational needs:
12. Please indicate the ways in which non-Bible colleges you attended
 - a. Met your personal and vocational needs:
 - b. Failed to meet your personal and vocational needs:

Kindly use the remaining space and back of sheet to express any further feeling you may have concerning this vital problem facing the church. Thank you.

PLEASE MAIL YOUR REPLY TODAY!!



QUESTIONNAIRE FORM E
SENT TO HIGH SCHOOL SENIORS

LIBERAL ARTS COLLEGE QUESTIONNAIRE

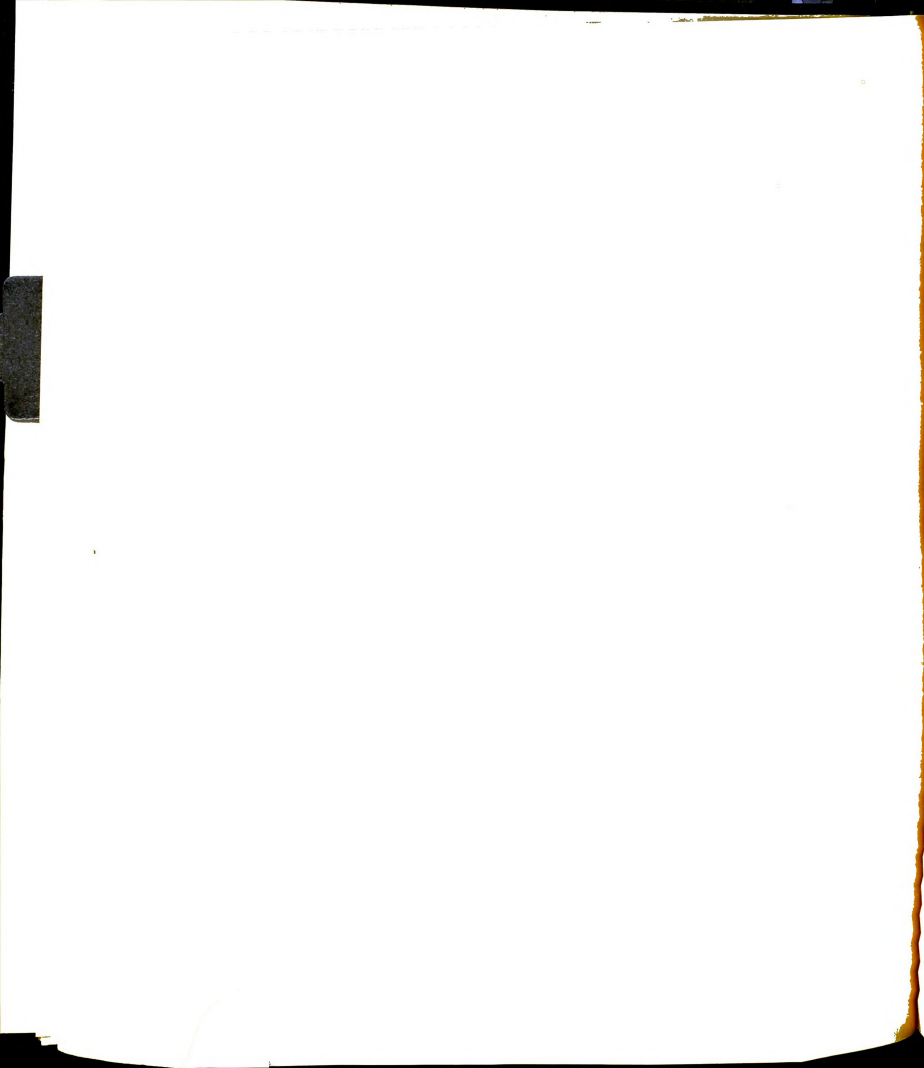
DIRECTIONS: Please check or fill in the appropriate blanks, and mail in the enclosed stamped addressed envelope TODAY. Your reply is doubly important because ONLY Michigan District Seniors are being sampled as representative of the entire church. Thank you for your prompt cooperation.

1. Age____; Sex____.
2. I am a high school senior attending_____ name
High School.
3. I plan to attend college. Yes____; No____; Uncertain__.
4. If I go to college, I plan to attend_____ name
College where I plan to pursue the_____ degree or program.
5. I plan to be (as life's vocation):

a. In Agriculture_____.	g. Nurse_____.
b. In Business_____.	h. Other Profession_____.
c. Housewife_____.	i. Teacher_____.
d. In Industry_____.	j. Follow a Trade_____.
e. Minister_____.	k. Other_____.
f. Missionary_____.	l. Uncertain_____.
6. In answering this question, please consider only the item given in each section by itself without regard to other considerations.

IF THE PILGRIM HOLINESS CHURCH had a Liberal Arts College, I should plan to attend it for part or all of my college training:

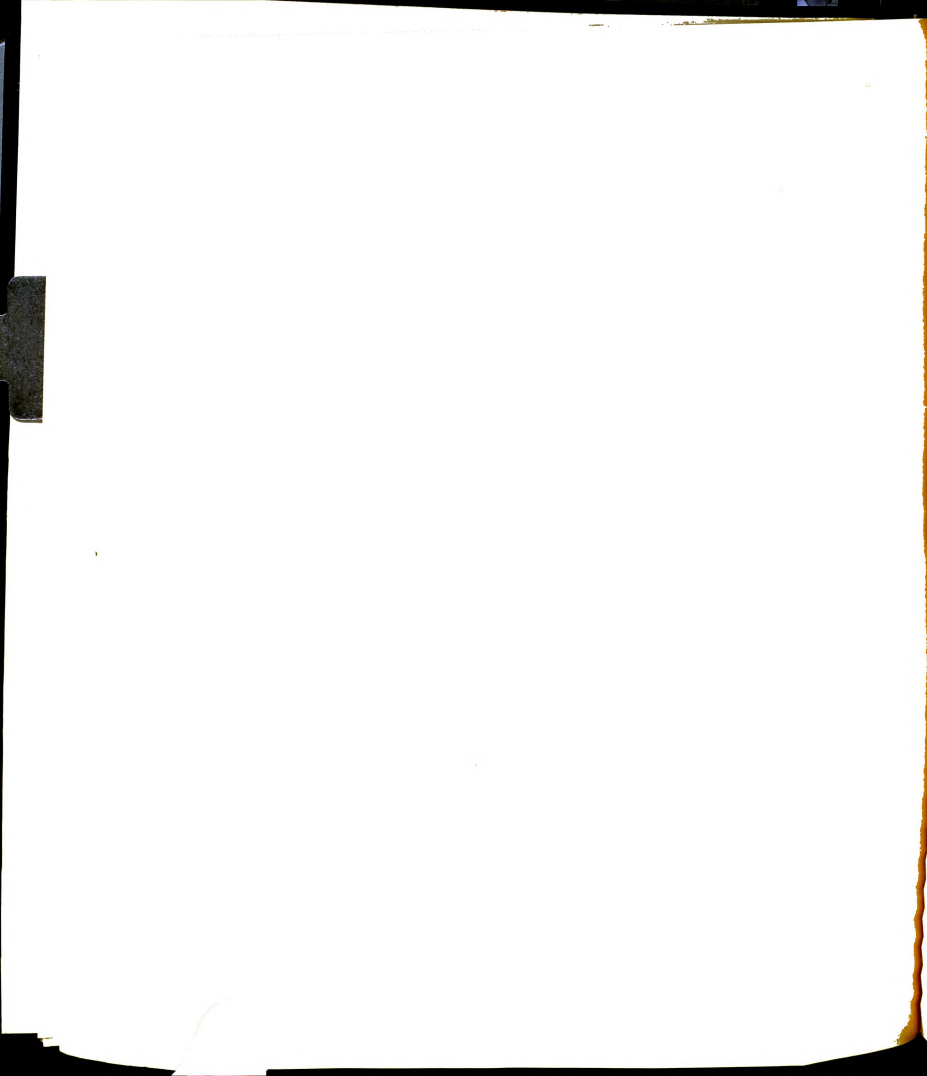
- a. ACCREDITATION
 1. If it were non-accredited. Yes____; No____.
 2. If it were state accredited. Yes: No____.
 3. If it were regionally accredited. Yes____; No____.



- b. LOCATION
1. If I could live at home. Yes___; No___.
 2. If it were within 500 miles of my home.
Yes___; No___.
 3. If it were within 1,000 miles of my home.
Yes___; No___.
 4. If it were within 1,500 miles of my home.
Yes___; No___.
 5. If it were anywhere within the United States.
Yes___; No___.
- c. COST: If living costs and tuition for boarding students for the year were:
1. From \$400. to \$500. Yes___; No___.
 2. From \$500. to \$600. Yes___; No___.
 3. From \$600. to \$700. Yes___; No___.
 4. From \$700. to \$800. Yes___; No___.
 5. Other_____.
- d. WORK OPPORTUNITIES AND SCHOLARSHIPS: If scholarships and work were furnished by the school or community to: (Indicate MINIMUM needed)
1. Pay none of my expenses. Yes___; No___.
 2. Pay one-fourth of my expenses. Yes___; No___.
 3. Pay one-half of my expenses. Yes___; No___.
 4. Pay three-fourths of my expenses. Yes___; No___.
 5. Pay all of my expenses. Yes___; No___.
 6. Other_____.
- e. TRAVEL ALLOWANCE:
1. If a mileage allowance for travel were given students living beyond 500 miles from the college. Yes___; No___.
 2. Regardless whether a mileage allowance were given. Yes___; No___.
7. If you would attend a church-sponsored liberal arts college, would you attend a Bible College for part of your training? Yes___; No___. If answer is yes, how many years?_____.
8. If you would NOT attend a liberal arts college sponsored by the church under any conditions, please explain why.
_____.
9. Please give names of persons you know who left the church after attending non-Pilgrim Holiness Colleges. (Names will be used for cross-checking purposes only).

Kindly use the remaining space to express any further feelings you may have concerning this vital problem facing the church. Thank you.

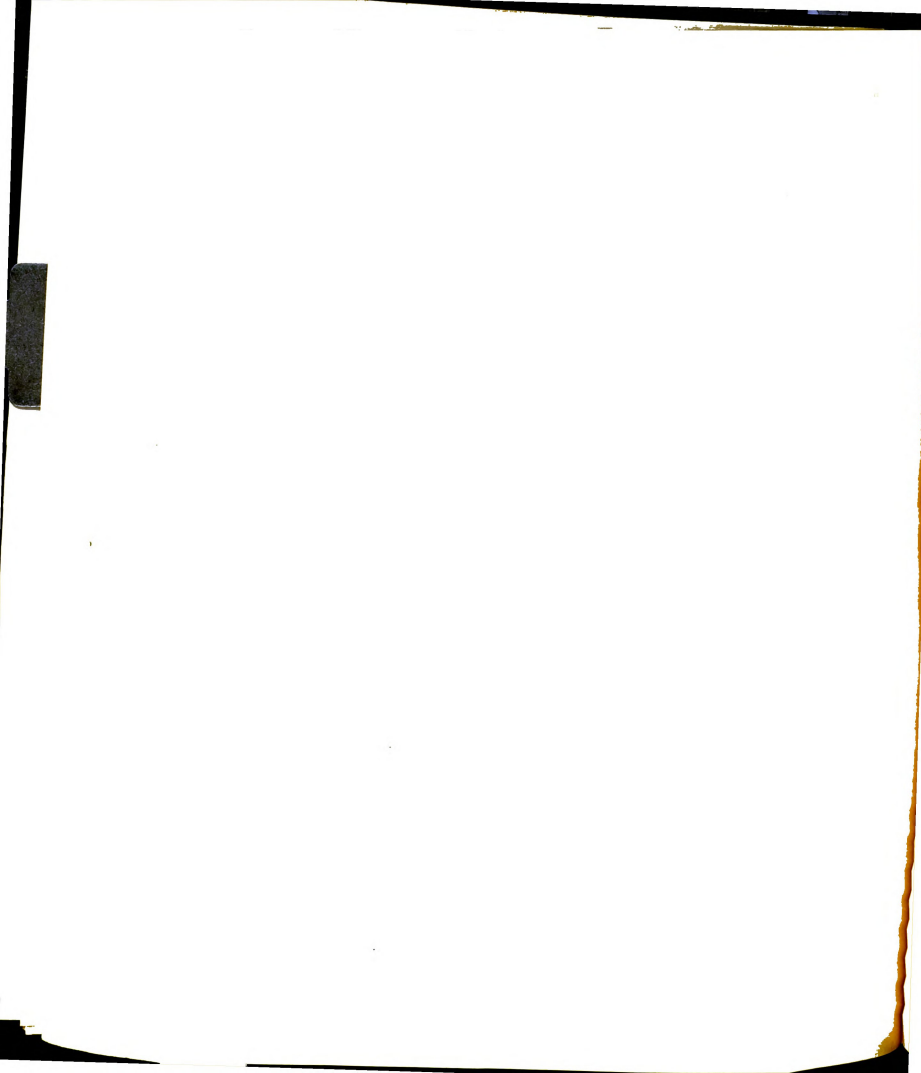
PLEASE MAIL YOUR REPLY TODAY!!



5. Pay all of my expenses. Yes___; No___.
6. Other_____.
- e. TRAVEL ALLOWANCE:
 1. If a mileage allowance for travel had been given students living beyond 500 miles from the college. Yes___; No___.
 2. Regardless whether a mileage allowance had been given. Yes___; No___.
8. If you would have attended a church-sponsored liberal arts college, would you have attended a Bible College for part of your training? Yes___; No___ . If answer is yes, how many years?_____.
9. If you would NOT have attended a liberal arts college sponsored by the church under any conditions, please explain why._____.
10. Please give names of persons you know who left the church after attending non-Pilgrim Holiness Colleges. (Names will be used for cross-checking purposes only).
11. Please indicate the ways in which the Bible College
 - a. Met your personal and vocational needs:
 - b. Failed to meet your personal and vocational needs:
12. Please indicate the ways in which non-Bible colleges you attended
 - a. Met your personal and vocational needs:
 - b. Failed to meet your personal and vocational needs:

Kindly use the remaining space and back of sheet to express any further feeling you may have concerning this vital problem facing the church. Thank you.

PLEASE MAIL YOUR REPLY TODAY!!



QUESTIONNAIRE FORM E
SENT TO HIGH SCHOOL SENIORS

LIBERAL ARTS COLLEGE QUESTIONNAIRE

DIRECTIONS: Please check or fill in the appropriate blanks, and mail in the enclosed stamped addressed envelope TODAY. Your reply is doubly important because ONLY Michigan District Seniors are being sampled as representative of the entire church. Thank you for your prompt cooperation.

1. Age____; Sex_____.
2. I am a high school senior attending_____ name
High School.
3. I plan to attend college. Yes____; No____; Uncertain_____.
4. If I go to college, I plan to attend_____ name
College where I plan to pursue the_____ degree or program.
5. I plan to be (as life's vocation):

a. In Agriculture_____.	g. Nurse_____.
b. In Business_____.	h. Other Profession_____.
c. Housewife_____.	i. Teacher_____.
d. In Industry_____.	j. Follow a Trade_____.
e. Minister_____.	k. Other_____.
f. Missionary_____.	l. Uncertain_____.
6. In answering this question, please consider only the item given in each section by itself without regard to other considerations.

IF THE PILGRIM HOLINESS CHURCH had a Liberal Arts College, I should plan to attend it for part or all of my college training:

a. ACCREDITATION

1. If it were non-accredited. Yes____; No_____.
2. If it were state accredited. Yes: No_____.
3. If it were regionally accredited. Yes____; No_____.

b. LOCATION

1. If I could live at home. Yes___; No___.
2. If it were within 500 miles of my home.
Yes___; No___.
3. If it were within 1,000 miles of my home.
Yes___; No___.
4. If it were within 1,500 miles of my home.
Yes___; No___.
5. If it were anywhere within the United States.
Yes___; No___.

c. COST: If living costs and tuition for boarding students for the year were:

1. From \$400. to \$500. Yes___; No___.
2. From \$500. to \$600. Yes___; No___.
3. From \$600. to \$700. Yes___; No___.
4. From \$700. to \$800. Yes___; No___.
5. Other_____.

d. WORK OPPORTUNITIES AND SCHOLARSHIPS: If scholarships and work were furnished by the school or community to: (Indicate MINIMUM needed)

1. Pay none of my expenses. Yes___; No___.
2. Pay one-fourth of my expenses. Yes___; No___.
3. Pay one-half of my expenses. Yes___; No___.
4. Pay three-fourths of my expenses. Yes___; No___.
5. Pay all of my expenses. Yes___; No___.
6. Other_____.

e. TRAVEL ALLOWANCE:

1. If a mileage allowance for travel were given students living beyond 500 miles from the college. Yes___; No___.
2. Regardless whether a mileage allowance were given. Yes___; No___.

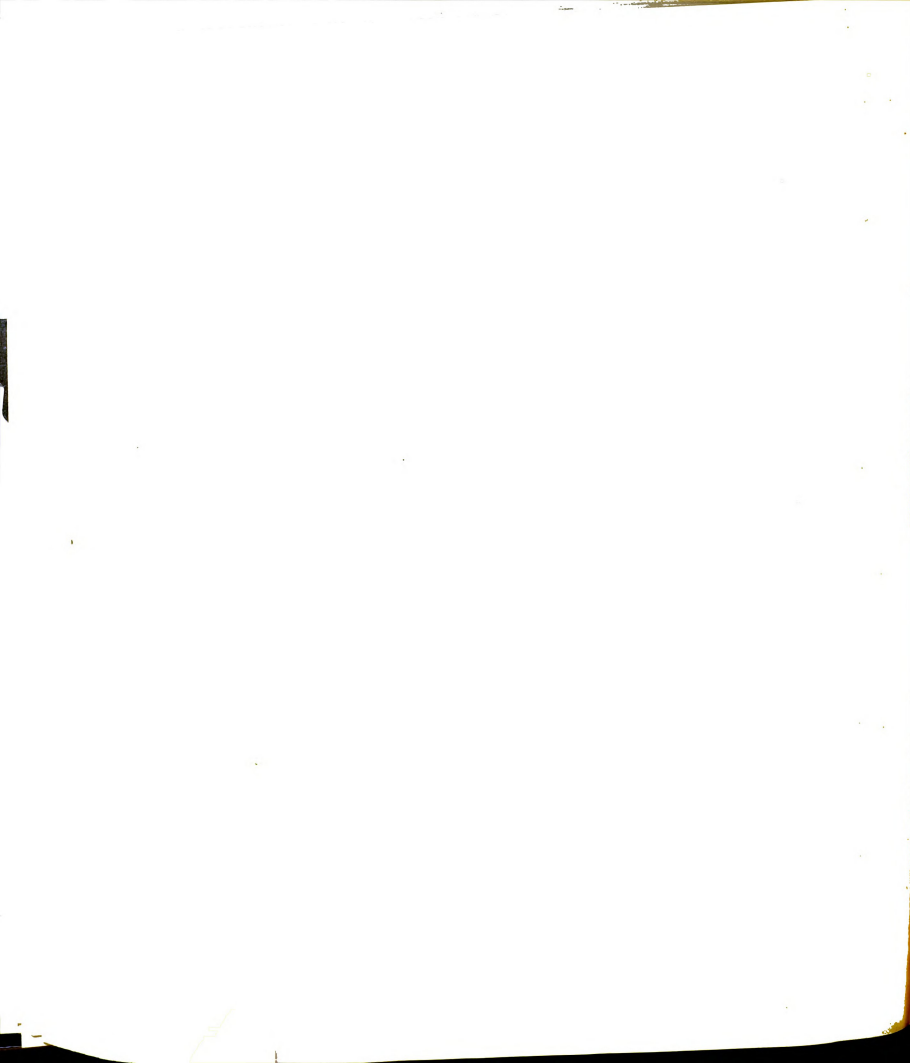
7. If you would attend a church-sponsored liberal arts college, would you attend a Bible College for part of your training? Yes___; No___.
8. If you would NOT attend a liberal arts college sponsored by the church under any conditions, please explain why.
_____.
9. Please give names of persons you know who left the church after attending non-Pilgrim Holiness Colleges. (Names will be used for cross-checking purposes only).

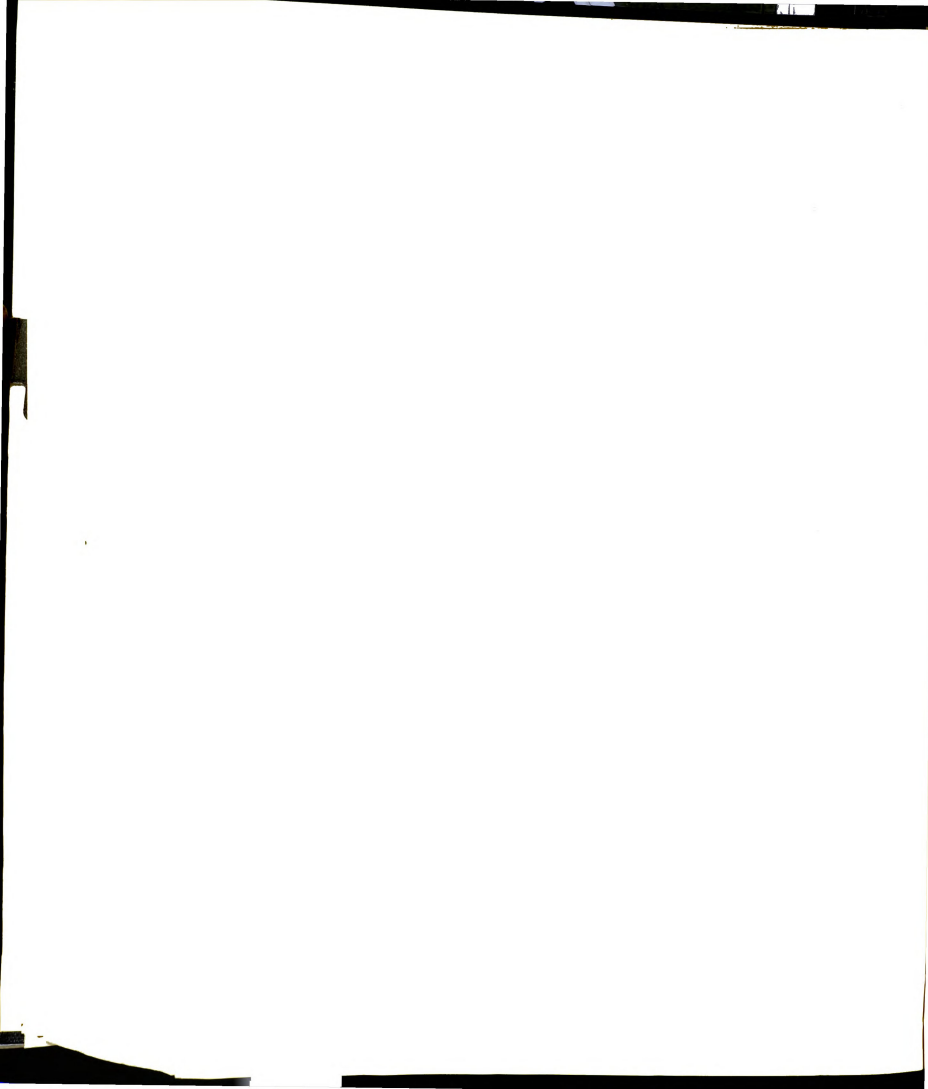
Kindly use the remaining space to express any further feelings you may have concerning this vital problem facing the church. Thank you.

PLEASE MAIL YOUR REPLY TODAY!!









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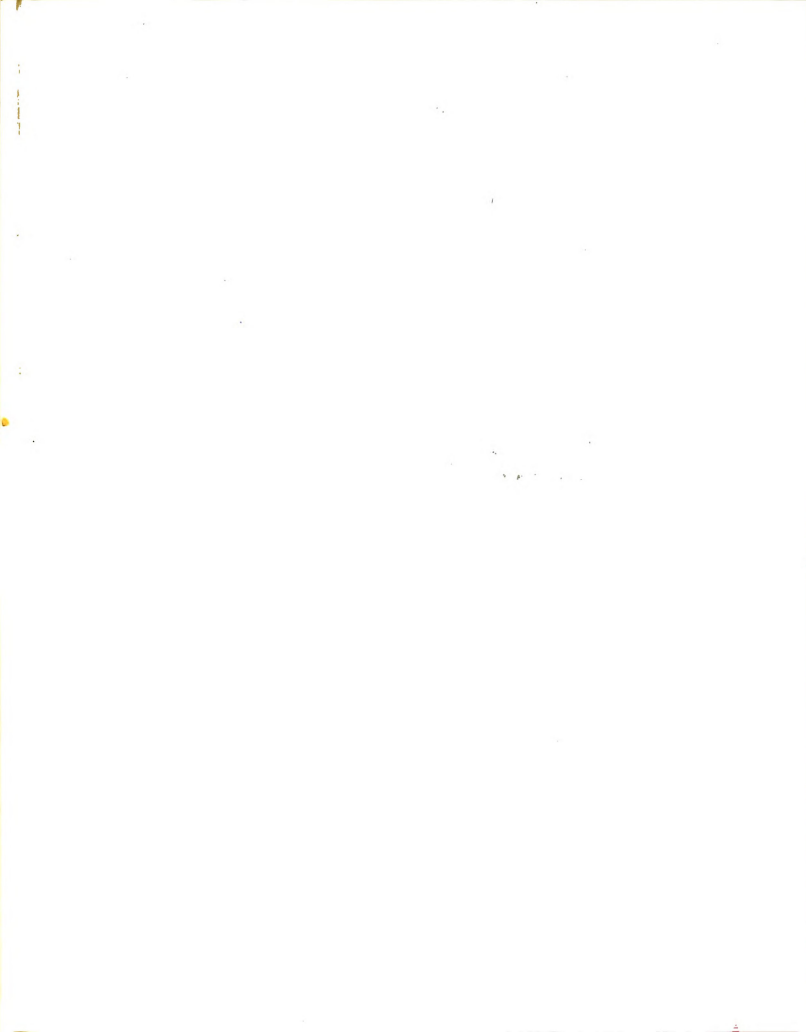
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