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A STUDY OF THE RELIGIOUS ATTITUDES
OF A FIRST-YEAR CLASS
AT CONCORDIA SEMINARY

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by
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June 1950

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CHAPTER I

INTRODUCTION

The Purpose of This Study

The purpose of the thesis is to determine--through a study of the religious attitudes of a first-year class at Concordia Seminary--the concept of Christian faith most generally held by the members of that class.

In outlining the problem, the following two questions on the nature of Christian faith present themselves: 1) Is the concept of Christian faith equated with intellectual knowledge, the nature of which is familiarity with, and assent to, what are considered to be Christian historical facts? Or, 2) Is the concept of Christian faith one by which the believer apprehends "Life", the nature of which is that man's entire being is called into action through God's actual and personal activity in him?

This study attempts to reveal which of the two concepts of the nature of Christian faith, indicated in the foregoing two questions, is more prevalent among the members of the First-Year Class of 1949-1950 at Concordia Seminary.

The Bearing of Past Studies Upon the Present Study

In comparison with the extensive testing programs being carried out in the fields of intelligence, aptitude and vocation, personality, and interest, relatively little has been done in the field of measuring religious attitudes. Barnes (1893) and Leuba (1916) pioneered by conducting studies of religious attitudes based on material obtained from compositions written about religion. In his study, Leuba reported that 32 per cent of the men and 17 per cent of the women students who participated believed that the existence or non-existence of God would make no difference in their lives.¹ Mudge (1923) reported that of 170 college undergraduates questioned, 139 recalled a distinctly "visual and anthropomorphic image of God in late childhood."² In 1927, Shuttleworth investigated the effect of early religious training in the home on college sophomore men by means of a self-rating test.³ Kupky (1928) examined the religious ideas of the adolescent by having fifteen- and sixteen-year-old girls write themes on the subject, What Arouses my Reverence.⁴ At Northwestern University, Betts

¹E. B. Hurlock, Child Development (New York: McGraw-Hill and Company, Inc., 1942), p. 343.

²Ibid., p. 347.

³Ibid., p. 352.

⁴Ibid.

(1929) published a study indicating that 75 per cent of a group of nearly 2,000 students were church members, and, of this group, 33 per cent attended church regularly.⁵ To test the religious beliefs of college freshmen at Ripon College, Dudycha (1930a) gave all the incoming freshmen a printed sheet with 25 religious propositions to check, in which he attempted to find the percentages of students who claimed a belief in such doctrines as: "Divinity of Jesus Christ," "Forgiveness of sin," "Genuineness of Christ's miracles," "A day of final judgment," "Immortality," "Existence of the devil," and "World was created in six solar days."⁶ In their study of freshmen and seniors at Syracuse, Katz and Allport (1931) reported that only 24 per cent of the freshmen and 14.7 per cent of the seniors believed in a personal creator.⁷ According to Nelson's (1940) findings, students from denominational colleges were more religious than those from state universities; girls were more religious than boys; and freshmen took a more favorable attitude toward Sunday observance and church attendance than did the seniors of the group.⁸

⁵Ibid.

⁶Ibid.

⁷Ibid.

⁸Ibid.

From among others who have conducted studies that have a bearing on religious attitudes--namely, Ferguson,⁹ Carlson (a study of general attitudes of undergraduate students),¹⁰ Sappenfield (whose study was divided among Catholic, Protestant, and Jewish students),¹¹ and Allport,¹² we shall have occasion later on in this paper to cite the work of two: Ferguson, when we discuss the findings of Levin's Social Attitude Scale, which was administered to the First-Year Class currently under study; Levin's scale is based upon Ferguson's own scales, identified as I. Humanitarianism, II. Religionism, III. Nationalism;¹³ and Allport, when we employ some of the pertinent findings from the "religious" section in his A Study of Values. Ross summarizes two recently published religious

⁹Leonard W. Ferguson, "socio-psychological correlates of the primary attitude scales: I. Religionism; II. Humanitarianism," Journal of Social Psychology, XIX (1944), 81-98.

¹⁰H. B. Carlson, "Attitudes of undergraduate students," Journal of Social Psychology, V (1934), 202-213.

¹¹B. R. Sappenfield, "Attitudes and attitude estimates of Catholic, Protestant, and Jewish students," Journal of Social Psychology, XVI (1942), 173-197.

¹²G. W. Allport and P. E. Vernon, "A Study of Values," published by The Psychological Corporation, 522 Fifth Avenue, New York 18, New York. Described in 1949 Catalog of the Test Division, p. 42.

¹³Edwin D. Levin, "Social Attitude Scale," constructed by Levin for use in a thesis for the Department of Psychology, University of Illinois, 1950. A copy of this attitude scale is given in Chapter IV of this present study.

attitude surveys that have enjoyed considerable press publicity--a phenomenon which is probably not unrelated to the general increased interest Americans seem to have shown of late in religion.¹⁴

Employing data obtained in personal interviews by Gallup-poll methods with "a cross section of Americans from coast-to-coast," the Ladies Home Journal in September, 1948, published a study designed "to assess the intensity of religious faith in the United States and the degree to which it governs the ethics and behavior of the American people." Ninety-five per cent of the respondents said they believed in God; two per cent stated they were agnostics; two per cent laid claim to atheism; and one per cent declined to reply. Classifying the replies to the question "Please tell me in your own words what you believe about God," the report states:

At first glance the responses reveal little more than a feeling for what theologians call the "otherness" of God. Yet certain channels of thought become apparent upon analysis of all the returns. The American concept of God appears to fall into four main patterns of definition. To 29 per cent of the people, God suggests "Supreme Power"; 26 per cent think of God in some kind of supervisory capacity, i. e., "He cares for us, answers our prayers"; 17 per cent think of God primarily as "Creator"; and to 7 per cent He is vaguely "spirit."
 . . . The notable point in this tabulation is that only one quarter of the people--26 per cent--immediately think of God in intimate relation to their own lives. The remainder employ concepts that might simply define the im-

¹⁴Murray G. Ross, Religious Beliefs of Youth (New York: Association Press, 1950), p. 166.

personal absolute of extreme unorthodoxy--the abstract intellect that designed the atom and administers the laws of gravitation and quantum physics.¹⁵

The second study cited by Ross is a survey of the opinions of youth of eighteen to twenty-five years made by Fortune Incorporated and published in the December, 1949, issue of their magazine. Two items may be compared:

The Fortune survey asked: "Do you think there is a God who rewards and punishes after death?" Seventy-four per cent of the respondents said, "Yes," 16 per cent, "No," and 10 per cent had no opinion. . . . A second question on church attendance asked: "Do you go to church (and if 'yes'), about how often do you go as a usual thing?" Of the respondents, 83.8 per cent said they went to church, and 15.8 per cent said they never attended church. . . . Regarding regularity of attendance of the youth. . . . 36.5 per cent went "weekly or more often," 22.1 per cent went "two or three times a month," 10.0 per cent "monthly," and 15.2 per cent went "less often than monthly."¹⁶

Ross himself has just published (1950) his Religious Beliefs of Youth (the volume from which the foregoing three references in the present study were taken). Working under a grant from the National Council of Y. M. C. A.'s, Ross and a corps of trained assistants secured the facts from a true sampling of young people by interview and questionnaire. Statistically, the methods and findings are fully validated. As its specific objectives, the study endeavored: 1) to determine the religious "position" of young people in the Y. M. C. A.

¹⁵Ibid.

¹⁶Ibid.

(e. g., their beliefs about "such historic religious (mainly Christian) ideas as the supernatural power of God, revelation, reincarnation, prayer as a means of communication with God, the Bible as the revealed word of God"); 2) to determine the "meaningfulness" of the religious position (i. e., to ascertain "the degree to which any given religious position placed compulsion on the individual to act in certain ways and the degree to which it added zest, purpose, and 'feeling for others' to life"); 3) to discover the relationship between "religious position" and "position" on characteristic social problems of our day (the hypothesis being "that religious people would be more sensitive to the needs of others and should therefore be more willing to accept racial equality, provide for the needy, etc."); and 4) to discover if youth have "felt needs" that impinge on the religious field and, if so, what these are and how one may deal effectively with them.¹⁷

Some of the major conclusions of Ross' study were these:¹⁸

- 1) Among the nearly 2,000 Protestants, Catholics, Jews, and others aged 18 to 29, even of those who believe in God, 75 per cent have numerous religious doubts and uncertainties.
- 2) The study would indicate that, for most youth, religion is not a compelling, directing force in life; more than 80 per

¹⁷Ibid., p. 5.

¹⁸These major conclusions were treated in a magazine summary of Ross' book. Cf. "Uncertain Youth," Time, IV (May 9, 1950), 43.

cent of the respondents could properly be called "believers in God," but their "belief" was merely "a passive acceptance of a fact presumably established in our culture." 3) The percentage of those attending church was 47.8 per cent; more than a quarter (27.4 per cent) went infrequently, if at all. 4) Less than half (42.5 per cent) prayed daily, and 30.3 per cent prayed infrequently or not at all. 5) More than three-quarters (79.6 per cent) said that they believed the Bible to be "the revealed word of God;" 77.1 per cent of the same people had not read the Bible at all, or read it only "once or twice." Protestants read the Bible more often than Roman Catholics. Among the respondents who had not read the Bible at all during a six-month period, Protestants numbered 31.2 per cent; Jews, 56.1 per cent; and Catholics, 61.9 per cent.

The studies cited in the foregoing paragraphs seem to point up this conclusion: generally speaking, there is a wide gap between the deep-rooted impact that many individuals and organized groups (the church especially) would like to see religion making, and the superficial or negligible effect it is evidently impressing in the majority of young people. This may indicate that a gap might possibly be found between religious profession and actual religious impression also in the Seminary class treated in this present study. In view of the highly concentrated religious background of theological students, however, it may well be expected that the gap between

belief and life will prove to be much narrower. The existence, or non-existence, of such a compartmentalized type of religious thinking in the First-Year Seminary students should become more evident in the course of this paper. The specific and immediate need is now to define our problem.

The Definition of the Problem

Since this study endeavors to ascertain the concept of Christian faith most generally held by members of the First-Year Class, it is necessary that an accurate definition of Christian faith be employed for use as a criterion.

In the religious attitude tests referred to above, the typical definitions (stated or understood) of "religious" range in effect from "ethical" (Nelson), to "intellectual assent to purported facts" (Dudycha) to "either immanent or transcendent mysticism" (Allport). In this study, however, our concern is not for a definition of the general term, "religious," but rather for the more specific term, "Christian faith."

The definition of Christian faith employed in this paper is: the apprehending of "Life" from God that shows itself simultaneously in two ways: 1) the dependence of the Christian man upon God, and 2) the love of that Christian man toward his fellowmen, as it evidences itself in a desire for service to them.

To establish the validity of this definition, our next step must be to support it through the definitive material on faith, as found in Scripture and in Lutheran confessional writings.

A. Faith as the Apprehending of Life from God: Scripture describes man as being in either one of two opposite states. The first state--and the one in which man dwells by nature-- Scripture calls "Spiritual Death."¹⁹ The other state--"unnatural" in that it is neither congenital nor acquired by man's own initiative--is designated as "Spiritual Life."²⁰ And it

¹⁹Eph. 2:3 describes all men as being "by nature the children of wrath." 2:5 further denotes this state as indicating "we were dead in sins." Cf. also Chapter 1 and 5 of Romans and Col. 2:13. The first Scriptural reference to the state of death as being essentially spiritual and not physical is the warning in Gen. 2:17: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." On this passage Leupold in his Exposition of Genesis (Columbus: The Wartburg Press, c.1942), p. 128, comments: "This at once raises the question, 'Why was this penalty not carried out as threatened?' We answer: 'It was; if the Biblical concept of dying is kept in mind, as it unfolds itself ever more clearly from age to age.' Dying is separation from God. That separation occurred the very moment when man by his disobedience broke the bond of love. If physical death ultimately closes the experience, that is not the most serious aspect of the whole affair. The more serious is the inner spiritual separation. Gehler . . . rightly maintains: 'For a fact, after the commission of sin man at once stepped upon the road of death.'

²⁰Eph. 2:5: "And you hath He quickened [made alive], who were dead" I Jn. 3:14: "We know we have passed from death unto life" Cf. also Jn. 10:10; Rom. 5:13, 21; I Jn. 5:12.

is only through faith in Christ as Savior that man may pass from the natural state of spiritual Death to the state of Spiritual Life.²¹ To the Holy Spirit is attributed the function of instilling that faith into the heart of man.²²

However, basic for conceiving Christian faith as imbuing man with Spiritual Life is Scripture's emphasis that faith is not an inanimate gift from God, devoid of a real partaking of His Own Person, as, for example, when a father gives a lifeless object like a toy to his child. Rather, the gift of faith denotes the actual entering into man of God's Spirit, i. e., His Own Life.²³ Thus the believer has been transformed from Life-lessness (or Death) to Life. "Through faith in Christ, the believer becomes a new creature, Eph. 4,24; Col. 3,10; II Cor. 4,16; 5,17; who consents to God's will, Rom. 7, 22, and lives wholly unto God, in the newness of the spiritual life into which he has entered, Rom. 6, 1-11."²⁴ And it

²¹Jn. 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not Son, shall not see life." Cf. also Jn. 3:16; 5:24; 10:10; 14:6; Acts 3:15; Rom. 5:17, 18; 6:23; 8:2.

²²Eph. 5:30: ". . . the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Jn. 3:5: ". . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Cf. also Jn. 6:63; Rom. 8:9.

²³Rom. 8:9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Cf. also I Cor. 6:19 ("your body is the temple of the Holy Ghost") and Gal. 4:6.

²⁴J. T. Mueller, Christian Dogmatics (St. Louis: Concordia Publishing House, 1934), p. 387.

is this Life from God that the Christian apprehends, lays hold of, in faith.

B. Faith Shows Itself in Dependence Upon God and in Love Toward Fellowmen: There are two chief evidences of faith. The first is that faith shows itself in the Christian as dependence upon God. The expression, "to believe in or on," as used, e.g., in John 3:16; 18:36; Gal. 2:16, can mean little else than to "depend upon," "place one's trust or confidence in," what God has done for man through Christ. For Scripture portrays faith not as a general belief in the existence of God or in His Law. Paul describes the heathen as holding such belief, Rom. 1:19, 20. Neither can Christian faith be characterized as distinctive because of mere assent to the general truths of the Gospel. e.g., Christ lived and died; for the New Testament writers assert that a "faith" like that is possessed also by devils, Luke 4:34; James 2:19, and unbelievers, John 8:43, 45. Nor is faith a knowledge of, and assent to, the teachings of Scripture in general, since the biblical emphasis is rather that man is justified before God only through his trust in the Atonement of Christ, Rom. 3:24.

The second chief evidence of faith, and which exists simultaneously with the factor of dependence upon God, is love toward fellowmen, i. e., active concern and regard for their

welfare.²⁵ Thus love epitomizes the Christian life of good works and service done for others. It is produced by, and is inextricable from, faith; for "faith worketh by love," Gal. 5:6. The Apology to the Augsburg Confession addresses this thought with: "Since this faith is a new life, it necessarily produces new movements and works. . . . And as a good tree should bring forth good fruit, and yet that fruit does not make the tree good, so good works must follow the new birth."²⁶ The Formula of Concord adds: "Fruits of the Spirit, however, are the works which the Spirit of God, who dwells in believers, works through the regenerate and which are done by believers in so far as they are regenerate."²⁷

Speaking of Luther's view on hand-in-hand relation between faith and love, Watson concludes:

Luther's view may be summarized, and its essential significance expressed, in the following way. The "true and substantial presence of Christ, or of the Spirit, in the believer's heart, means nothing else but the presence of that Divine love which is of the very "substance" of God. That is why, as Luther never tires of

²⁵ Joseph H. Thayer, A Greek-English Lexicon of the New Testament (New York: Harper and Brothers, 1887), p. 3f. under agapao and agape. Cf. Mr. 5; Jn. 13; Rom. 12; 13; I Cor. 13; James 2; I Jn. 2; 3.

²⁶ Philip Melancthon, "The Apology of the Augsburg Confession: Article III," Triglot Concordia, edited by F. Bente and W. H. T. Dau (St. Louis: Concordia Publishing House, 1921), p. 191.

²⁷ Johann Andreae, "The Epitome of the Formula of Concord: Article VI," Triglot Concordia, p. 807.

asserting, faith, like its Creator and Lord, "is not idle," but ceaselessly engaged in the labour and service of love.²⁸

Mueller, in describing the spontaneity of love that is inseparable from genuine Christian faith, comments:

Sanctification, viewed concretely, is never an idle state or quality, but a continued act, or a ceaseless activity, since the Holy Spirit is always operative in the believer, Titus 2,11; Gal, 5, 22-24. Of faith, which is the direct causative principle of sanctification, Luther rightly says: "Oh, it is a living, busy, active, powerful thing that we have in faith, so that it is impossible for it not to do good unceasingly [italics ours]! Nor does it ask whether good works are to be done; but before the question is asked, it has wrought them and is always engaged in doing them.

. . . Faith is a living, bold trust in God's grace, so certain that a man would die a thousand times for it.

. . . And on account of this, man becomes ready and cheerful, without coercion, to do good to every one, to serve every one [italics ours], and to suffer everything for love and praise to God, who has conferred this grace on him so that it is impossible to separate works from faith [italics ours], yea, just as impossible as it is for heat and light to be separated from fire." (Form. of Concord, Thor. Decl., Art. IV, 10 ff.)²⁹

Thus through references from scripture and Lutheran confessional writings, the writer has attempted to establish the validity of the criterion-definition for Christian faith as it is defined for use in this study: namely, Christian faith is the apprehending of life from God that shows itself simultaneously in two ways: 1) the dependence of the Christian

²⁸Philip S. Watson, Let God Be God! An Interpretation of the Theology of Martin Luther (Philadelphia: Muhlenberg Press, 1948), p. 172.

²⁹Mueller, op. cit., p. 25.

upon God, and 2) the love of that Christian toward his fellow-
men, as it evidences itself in a desire for service to them.

CHAPTER II

THE HISTORY OF THE INTERNATIONAL CENTER

The International Center for the Study of Religion was organized in 1925 as a result of the efforts of a group of scholars who were interested in the study of religion from a comparative and objective point of view. The center was organized in the form of a non-profit corporation and its headquarters were established in New York City.

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CHAPTER II

DESCRIPTION OF THE EXPERIMENTAL GROUP

Before undertaking a presentation of the religious attitude findings (as drawn from: a) subjective essays written by members of the First-year Class, and b) an objective-type social attitudes scale administered to the same class), a brief description of the experimental group needs to be given.

At the opening of the fall semester in September, 1949, the enrollment (all male) of the First-year Class numbered 163, representing 25 states and 3 foreign countries.¹ The average age of the men was 20.6 years.

The number of children in the families from which the men came averaged 4.3 in a range of 1 to 13. A significant relig-

¹All statistical information pertaining to the First-year class was obtained through the courtesy of the Dean's Office at Concordia Seminary. The geographical distribution of the home states of the class members is as follows (name of state and number of members who live there): Wisconsin, 16; Illinois, 16; Nebraska, 15; Missouri, 12; Michigan, 11; Kansas, 11; Minnesota, 11; New York, 11; California, 9; Indiana, 6; Iowa, 6; Texas, 5; Colorado, 4; Pennsylvania, 4; Ohio, 3; Maryland, 2; New Jersey, 2; North Dakota, 2; Connecticut, 1; Idaho, 1; Massachusetts, 1; Oklahoma, 1; South Dakota, 1; Virginia, 1; West Virginia, 1. Other countries: Canada, 5; France, 1; Mexico, 1.

ious keynote is sounded in the fact that 52 of the men, or nearly 1/3 of the class, are sons of ministers; the fathers of 4 of the men are parochial school teachers.

Only one member of the class had not received any of his previous training in a Lutheran (Missouri Synod) preparatory school. Eleven of the men had served for more or less short periods in the United States Military.

An overview of information obtained through the testing program that the Seminary administers to matriculating students is given in Table I. The test results cited give some indication of the standing of the First-year Class, as compared with the national average, in such areas as: quantitative and linguistic abilities, personality and social adjustment, values, and vocational preference. The "values" area (Allport, especially in the "religious" section) has bearing upon the problem of the thesis and will receive elaboration in Chapter III.

A short explanation of each of the tests is in order. The first test referred to in Table I is the American Council on Education, Psychological Examination. This is a test of two abilities: a) in matters quantitative and numerical in nature, and b) in matters linguistic or verbal in nature. Helpful in understanding abilities and how they relate to the work one does, the A.C.E. has a reliability range from .94 to .97.

The second test is the Allport - A Study of Values, measuring the following areas: 1) theoretical (interest in research), 2) economic, 3) aesthetic, 4) social, 5) political (desire for personal power), 6) religious. With a reliability of .72, this test endeavors to point up the dominant or ideal interests of personality.

The California Test of Personality, the third test in the table, measures two phases of personality: a) personal adjustment and b) social adjustment. The areas tested under each are:

A. Self-adjustment

- | | |
|------------------------------|---------------------------|
| 1) Self-reliance | 4) Feeling of belonging |
| 2) Sense of personal worth | 5) Withdrawing tendencies |
| 3) Sense of personal freedom | 6) Nervous symptoms |

B. Social adjustment

- | | |
|---------------------------|---------------------------|
| 1) Social standards | 4) Family relations |
| 2) Social skills | 5) Occupational relations |
| 3) Anti-social tendencies | 6) Community relations |

The Kuder Preference Record measures interests (not necessarily aptitudes, although aptitudes may be strong where interest is high and vice versa). It is predicated upon the obvious proposition that to do a job well a person should have, or develop, interests which a specific job requires. The nine areas of interest treated by Kuder are: 1) mechanical, 2) computational, 3) scientific, 4) persuasive, 5) artistic, 6) literary, 7) musical, 8) social service, 9) clerical. The reliability range is from .84 to .98.

The last test is the Bell-Adjustment Inventory. It is

TABLE I

A COMPARISON OF FIRST-YEAR CLASS PSYCHOLOGICAL AND
INTEREST SCORES WITH NATIONAL NORMS

TEST	NT'L. NORM	F-Y. C.	
<u>A. C. E.</u>			
Quantitative (F-Y. C. score given as percentile of ten- tative Nt'l. Norm.)		80th	
Linguistic		83rd	
<u>Allport</u>			
Theoretical	30.83	25.35	
Economic	32.02	26.54	
Esthetic	27.04	25.30	
Social	29.74	28.60	
Political	32.08	27.55	
Religious	27.96	47.50	
<u>California</u>			
Self-Adjustment	67	65.5	
Social Adjustment	63-64	63.7	
Total Adjustment	129-131	130	
<u>Kuder</u>			
Mechanical	78.61	63.53	
Computational	35.26	26.83	
Scientific	64.03	56.38	
Persuasive	74.37	70.52	
Artistic	46.12	44.04	
Literary	47.77	57.13	
Musical	16.60	25.46	
Social Service	73.71	88.35	
Clerical	52.14	49.99	
<hr/>			
<u>Bell</u>	Well	Poorly	F-Y. C.
Home	4.65	10.27	6.34
Health	5.40	11.53	4.48
Social	8.40	16.80	9.91
Emotional	8.28	15.78	8.38

a measure of adjustment in four areas: a) home adjustment, b) health adjustment, c) social adjustment, d) emotional adjustment, e) total adjustment; and it aids in pointing out objectively the areas into which personal problems fall and how these problems bear upon the work that the testee attempts to do.

CHAPTER III

RELIGIOUS ATTITUDE FINDINGS AS DRAWN FROM SUBJECTIVE ESSAYS CONTRIBUTED BY THE MEMBERS OF THE FIRST-YEAR CLASS

"Why I Want to Preach"

The first essay under consideration, on the topic: "Why I Want to Preach", was the initial assignment given to the First-year men in their Homiletics (Study of Preaching) course.

A perusal of those papers reveals an overview total of 15 reasons, given by the men as causes for wanting to enter the ministry. Table II lists the various reasons, together with the number of men giving each particular reason, and a percentage-ratio of that number to the total number of members in the class.

The immediate purpose of this study now is to quote pertinent excerpts, taken from the essays on "why I Want to Preach" --excerpts which have been selected because, in the opinion of the writer, they are typical illustrations of the various reasons given by the men.

Preach God's word and spread the Gospel was the specific-

TABLE II

REASONS GIVEN BY FIRST-YEAR MEN IN ANSWER TO

ESSAY TOPIC: "WHY I WANT TO PREACH"

REASON GIVEN	NUMBER OF RESPONDENTS	PERCENTAGE OF CLASS
1. "Preach God's Word and spread the Gospel"	120	75
2. "The influence of family environment"	42	27
3. "Desire to command attention as a speaker and leader"	31	20
4. "Desire to serve others"	30	20
5. "Qualified for the ministry"	20	13
6. "Called by the Holy Ghost to preach"	9	6
7. "Looking for increase in faith and answer to spiritual conflicts and questions"	8	5
8. "To receive personal happiness"	7	4
9. "Seminary training is a necessary stepping-stone for teaching at a preparatory school"	6	4
10. "War experiences a major cause behind decision to enter the Seminary"	6	4
11. "Ministry has honor attached"	5	3
12. "Desire to remain with prep school friends"	4	3
13. "Ministry an outlet for literary ambitions"	4	3
14. "Reform negative attitudes and life in the Church"	3	2 $\frac{1}{2}$
15. "Economic pressure"	3	2 $\frac{1}{2}$
16. "Impending Judgment Day"	2	1

ally stated reason that appeared most frequently in the papers. It was stated by 120 of the men, or 75 per cent of the class. In the words of one of the men:

The primary purpose for wanting to preach God's Word is the spread of His gospel and the enlargement of His kingdom here on earth. That is, in my estimation, the most important reason why I want to preach. . . . We, as ministers of the gospel, must preach God's Word with Power in order to give this heavenly manna to the many hungry souls.

From another of the class members:

Preaching always meant to me to bring the Word of God, His holy Law and His saving Gospel to mankind. I take it therefore for granted that with "to preach" in the question above is meant "to spread the Word of God." After all, among the multitude of means through which immortal souls can be won, preaching is to be considered the most outstanding.

The next most-recurrent reason for deciding to take up the ministry was the influence of family environment. Forty-two of the men, or 27 per cent, specified the role of their families as a prominent factor in their decision to preach. A number of the class members briefly described the "ministerial family trees" from which they came, e. g.:

My next two reasons [after the desire to preach the Gospel] are hereditary and economic reasons. By hereditary I mean that both of my grandfathers were pastors, at least six of my uncles were pastors, a cousin and my older brother are pastors, and I have four cousins studying for the ministry. Also my father, several of my aunts and cousins, and two of my sisters were or are Lutheran day school teachers. Thus it was a natural thing that I should want to study for some work in the church.

Several of the men spoke of definite family pressure in urging them to study for the ministry. The following is a typical

expression:

Perhaps the chief motivation is the influence of family and friends. It is expected of me by mother and friends to become a preacher, and they all are waiting to hear my first sermon at home. This summer I often wondered if I could ever get up in front of that congregation and preach. I didn't see how I ever could. It was then that I determined I could do more than make a flop of it and thus to see if I could really master my fears. Many friends and relatives would feel that I was a quitter if I discontinued after going as far as I have, and I don't want them to think this.

Some of the writers, however, did not view family influence as unpleasant. One spoke of it in this manner:

Two of my brothers and a sister became teachers in our parochial schools. It seems that as long as I can remember I have heard everyone tell me, "_____, you are going to be a preacher." I suppose most young people would object to this, but I did not. My father is also a minister, and I admire him and his ability very much.

Several men in this group specified a combined influence of family and preparatory school, as in the following:

My position in life is more or less a matter of fulfilling my duties to my father and his forefathers. In the strict sense of the word, I was not told that I must be a preacher or should become a minister. My father, grandfather, great-grandfather, great uncles, uncle, and brother are or were ministers. With this confronting me, I feel as if it were my duty to become a minister. Perhaps it may be that God has called our family to do His work, if this were possible here on earth. Another point to be taken into consideration is the fact that I had no choice of high school to attend [italics ours]. My father, being thoroughly disgusted with the public school in town, vowed to the superintendent that no one in our family would attend his school. Since one of our "prep" schools was only ten miles away at that time, I had no alternative than that of attending it. I can't say I disliked the institution because of being placed into it, for I did receive a training which is basic to everyone. I remained there after high school because of the Christian environment which prevailed, and the ministry seemed to

be my life-time occupation.

In some cases family influence was in opposition to a strong desire on the part of the student not to preach. The inner conflict this tense situation can produce is shown in this excerpt:

I don't want to preach. Other worldly ambitions seem to appeal to me more. Maybe it is that I haven't had the real meaning of it yet, but as it is, I don't want to preach.

Perhaps you will ask why, then, I am still continuing in the preparation of this work? Well, there are outside forces, greater than my own worldly desires, which force me on. First of all, I was sent to preparatory school against my will, which I did not openly reveal because it was impossible for me to disappoint my parents. I thought then that I would learn to like it, thus not disappointing my parents. Well, I haven't learned yet.

Secondly, it would be very difficult to go home and face friends and relations because they have believed so strongly in me to be a success. In other words, my pride would be gone, and I would feel absolutely defeated in their sight.

The third most frequently mentioned reason for wanting to be a preacher comes under the heading, desire to command attention as a speaker and leader. Thirty-one, or 20 per cent, spoke of it. One man in particular regarded his desire for attention as being a highly possible deterrent for any genuine spirituality in his ministry:

The following is not a confession, but something which has demanded unveiling for my own benefit. It needs to be known because I definitely need assistance in finding proper means to combat and overcome an ever increasing dilemma. The reason can be stated in a very few words. It has been my desire to preach simply in order

to gain the ovation of my audience. Secondary, of course, was a proclamation of Christ as the Savior of mankind

. . . I knew deep down why I desired to enter the Seminary. But on the other hand stood the conflicting knowledge of God's Word, i. e., His blessings could never follow one such as I desired to be. . . .

So long as I continue to feel that out of the ministry I will make and build a roadway to self-esteem, I will not preach, though the desire is there and is compelling me toward hypocrisy.

Others, compelled by the same desire, did not regard it with the same morbidity. For them it was more a case of what "should be minor, but I fear is major, is my desire to have men come to hear me and listen to what I have to say." And that a number of men felt they really did have something to say finds underscoring in these words:

At times I desire to stand in some pulpit or on a soap box and command the attentions of men. . . . During those times . . . , I have found that my motives were primarily egocentric When hearing the Word of God, I tend to regard it as coming from Him and not from the preacher or radio speaker. Although, even here I often find myself saying, "_____, you can do better than that!" And it is this very feeling, namely, that I think I will be able to preach better than some, which partially accounts for my being in this course.

Fourth in frequency of mention was the desire to serve others. Thirty of the men, or 20 per cent, stated this as a motivation for entering ministerial training. We shall quote two spokesmen from that group. The first:

I enjoy doing things for other people. Probably there are selfish motives involved in this; nevertheless, I do receive a great deal of satisfaction from it. I believe there is no possible way in which one can be more helpful to people than in assisting them in learn-

ing their way of salvation.

The second speaker sees in the ministry an opportunity to be a friend, as well as a preacher, although this class member also fears his altruism may be egocentrically motivated:

Though my lack of ability has often been a stumbling block to me, I feel that I, just as well as anyone else, can tell these unchurched people that they are wrong and show them how to amend their sinful lives and also encourage those who need guidance and counsel from a sincere friend. I also find that listening to other people's troubles tends to make me forget some of my own. Encouraging other to get to know God's love seems to do me just as much good as it does them.

Too, people tend to worry about the trivial, insignificant things in life, which in my estimation is a complete waste of sympathy. The time spent worrying should be spent concentrating on the welfare of their souls and the souls of the men about them. I want to tell them about that!

Twenty of the First-year men felt that their own personal qualifications for performing the tasks of the ministry played a major role in making them decide upon the calling. Some of the statements advanced by these 13 per cent who describe themselves as qualified for the ministry are exemplified by two excerpts:

That at the present I feel that I have the talents to become a good preacher is also undeniable, for if I were not in some way assured that I could do a good job, I would not be here. . . . I want to preach the Word of God because I feel that in that capacity those talents I have will be more rapidly developed and more fully exercised for a worthy purpose than they would be if I were to take a different place in society.

And:

I believe that God has given me a voice which will be

acceptable as a preacher. I have enjoyed speaking and have always hoped that someday I might be able to use it profitably.

For 6 per cent, or 9, of the men a powerful motivation for entering the ministry was described as being called by the Holy Ghost to preach. Representative of these is the expression that

the compulsion for preaching or any other service for God must be implanted by the Holy Ghost. . . . I could never be satisfied doing anything else, because it is to preaching that I have been called.

One man attributed to the call of the Holy Spirit a strength which enabled him to overcome familial opposition to his entering into pastoral training:

My parents discouraged my becoming a minister at the very start and gave me little encouragement thereafter. But my feeling that I had been called far surpassed theirs of my becoming disappointed in later years.

Two members of the class tell how they remember the precise day on which they felt that the Holy Spirit gave special indication that they should work in the ranks of the Church:

One day, the sixteenth of July to be exact, it struck me. I would enter the study for the ministry. The thought came suddenly but forcefully. The minute it entered my mind I knew that that was what I wanted. That same day I started to make the necessary preparations to enter one of our prep schools. . . .

All in all, . . . I feel that the main reason why I want to preach is that it was meant to be so. I still feel . . . called by the Spirit to preach. I want that to stand as my main reason.

And:

Once in these early formative years I remember to have

imagined that I was going to die and that God was in a peculiar way requesting me to depart by death unto Him (I fearfully clung to this hope as faith, but I wasn't too sure). At that time the fear was so real before my mind that I got Mother to read from the Psalms to me, and after she and I prayed the Lord's Prayer together I calmed down and temporarily got over it.

After that incident, I continued to retain a concept of a possible youthful death and used to pray a lot for faith and bravery if God should choose to call me, and I even imagined that God was waiting till my faith grew strong before he would again call; if so be I would bravely submit.

. . . I found myself growing up and retaining a certain attitude from my early prayers for life, so that I would give God my life for His mercy to me (that mercy I conceived as Salvation through His Son and in a special way continued years of living and the will to live). . . .

. . . I found a more active religion in participation in the Youth for Christ revivals and singspirations. Testimonies for Christ, talking of salvation, yes, this is what I wanted to do, but the Lutheran Church did not or had not prompted such, so I felt I would compound the Youth for Christ with my Lutheran allegiance. . . . At this time also I was prompted to declare my calling to preach the gospel and become a minister. The faith and the will had been there, but something was needed to quicken and make alive what I had learned in the Lutheran Church.

Not all the men were undergoing Seminary training in order to better the techniques for expressing their Christian faith to others. Eight of the Seminarians (5 per cent) said they themselves were looking for an increase in faith and answers to spiritual questions and conflicts. For example:

The following summer [after the freshman year in high school] was one in which I took stock of myself and my life till then. The result was shocking. It made such an impression on me that I began to fear that, should I continue as before, my soul would be in jeopardy. This made me wish to get closer to God's Word than ever before, and it seemed then that the best way and most

effective means would be to study it and become a minister.

From another writer:

After high school I began to experience a spiritual conflict and I was terribly worried about my salvation. For no reason at all God seemed far away, and I sometimes doubted whether He existed. I no longer experienced the comfort of prayer that I experienced as a youth.

For one of the men an expressed fear of damnation presented itself as a prime mover for taking up the ministry:

I felt that if I did not tell others about God, such as my personal churchless friends, I would be lost. And I seemed to lack the courage, which meant my damnation. Every mission sermon pointed that way. If I studied for the ministry, I would not be afraid to preach because people think that is the duty of a minister.

The eighth reason offered for making the ministry one's vocational choice was to receive personal happiness. Seven (4 per cent) clearly spoke of this motivation in the following way:

Last but not least, I know that if I do God's will He will give me true, lasting happiness in this life, too, regardless of what occupation it may be. And I feel that His will is that I be a minister. Everyone is seeking this happiness and very few are finding it.

For one man the chief reason for entering the ministry was "opportunity for private study." Another thought the very nature of pastoral work itself afforded happiness:

No other occupation can provide the personal pleasure and satisfaction which the ministry affords. From my brief experience as a day school and Bible Class teacher, I am certain that I shall be happy in the ministry.

Six of the First-year men (4 per cent) quoted, in effect,

a ninth reason: Seminary training is a necessary stepping-stone for teaching at a preparatory school (i. e., in the Lutheran Church - Missouri Synod). Teaching was the goal of these men. And to become qualified for a position on a preparatory school faculty, formal seminary training is required. Hence, their matriculation did not indicate a desire to undertake a parish ministry; rather their enrollment at the seminary is a means toward a different end. One man writes:

I am now attending Concordia seminary with a mathematics professorship at one of synod's schools in mind. I have a natural inclination and liking for mathematics and the physical sciences; and I feel I would be more suited for this type of work than for the actual preaching ministry.

Did World War II play a role in leading any of the men to look toward the ministry as their life's work? Six (4 per cent) gave their war experiences as a major cause behind the decision to enter the Seminary. An ex-Army man observed:

I have lived with the godly, and I have lived with the ungodly; . . . I know which group has peace of soul. In the Army I saw the want of God; in the Philippines I saw the need of God; and in my heart, I heard the plea of God.

A number of the men expressed some skepticism toward the view that the minister is a man who is respected. They saw the preacher as a man who "often gets stepped on by the congregation" and who "receives barely enough salary to keep his family supplied with necessities." For five of the essayists (3 per cent), however, an incentive to preach stemmed from what they termed as the fact that the ministry has honor

attached. Thus:

When one chooses a profession for life, he should choose something with honor. No one can find a more honorable profession than a preaching one. To be sure, it is the most honorable on earth today, for where can one find more honor than the honor connected with the job of being one of Christ's personal ambassadors here on earth.

School-acquired friendships showed their significance in playing, in some cases, almost the major role in a decision to enter the Seminary and continue studying for the ministry. Four men (3 per cent) specifically mentioned as a twelfth reason in order of frequency of mention: the strong influence factor of the desire to remain with prep school friends.

That the ministry would serve as an outlet for literary ambitions received special mention from at least four first-year men (3 per cent). In the words of one:

I'm not so sure I would like to be a preacher. I have much difficulty in getting up courage to make prepared talks and speeches. My delivery is slow because I think slowly on my feet. As for memorization, it is not so good.

My main love for the work of a preacher is explained by my love for writing. I think that, if I don't write sermons, I will be writing something else. In other words, I don't think I will be fond of giving sermons, but rather fond of writing them. I have a great urge to write.

A number of the essayists stated their belief that all was not well in the spiritual life of the Church. For three of them (2½ per cent) there was an impelling drive to reform negative attitudes and life in the Church. One of the men saw tragedy in the factions in Christendom--particularly

among those groups that come under the heading of "Lutheranism":

I was raised in a community which was _____ Synod territory according to an agreement, which I consider rather stupid, between synodical officials about eighty years ago.

In 1939, due to the Protestant situation, my father and several other members of a church whose pastor was sympathetic to the Protestant cause, asked the _____ [another] Synod to come and minister to them and their families. The _____ Synod came, and quite naturally the _____ protested, and to this very day are protesting, the invasion of their territory.

I attended several meetings which dealt with the local case and always came to the conclusion that pride, envy, and downright stubbornness, rather than love and correction, was the main concern of many who had anything to do with the conditions which existed.

I do not have dreams of being a great reformer, but to tell people that this kind of thing should not exist is one reason why I want to preach.

Another of the men spoke of his desire to combat moral laxity in the life of many "Christians" who "eat and drink damnation to themselves." Still another described his eagerness to do reformation preaching as motivated by his own personal resentment against certain members of the Church:

When I started preparatory school, rumor came back to me that certain people said, "well, in the first place his parents can't send him through college, and, secondly, he won't stick to it." When I heard that, I decided that I was going to show my home-town people what I could do. I thought that, when I would get to preach, I would pour right and wrong into their faces in buckets!!

"Why I Want to Preach" found an un-idealistic answer in the minds of three men ($2\frac{1}{2}$ per cent) who spoke of entering the

Seminary because of reasons of economic pressure. Two men said that, aside from such pressure, they would not be enrolled. After describing how he wanted to transfer to a state university in order to study for a secular occupation, and after requesting that the preparatory school he had been attending send a transcript of his record to the state institution, one of the men writes:

I received a special delivery letter from the treasurer's office [at the preparatory school] which stated that I either pay them \$350 spot-cash, or I would not get my transcript. I was not only surprised, but angry, since I had known fellows who had gone to other schools without paying all their back-tuition in a lump-sum. . . . I gave up my idea of going to _____ University and came here instead.

According to the second writer:

I was sent through most of my schooling with financial aid which would have to be repaid if I would abandon my work. since it would be very difficult for me to repay this, I am practically tied to this career. I believe that if it would not be for this last reason, I would be leading a different career this day.

A teacher's son mentioned two aspects of the financial problem which figured in his entrance into the Seminary:

My father was never paid enough that he could anymore than keep himself, my mother, and ten of us children all living fairly comfortable, and not even that at times. . . . Subsequently, it is the best education I can get (with the help of Synod and my own earnings). This may sound like I'm taking the Synod for a ride, but such is not the case. Once I become a pastor, I intend to stay in church work all of my life.

The reason I chose to be a pastor instead of a teacher is this. While I was in grade school, it seemed to me the pastor always got better salaries. In cases where the pastor and the teacher disagreed on some point, the pastor always seemed to receive the sympathy of the me-

majority of the congregation. This was not only true in my father's case, but also in those of all the other teachers I knew.

The sixteenth reason for wanting to preach, as indicated specifically by two of the men (1 1/4 per cent), was the im-pending Judgment Day and its implications for the "utter foolishness of unbelievers in their view of eternity".

Up until this point we have been presenting the various reasons revealed by the First-year men in answer to the topic: "Why I Want to Preach." In addition, however, the essays also spoke of certain barriers existing in the minds or in the abilities of the men--barriers which cause an apparent fear of preaching, in contrast to the request of the essay topic for positive reasons for wanting to preach. Because fears are just as real as hopes in the minds of those who experience them, a summary of the psychological and physical blocks mentioned by the class deserves space here.

Nearly all of the men remarked in some way that the ministry is a highly-demanding profession, and that they were aware of the need for versatility and adequacy to do justice to the task. Some of the writers, however, expressed strong doubt that--even though they wanted to become "men of the cloth"--they did not have the necessary gifts and aptitudes. Twenty-two men spoke of acute cases of nervousness and self-consciousness, which, they felt, could spell possible failure because of "a deep dread . . . of facing an audience and

speaking to them." "Delivering a speech is my main reason for not wanting to preach." One man describes his frightened tongue in this way:

My chief difficulty in becoming a minister will be learning to get up in front of a crowd and speaking. Frankly, I have a very bad case of stage fright, and I always think I will make a fool out of myself. With God's Word on my tongue, I should be glad to be a fool, but the fear is still there. Maybe I can overcome it, I hope so.

Writes another:

I am the type of individual who is very easily embarrassed. . . . I have tried in vain to overcome it. I am constantly aware of the fact that I have my faults, and I don't wish other people to detect them. . . . I am afraid that when I preach I will be very self-conscious, especially if I should make a mistake.

Sixteen of the students specified general feelings of inadequacy. For some, the complexity characteristic of the Twentieth Century spelled "impossibility for the present day pastor to cope with all the problems in his congregations." Others felt inadequate because of the great moral responsibility that rests on the pastor's shoulders. For example:

Nor do I have the keenness of mind and commanding personality which are vital assets. And when I think of the sacredness of preaching, I feel entirely inadequate. The responsibility of another's soul is a heavy charge.

Some blamed themselves for the inadequacy. Thus: "I must admit that up to this time I have not applied myself to the best of my ability." Another attributed it to "laziness." At least four felt that a lack of firm religious conviction contributed largely to their feelings of inadequacy for the min-

istry. One of the disturbed class members describes his doubts in some detail:

The question ["Why I Want to Preach"] implies the possession of something which I lack: namely, conviction. I have attempted on many occasions to analyse this void feeling, but it was to no avail. I can tell myself again and again that Christ died for me, that God loves me and He extends His grace to me, and yet I feel no response within myself. . . . I sometimes wonder if, perhaps, I am not making a joke of the promises of God and of the office of the ministry.

Another thing that is creating and stirring up turmoil in my mind is a large and powerful collection of doubts. "How do I know the God of the Bible is the God?" That is the primary and fundamental doubt, and the rest stem from it. If not, the Bible is false, the ministry a mockery, and the whole of faith is no more than a drug to make life bearable. If I could actually feel that we know the true God, then the rest is of necessity true.

While the ministry may be all right for some men, one of the Seminarians said he doubted whether he was one:

I do not feel at all as I, without doubt, should feel. . . . I understand and fully believe that the call to the ministry is the most glorious call any man can receive . . . , for others--perhaps "yes;" for me--I don't know. Mostly the "no", I guess. For me to stand before an audience and admonish them to mend their ways--no good; for me to sit in the audience and be admonished--that's right. For me to accept money from the people for preaching and other pastoral duties--no good; for others it is absolutely and the only possible way.

There's more, but it is principally the same. I just don't know right now. However, do not misunderstand--I do know why I should want to preach.

Three of the Seminarians cited specific speech handicaps.

In the words of one:

The delivery of the sermon is to me the greatest problem. At every occasion where I have spoken before

people, I have stuttered and stammered, turned pale, and worn a "scared-rabbit" expression. Will I ever be able to overcome this? I hate to believe that I will be tormented every Sunday for the next thirty years or so. . . .

Another man had taken speech-correction courses at a university. Although improving, he still feared relapsing into stuttering under the duress of a speaking or preaching situation.

One man vociferously stated the barrier the ministry suggests through the inadequate salaries paid some pastors:

Many congregations I have seen don't make adequate provision for their pastor's physical welfare. The house provided is often in disrepair, facilities poor, and the salary so low that a comfortable living is out of the question. An old broken-down car is disguised as a blessing, but in reality proves to be an added financial burden. How the minister is to fill his office well when he has these earthly worries on his mind and taking up his time is an annoying question to me.

Still another First-year man resented the implications of the ministry because:

How do I know I'll be satisfied or happy in the ministry? I'm selfish. As a preacher I'd be tied down, controlled; when I want to do something, I want to do it when I want to do it. If I want to move to a different section of the country, start in a new kind of work, or be a bum, I want to do it then, and not be controlled, not be dependent. Probably the work as minister of God would offset or completely overshadow this feeling, how do you know?

So much for the actual presentation of excerpts from the essays on the topic: "Why I Want to Preach"! Our concern with them is chiefly to point out some of the implications that they may infer regarding the concept of Christian faith held by members of the First-year Class at Concordia Seminary. And

this we shall do in the last chapter, "Conclusions". In the present chapter we now move on to the second essay that will also provide material for the investigation of the religious attitudes of the men under study.

"My Present Habits and Future Needs
With Regard to Means of Grace"

This second essay topic used in the study was assigned by the instructor in Orientation, to be written on by every member in the First-year Class. Generally speaking, the men fluctuated between "positive" and "negative" expressions concerning their habits and needs with regard to the Means of Grace.¹ By "positive expression" is meant a statement of favorable habit or attitude toward the Means of Grace: i. e., which indicates that the author of the statement desires to make use of the Means of Grace and receives benefit from them.

A. Positive Attitudes Mentioned by the First-year Men as They Think of the Means of Grace (cf. Table III): Eighteen, or 11 per cent, said they approach their use of the Means of Grace in prayerful preparation. One man describes the role of prayer in his private devotional reading:

When my actual satisfaction came, when I knew that I was really getting something out of what I was reading,

¹The Lutheran view of what constitutes the Means of Grace is understood here: i. e., the Word of God and the two Sacraments, Baptism and the Lord's Supper.

TABLE III
 POSITIVE ATTITUDES EXPRESSED BY FIRST-YEAR MEN
 IN REGARD TO THE MEANS OF GRACE

ATTITUDE	NUMBER OF RESPONDENTS	PERCENTAGE OF CLASS
1. Prayerful preparation	18	11
2. Receive forgiveness, life and salvation	45	28
3. Concentration while using Means of Grace	11	7
4. Favorable influence of a girl friend	8	5
5. Apply the Word to self	8	5
6. Teach it to others	7	4
7. To find answers to personal questions	2	1 $\frac{1}{2}$
8. Baptism a means in which God effects conversion without man's cooperation	6	4
9. Baptism has meaning whenever another baptism is witnessed	29	18
10. Lord's Supper has "personal and tangible" nature	4	2 $\frac{1}{2}$
11. Prayer considered a Means of Grace	19	12

and when God's word actually had shown forth with all its heavenly brilliance, was when I began having a short prayer before reading God's Word. I use a prayer in which I first thank God for His guiding me properly through my past reading and then asking Him to help me in my present study and reading of His Word. This short prayer is one of my greatest aids in establishing a strong power of concentration on the Word.

Confessional services were a definite aid to this student:

The confessional services before communion were always more meaningful than ten others. Why, I don't know. Perhaps I gave myself more to the Word. I now, as I always have, look forward to the privilege of being a guest at the Lord's table.

What do the men directly look for as they employ the Means of Grace? Forty-five (28 per cent) included statements which may be placed under the general heading, forgiveness, life, and salvation. From two writers who spoke of the role of Holy Communion in strengthening them:

When I was in the service, I didn't have opportunity to partake of the Lord's Supper for several months, and I could notice that my faith was becoming weaker and weaker. I do not advocate that this should be tried, but it certainly taught me the need of partaking of Christ's body and blood.

The second writer's experience in the Lord's Supper produced active mental and spiritual reactions:

Each time I have attended communion, there always comes to my mind a closeness to the experience Peter, John, and the disciples went through on the first maundy Thursday evening At the Lord's Table today, I still perceive the mental flash of Christ's body battered for my forgiveness and His blood brought forth to appease God's wrath upon me. To me, that momentary experience is the greatest source of inner ease to be found on earth.

Another describes the benefit received from the Means of Grace as noticeable in his own life:

My present habits in regard to the spoken Word of God have improved a great deal since my presence at the sem. I have been writing down most of the sermons that I hear in daily chapel services and in Sunday services. . . . His spoken Word means much to me and I love to set my heart aside from all the clamor of the world and let His spoken Word build castles of faith, hope, and strength in my heart--as time passes from day to day, I can feel God's progress in me thru His spoken Word, whereby He hands me His grace.

For some of the men, the Means of Grace meant Jesus--nothing more, nothing less:

What do these Holy Sacraments mean to me now? It's difficult to put Jesus on paper. Yes, to me the Sacraments mean Jesus. The Jesus that died for me. . . . He takes this baby and holds it in His arms, and says, "You are Mine." . . .

And now the Sacrament of the Altar. Again it's Jesus. It came through Jesus. It came by Jesus. It is Jesus. His gift to me. . . . Here I get life and salvation. For in forgiveness, we have salvation.

Eleven of the Seminarians (7 per cent) summarized their positive attitudes toward the Means of Grace in the words similar to this typical phrase: "I concentrate while using them." Nor is the role of feminine Christian witness excluded, as eight of the men (5 per cent) mentioned that their mental frame toward Word and Sacrament had been aided by "the favorable influence of a girl friend".

And now from positive attitudes, as revealed in the essays, to the Means of Grace in general, we turn to some of the positive expressions made in regard to each of the specific

Means (i. e., the Word, Baptism, and the Lord's Supper).

Positive expressions of attitude toward the Word include statements by eight of the men (5 per cent) to the effect that they apply the Word to themselves, e. g.:

As the pastor is preaching his sermon, or reading the Scripture lessons for the day, I try to apply what he is teaching and reading to my own life. In this way, I find many faults in myself, and together with the help of God can try to correct these faults.

From another:

I don't have a set habit of Bible reading. On the average, I'd say I read the Bible daily. But this reading is generally prompted by some question or interest which arises in my mind. I find this type of reading dynamic, and it certainly makes one realize the Word is applicable today.

Seven First-year men (4 per cent) approach the Word with the purpose in mind that they may then teach it to others. Here is a typical expression:

I should know which parts are best suitable to read for little children, young people, and old folks, and be able to explain all the so-called contradictions in the Bible if anyone ever brings any up. Know which texts are good to preach on. I must be able to understand the Book better than I do.

One man writes that his study for the purpose of teaching others aids toward his own personal spiritual growth:

I also study the Word of God as a Bible Class and Sunday School teacher. This I feel is one of my most blessed and profitable opportunities. For in striving to draw lessons from the Word for others, I am required first to find meaning of the Word for my own life. And teaching the Word strengthens my own faith.

Two ($1\frac{1}{2}$ per cent) said they read the Word privately in order to find answers to personal questions. Another two ($1\frac{1}{2}$ per

cent) remarked on the influence certain Christian schoolmates had exerted in heightening their regard for the Scriptures, e. g.:

In witnessing for Christ a person shows through his life the teachings of the Word. The effect of this has been strongly brought to bear upon me in the present surroundings of the Sem. Through this medium I think I am absorbing the Word in doses.

Two more of the First-year men felt their appreciation for the Word, particularly as it is used in worship, could not be divorced from the experience of being a member of the Communion of Saints, Wrote one:

Corporate worship has in it several parts that, to me, are very meaningful. Here I can see something of the communion of saints. The phrase, "Therefore with angels and archangels and with all the company of heaven, etc.", takes on a vitality when, together with a Christian congregation, I can sing a hymn or pray or confess our mutual faith by means of the creeds.

With specific regard to the sacrament of Baptism, 35 members of the class (22 per cent) spoke of deriving positive benefits. Six of these men (4 per cent) expressed their view of baptism as a means in which God converts without any cooperation and effort on the part of man. In the words of one of the writers:

I realize that it is a very important sacrament, and that I received it through nothing that I did. It was only through the grace of God that I received baptism. It is very comforting to know that God was interested in me before I could realize who He was. This is the sacrament in which I received the power from God to believe in Him.

For twenty-nine of the men (18 per cent) however, the empha-

sis was that the Sacrament now has meaning whenever a Baptism is witnessed; for it was then that they were reminded of their own. One of the Seminarians, commenting on his impending experience of being a godfather, remarks:

During the summer in spare hours I would ponder what this all meant. But again from a cold, intellectual point of view, when it really struck me was during the actual Baptism itself, as I looked down on the face of my little, unknowing niece, and the minister intoned his solemn words. Then more trenchantly than ever, I felt this washing of regeneration, this renewing of the Holy Ghost, this covenant with the Lord God. I took my privilege as a sponsor very seriously.

In regard to the Lord's Supper, nearly all the men in some way mentioned that they realized it assured them of the Forgiveness of Sins and was a means for Life and Salvation. Only four (2 $\frac{1}{2}$ per cent) however, gave a special emphasis to "the personal and tangible" nature of this Sacrament. According to a spokesman for this group:

It the Sacrament of Holy Communion is important inasmuch as it is the very personal assurance through tangible means that God for Jesus' sake completely forgives us all our sins. It was just recently that this sacrament took on new meaning for me. How the Lord's Supper . . . cannot be grasped by our feeble minds, but I, even though I knew what it did for me, namely, gave me forgiveness, still couldn't figure out why its use added anything to the practice of just asking God for forgiveness every day. It was made clear to me by my Bishop, while I was teaching last year, that it is the personal tangible element that is the chief thing, and since then I've been more eager to partake of the Lord's Body as often as possible.

The last positive attitude mentioned under the Means of Grace raises a question of accuracy in doctrine. For it is interesting to note that nineteen Seminarians with backgrounds

encased in a conservative Lutheran ethos, identified prayer as a Means of Grace. This group (12 per cent of the class) gave the indications in statements, of which the following is typical:

I often feel that it is not necessary [to partake of the Lord's Supper] because my sins are already forgiven . . . in my prayers and other means of grace [italics ours].

B. Negative Attitudes Mentioned by the First-year Men as They Think of the Means of Grace (cf. Table IV): The habits and thinking of the class in regard to the Means of Grace contained also a variety of negative aspects, however. The 162 men who submitted essays concerning their habits and needs as relating to Word and Sacrament indicated a total of 192 negative expressions, spread over a list of 11 different reasons.

Eighty of the men (50 per cent) felt they did not know how to use the Means of Grace properly. A statement from one of the Seminarians presents this point of view concerning the Word:

Very seldom have I gone to my Bible directly for devotional purposes after the first few times. At that time it seemed as though every time I would open my Bible for that specific purpose I would read only a short selection and find myself debating as to what Scripture meant by this and that, etc. While in high school, I read the entire New Testament in modern translation and quit. I got very little spiritual value from this project. why I read it I don't know. . . . sincere meditation and study were left out.

Another man speaks for those who felt unqualified to evaluate their Baptism:

TABLE IV
 NEGATIVE ATTITUDES EXPRESSED BY FIRST-YEAR MEN
 IN REGARD TO THE MEANS OF GRACE

ATTITUDE	NUMBER OF RESPONDENTS	PERCENTAGE OF CLASS
1. Did not know how to use the Means of Grace properly	80	50
2. Have become meaningless through habitual use	37	23
3. No beforehand preparation for their use	27	17
4. Doubt	12	8
5. Felt no need	10	6
6. The "professional attitude"	9	6
7. Laxity through being away from home	8	5
8. Prep school had detrimental effect	6	4
9. Lack of devotions in own family	8	5
10. Lack of time	4	2½
11. Instructed while too young	1	1

The true meaning of baptism has evaded me through the formality of ceremony. I find that I don't really grasp the significance and the gift of the Lord to man when another soul is brought to Christ through Baptism. In fact, I would have hardly remembered the date of my own baptism, unless I had been required to remember it for religious instruction. . . . I have not yet really planned a pattern for improvement in this line. In fact, I am still a little in the dark as to how to improve this condition.

Another of the men could "see no relation between that [Baptism] and my present spiritual life, except an indirect one." He added: "I must not let the fact that Christ has accepted me in early childhood lead me to a false security or into dangerous self-complacency." Those who felt they were lacking in knowing how to make beneficial use of the Lord's Supper wrote in words similar to those that follow:

One thing that always bothers me is my attitude toward the Sacrament of the Altar. I often feel that it is not necessary for me to take communion because my sins are already forgiven. . . . Once in a while, after taking communion, I make a very special effort to rid myself of some besetting sin, but most of the time it seems as though I cannot acquire the proper attitude toward communion.

For thirty-seven of the men (23 per cent) the ancient adage, "Familiarity breeds contempt", had a more than slight application to feelings of indifference toward the Means of Grace. Two excerpts that describe how the Means have become meaningless through habitual use:

I grew up in a parsonage, where religion was in order 24 hours a day. I went eight years to a Christian day school, proceeded to Ft. Wayne for six more, taught for a year and am now here. I've always had easy access to the Means of Grace; consequently, I seldom appreciate them. I pray when I'm in trouble and forget

about God otherwise. It's bad, and I know it.

Another observation:

Attending communion--sad to say--is, so to speak, habitual for me. In other words, I know already at the beginning of the year when I will celebrate communion. This, I believe, is not a good habit. According to my estimation, one should go to communion only when he feels the need for it; otherwise, the danger is that the individual is not truly a penitent sinner.

Twenty-seven (17 per cent) described a great negative factor in their regard for the Means of Grace as not having prepared beforehand for their use. Thus: "By a lack of previous preparation and a failure to pay attention, I often rob myself of the true blessing of hearing God's Word." Lack of preparation for the Lord's Supper caused a number of the men to feel they were unworthy communicants:

There are times when I cannot go up to the altar to receive His blessing. Perhaps it's foolish, but I remember from my confirmation classes that if you do not go up to the altar with the true meaning of the Sacrament and in repentance, you will be damned. Well, maybe it is a childish fancy, but there are times when I cannot go up to the altar because I do not feel truly repentant. I cannot go up to the altar and take the Lord's Supper just as a matter of form, just because somebody says I should, just because it is the thing to do. I've got to be prepared to take communion. It's one of those things I learned about love: you cannot cheat the one whom you love.

One man feared his apathy would hamper his future effectiveness in the ministry:

I have the faith that forgiveness of sins is received . . . , but I often wonder if I am partaking worthily; if I am fully prepared.

In the ministry . . . it will be my duty to instruct

them [the congregational members] in preparation for communion. How can I accomplish this if I, myself, am not sure of my worthiness?

Doubt reared its discomforting head in very specific fashion for twelve (8 per cent) of the class. One man describes his inner battle between reason and Revelation:

I have always longed for knowledge, for education. . . . As the accumulation of this earthly wisdom increased, my trust and hope in heavenly wisdom decreased. I began slowly to doubt the source of all true wisdom, God's Holy Word. Having attended _____ University for two summers brought me into contact with agnostic professors. . . . It became more logical to follow human reason and wisdom than God's eternal, unchanging Word. And thus I laid aside Holy Writ, except for intellectual gymnastics. I received the Blessed Sacrament half believing and half doubting. In short, I began slowly to choke God's supply line to my heart and soul. I became dead to the Means of Grace.

Fear [of sickness and death] began to plague me. . . .

. . . the lovelessness of Christianity and Christians [distresses him and interferes with his relationship with God].

Doubt in regard to Baptism is exemplified in the following excerpt:

Adult Baptism seems quite plausible to me, because adults go into it voluntarily, with believing hearts. But I find it hard to believe that infants, too, can believe. To carry the matter to its conclusion, I doubt the miracle of infant Baptism---that presto! when the minister makes the sign of the cross and says the words of the Trinity, that a sleeping baby that cannot so much as think, is suddenly rescued from the grasp of the Devil and becomes a child of God.

To bring the matter within a subjective range, I truly believe that I myself am a child of God, but not by virtue of my faith in Christ.

The supernatural efficacy of the Eucharist did not find full

acceptance in the minds of some. Thus:

When I go to the Lord's Supper I feel nothing. I tell myself while partaking that in, with, and under the wine is the true blood of Christ--that I am drinking down "forgiveness, life, and salvation" if I believe this. I do not believe with all my heart.

The words "to them that believe" loom too large in my mind. They give me the impression that the Lord's Supper eo ipso has no power at all. God's forgiveness, we are taught, is free. We take it to ourselves by believing. How then does the Lord's Supper fit into this nice picture? I can see how we would keep the Sacrament merely because Christ has commanded it. It could serve nicely as a "remembrance" or as a symbol of the real redemption. I think that Christ instituted it to be practised in the Church forever, but, like Baptism, I sometimes doubt that it is a means of Grace.

Ten men (6 per cent) described their apathy toward Word and Sacrament as rooted in the fact that they felt no need. For them there was little or no motivation for making use of the Means, e. g.:

And I know, too, that if a person loves Christ he will delve ever deeper into scripture to learn more of and about that Love which He showers upon mankind. I know these things, I believe them, I cling to them most dearly, and even have high hopes and a burning desire to preach them to other blood-bought souls soon. But still I cannot feel within myself a drive, a stimulus, a desire for them. That is the dilemma of which I speak.

The plague of the professional attitude also took its place among the negative attitudes listed. Nine men, or 6 per cent, felt its hindrance to spiritual worship and life. In the words of one Seminarian:

I find that I attend services sometimes not so much in search of what the pastor is going to say to me, but rather how he says it--the illustrations and stories

he uses, etc. This, I feel, may be a danger for any divinity student who feels that he has heard much of the material before, and that thus the preacher is not really speaking to him.

Eight of the men (5 per cent) concluded that being away from home and not under family influence contributed to a negligence on their part in use of the Means of Grace. One man discusses his opinion of the laxity that often accompanies freedom from home ties:

In the past I have always attended communion at home, but now, since I am somewhat further from home, I believe that I will have to receive the Lord's Supper in St. Louis and at home. While attending prep school I did not notice that there was the tendency not to receive the Lord's Supper frequently, because I would wait until a vacation would roll around and then go to communion when I was home.

And, reportedly, for six of the Seminary initiates (4 per cent) prep school had a definite detrimental effect on their spiritual life and growth. One of the men comments:

I do not want to blame my weakness on a school, but the prep school I attended was certainly not conducive to the growth of one's faith. With all the cussing going on and lack of devotion, I was beginning to wonder what Christianity really was.

The lack of devotions in their own families, eight (5 per cent) of the men stated, lessened their appreciation for Word and Sacrament. One Seminararian writes:

In my home family life, we much to my regret, have no family devotions, no group worship of God's Word. This is very sad, but it is true, and I pray God that this condition may not continue, but that we may realize the benefit and strength to be derived from gathering together in Christ to use His Word in this manner for our strengthening; but as yet, we have no use of

His Word in this manner in my home.

Four First-year men ($2\frac{1}{2}$ per cent) complained of lack of time to use the Means of Grace, particularly the Word, for their growth in Christian faith and life. Thus:

Bible reading is another of my very weak points. I seldom find time for it. One reason is that whenever I do have time to do any reading at all, I feel conscience-stricken if I don't sit down and read some of the many books assigned for outside reading by almost every professor on the campus. This should be done, of course, but it conflicts with the reading of the Bible as I think it should be done. However, I'm looking forward to the study of the Bible in classes later on.

One stated he has yet to be baptized! He gives the reason that his Baptist father had not desired it. When his father passed away, the First-year man

. . . asked my mother what I should do about it being unbaptized. She said that as long as I was confirmed and that I believe on the Lord Jesus, and I do, I do not have to be baptized. . . . but now that I have studied it a little more thoroughly, both in the Bible and in our Catechism, I wonder whether or not I should be baptized now. I would appreciate it a great deal if I could have a talk with you concerning this matter as soon as possible.

One man wrote of his disapproval of indoctrinating children in the use of the Sacraments. He complained of them being instructed while too young:

I believe the system in the church now is inadequate. I know now that as I look back to my confirmation, I do so with astonishment. If now, after six years at a prep school I do not fully realize the scope and true meaning of this Sacrament [the Lord's Supper], how much less must I have realized it then. I do not believe a youth of 13 or 14 years can fully understand the significance and importance of such a worthy and godly insti-

tution. I didn't and I doubt if any others did. Either our system of indoctrination is sadly in need of revision, or we should let such instruction go until a later age.

Thus we have submitted excerpts from the essay materials on the topic: "My Past Habits and Future Needs in Regard to the Means of Grace." As with the presentation of the first essay topic ("Why I Want to Preach"), we shall withhold a summary conclusion at this point and include it in the chapter on "Conclusions". For the present, we proceed to examine the essays contributed on the topic:

"How I Would Tell a Non-Christian Friend About Jesus"

Since the aim of the thesis is to gain some insight into the concept of Christian faith, as held by the First-year men, the very nature of this essay topic now under consideration should be helpful. In Chapter I, we have defined Christian faith as the apprehending of Life from God which shows itself in dependence upon Him and in love toward one's fellows. So the question would present itself here: Is that the nature of the faith that the First-year men would endeavor to convey to an unbeliever in answer to the query, "How I Would Tell a Non-Christian Friend About Jesus?"

In view of the fact that it is both the scripturally-commanded and historically-endorsed aim of Christians to bring their faith to those who lack it, a perusal of these next essay contributions by seminarian Christians has significance

by virtue of possibly yielding further insights into what constitutes that faith which they endeavor to inculcate also into non-Christians.

In attempting to describe how they would witness to an unbelieving friend, the First-year men submitted various types of approaches which--in the deduction of this writer--can be placed under eight suggested methods. These are summarized in Table V.

The Gospel presentation manner that had the largest number of adherents among the Seminarians (67 men, or 43 per cent) was the logical approach. This procedure usually begins with the observation that the world could not have come into existence by accident. It must have had a Creator. Would not this Creator then also reveal in some special way--namely, through the Scriptures and Christ--His plans for His created human beings who had sinned against Him. The presentation quoted below is typical:

My first object in telling a non-Christian friend about Jesus, would be to establish the premise that there is a God. I would attempt to do this by pointing out that when we see a house we immediately say that somebody built that house, and it would therefore be irrational to say that the world, complete with trees, grass, sun, moon, stars, etc., just evolved out of nothing. Then I would attempt to show that all men, atheists and otherwise, acknowledge a God by their actions, whether they realize it or not.

My next step would be to prove that this God still exists . . . by pointing out the orderly existence of nature. Such a statement could be backed up by showing how utterly inconsequential a man would feel if he really believed that no divine Ruler was guarding and

TABLE V
 APPROACHES TO WITNESS SUGGESTED BY FIRST-YEAR MEN
 IN ESSAYS ON THE TOPIC: "HOW I WOULD TELL A
 NON-CHRISTIAN FRIEND ABOUT JESUS"

APPROACH SUGGESTED	NUMBER OF RESPONDENTS	PERCENTAGE OF CLASS
1. Logical approach (World must have had Creator, who must have made His will known, etc.)	67	43
2. Awaken need by conditioning non-Christian	36	23
3. Begin with the Gospel	20	13
4. Ask non-Christian if he attends church	18	11
5. Arouse fear of eternal damnation	10	6
6. "Bible approach"	9	6
7. Personal testimony	6	4
8. Do not know how to carry out Christian witness	3	2

ruling one's life.

After I would get this friend to realize that there is an existent God, I would, with the help of Bible passages, show how man was created as a righteous and holy being, but how, through the fall of Adam, man became sinful, and that we today, Christian and non-Christian alike, have inherited sin and the tendency to sin.

After having convinced my friend that it would be impossible to gain eternal life through works which man considers deserving of heaven, but which really have a human and selfish motive, I then would attempt to explain to him that, because of God's sense of justice, man's sin must be punished even though God would have all men to be saved.

This would then lead us to God's plan of salvation. Here I would explain that Christ took on the form of man in order that He might take on the burden of man's sin.

Thirty-six of the men (23 per cent) felt that the non-Christian must first be approached, not by argument, but from a conditioning process that arouses a sense of his own need. The writers were not agreed, however, upon the exact way in which that need is brought home to the unbeliever. Some of the men felt that the immediate need is that "he has to be convinced he is a sinner," and "the Law must at once be applied to show him his sin." Others advocated a more gradual approach, e. g.:

First of all, I would establish a friendship with this unbeliever, and in so doing create in him a feeling of confidence. Then . . . I would pick just the right time and situation, so that he would be in the right mood and frame of mind for my important conversation with him [the writer then proceeds to the logical approach, beginning with belief in God].

Another commented that he would "first try to impress him

with my kindness and thoughtfulness toward him in whatever circumstances arise between us. I would try to arouse his curiosity as to what made me just a little different than [sic] the ordinary person." After this, "when the opportunity came, I would lead our conversation to death and judgment day." One Seminarian speaks for those who suggested the non-Christian's troubles be used as the starting point:

A person asks for something when he either needs it or has learned to like what he asks for. . . . In any case Christ is the solution to such and every trouble. It is now up to you and me as the friend and the Spirit as the power to bring him to his Friend. Let us suppose that this friend has had trouble understanding his parents and visa [sic] versa. The answer lies in the potential power of the Word of God found in the Fourth Commandment. After this is used, the next step is to get the parents to church and, through Christ, understand their son.

Another First-year man pleaded for a thorough acquaintance with the non-Christian before Christ could be helpfully discussed:

The Christian religion is a highly personal thing. The Holy Spirit moves to bring man, as an individual, into a person-to-Christ relationship. . . . The Holy Spirit approaches each man in a singular manner. we also, then, must speak to individuals with regard to their individual needs and understanding if we are to bring the Word of God past the ears of men and into their hearts. . . . To do this [requires knowing] people well, understanding their environment and their history. . . . Thus if any of us were to tell a friend about Christ, we must first know our friend. So I would begin my work long before I mentioned the subject of Jesus to another. . . . All the while I must live before him as one happy in his religion so as to capture his attention and his curiosity. . . . I would be in position to prepare him to hear about Christ. . . . every man must be made to feel a need for a Savior before he will listen eagerly to the

story of Jesus. . . . Man seeks for understanding and there is none to be found among men. Only God stands to receive His children.

Thirteen per cent, or twenty, of the men advocated an approach that began directly with the story of the Gospel itself. In other words, "begin immediately by talking about Christ." One man suggested opening a conversation with a non-Christian with the question: "Do you know who Jesus is?" Then he continues:

Whether you realize it or not, He has been with you always. He loves you; He even died for you . . . so that on Judgment Day, He might claim you for His Own. And let me remind you that Judgment Day will come!

Another of the Seminarians thought that the Gospel should precede, and lead up to, the story of the Fall of Man:

If he, or she, knew nothing about Him, I would probably begin with the Christmas Story of Jesus. . . . No doubt, a question would immediately arise in my friend's mind. Why do we need a Savior? Then I would tell how God created man holy and blameless. But then Adam and Eve were tempted . . . and fell into sin. . . . [Man] became an enemy of God, and to make us right with God, God sent His son as our mediator. . . . The purpose of His coming was to save us sinners from the wrath of God.

"Do you go to Church? And if not, why not?" This question for putting the non-Christian on the defensive, instead of the believer, found favor in the suggestion of eighteen (11 per cent). Here is a sample of that approach:

One of my first queries is to ask to what church or denomination they belong. If the answer is "none", I'd immediately follow up with the question, "Do, or did, you go to any church at all or ever attend services anyplace?" . . . My next step is to try to determine why they don't go . . .

When the answer is fairly clear, then I try to show them where the mistake is which they have made and tell them what the Bible says about the matter.

Should the Christian employ fear of damnation-after-death as a way of witnessing to the unbeliever? Ten of the men affirmed this approach. Because this is precisely one of the important differences that exist among the various Christian denominations--some advocating the hell-and-brimstone approach, while others prefer a type of witness that calls little or no attention to a state either of eternal damnation or salvation after the grave--we are including several of the excerpts submitted by the 6 per cent of the First-year men who favor a religious approach that aims immediately at getting the unbeliever to think in terms of heaven and hell. According to one of the essayists:

You do believe there is a God, don't you? Surely the wonders of nature tell you this. . . . Such a philosophy [i. e., one of "eat, drink, and be merry"] will lead you to complete destruction, as no man can know when he will die. You may die tomorrow, and then where would you be? The only answer to that question is Hell. No human being on earth wants to go to Hell, the eternal place of suffering. The only other alternative is Heaven. Do you know how to get to Heaven?

Another man was short and straight to the point. In his opinion: "I would tell him [the unbeliever] there is a life after death: one of righteousness, and the other of damnation." That an effective approach demands that the non-Christian must first of all become alarmed about the state of his soul in eternity, finds this expression from a Seminarian: "First

you should tell him about his soul and the fate that awaits him if he does nothing that will prevent damnation. . . . God has provided a way out."

Nine of the men (6 per cent) suggested the "Bible approach." That is, they considered the most effective means of witness to be that in which the non-Christian is directly confronted with Scripture and the ultimatums it declares for men. For one member of the class, there appeared to be no need for any preliminary conditioning by a Christian's own life, nor for any argumentation for the validity of the Bible:

I'll start from the beginning and try to explain God's plan to you.

We know of God and His plan for us through His writings, the Bible. Every word in the Bible is God's revealed Word, therefore we must accept it as true. Only then can we begin to find out who God is and what His plan is.

Speaking to an imaginary non-Christian, another First-year man attempted to use the "Bible approach" together with logical argumentation:

It's too bad you don't accept the Bible. It's also too bad you haven't read more of the Bible. But don't you think it very funny that a God that is interested in man and his affairs here on earth has seemingly failed to make himself known to you and to mankind? If there is no revealed truth of God here on earth, how do you know there is a God, or do you just take someone else's word for it? . . . If you think that the almighty, all wise God who guides and controls all the world would reveal Himself in such a way that His revelation would be tampered and distorted by man, is not this degrading God to such a level that He is no longer God but rather a pitifully weak man?

Still another stated that the very nature of the Bible, with its extraordinary characteristics as a Book, was sufficient to prove itself as having divine origin:

As we speak about the characteristics of books I may say that I know of an unusual book. This book contains a group of books written by different authors at different times, yet each book fits in with the other book and one book doesn't contradict another book. Prophecies have been fulfilled and some are yet to be fulfilled. This book would live even though it would be destroyed in the U. S. A., because our constitution has enough information about this book to give us the necessary information found in it. . . . The reason that this book is so unusual was that mere man didn't write it, but God inspired certain men to write the Bible.

Six of the men (4 per cent) placed little stock in logical and argumentative approaches. For them, personal testimony was the answer. This is how one member of the class describes the testimonial method:

[Finding that plain argumentation accomplished nothing] I attempted to show him the error and misconceptions in his attitude toward religion in a new way. Rather than antagonize him by direct repudiation of his beliefs, I told him about how I felt toward religion; what Jesus means to me. I tried to replace cold facts with compelling narrative.

Personal testimony, in the words of one of the men, was the most ideal way to set the scene for the operation of the Holy Spirit in the heart of the unbeliever:

I would want to keep in mind beforehand that I should not try to argue with him in order to get him to believe in Christ. Who can argue about such happiness and peace which I know I have in Christ? Neither will I feel it necessary to defend my faith and the Church, as it does not need a defense. All that is necessary for me to do is to tell him of Christ and what Christ

means to me. If this can be done in a wise way, the Holy Ghost will work in his heart and he might believe.

"Since I see that Christianity has helped you to solve your problems, then perhaps, if I give it a chance, it will help me with my problems." That is the statement from a non-Christian that the next writer we quote hopes to draw out of an unbeliever, after giving witness that Christianity can effectively come to the rescue of people in trouble. Citing the factual case of a girl whose problems were rooted in her broken home life, this Seminarian, who had been a counseling friend to her, reports:

At the time I was no more experienced in the field of evangelism than I am now. But one method of approach to the problem seemed quite apparent. I myself had gone through many of the same harrowing experiences just a short time previous. So I related to her my difficulties and how I faced them, in the hope that she might reach the same conclusions [the author thereupon went into detail in his essay describing how Christ had proved to be the solution to his dilemmas].

Most of the men expressed a regret that they weren't better qualified in approaching non-Christians with the Gospel. And three of the men (2 per cent) were utterly baffled as to how they would carry out their witness, if an opportune occasion should arise. One student expressed his inadequacy in no uncertain terms:

I would certainly be much happier if this question were addressed to you [i. e., to the instructor who assigned the topic], and if I could sit back and listen; and by listening acquire a suitable answer to the topic. But as it is, I'm stuck, and I frankly

admit it. This almost is as ridiculous as when an educated doctor asked me, in time of sickness, what he should do to cure me.

Another man wrote that, for him, Christian witness is a new and foreign activity:

This would be a difficult thing for me to do, since I cannot quote many Bible passages. Another thing, I never had an occasion to talk to a non-Christian about religion.

As with the two previously examined essay topics written on by the first-year men, we shall also withhold any conclusions that may be inferred from the above material until the last chapter of the present study.

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As with the two previously examined essay topics written on by the first-year men, we shall also withhold any conclusions that may be inferred from the above material until the last chapter of the present study.

CHAPTER IV

FIRST-YEAR CLASS RELIGIOUS ATTITUDE FINDINGS AS INDICATED IN THE ALLPORT STUDY OF VALUES AND IN LEVIN'S STUDY OF SOCIAL ATTITUDES

As shown in Table I in Chapter II, page 19, the Allport Study of Values was among the tests given to the class when it enrolled at Concordia Seminary. While the Allport measures dominant or ideal interests of personality in six areas, in this study we are particularly interested in the "religious" area results.

It must be borne in mind, however, that Allport, using Spranger's types of men,¹ does not mean by "religious" the same definition that this present study employs for "Christian faith." The religious man, as understood in the Allport, is one

. . . "whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience." Some men of this type are "immanent mystics," that is, they find in the affirmation of life and in active participation therein

¹G. W. Allport and P. E. Vernon, A Study of Values, Manual of Directions (New York: Houghton Mifflin Co., 1931), p. 8.

their religious experience. A Faust with his zest and enthusiasm sees something divine in every event. The "transcendental mystic" on the other hand seeks to unite himself with a higher reality by withdrawing from life; he is the ascetic, and like the holy men of India, finds the experience of unity through self-denial and meditation. In many individuals the negation and affirmation of life alternate to yield the greatest satisfaction.²

In contrast, our definition of Christian faith does not imply a "transcendental mysticism," nor does it sanction even for a moment the withdrawing and essentially self-seeking "ascetic." Rather, Christian faith shows itself in an objective (as well as a subjective) dependence upon God and in an outgoing love for one's fellowmen.³

Nevertheless, the Allport has some significance for the religious attitudes of the First-year class. In each of the five areas it measures in addition to "religious" (viz., "theoretical," "economic," "esthetic," "social," and "political"), the Allport indicated that the Seminary group-average was below that of the national norm. However, in the religious area, the Seminarians ranked far above the national comparison: an average score of 47.50, or about 20 above the usual mean of 27.96. Thus, using Allport's employed definition of "religious," the test score would seem to imply that the Seminarians do accord with the trait of "unity" that All-

²Ibid., p. 10.

³Supra, pp. 14, 15.

port ascribes to the "religious man"--i. e., the average First-year man, in comparison with the average college student, "seeks to comprehend the cosmos as a whole, to relate himself to its embracing totality." In other words, the dominant value that pervades the Seminarian's thinking is "religious." According to the Allport, of that we may be certain! It will remain for us in the closing chapter of this study, however, to conclude whether the "religion" of the First-year man accords or is identical, with the specific nature of "Christian faith."

The second objective-type religious test administered to the Class was Levin's Social Attitude Scale.⁴ Levin is interested in the influence of religious affiliation upon social attitudes. In his paragraph on the purpose of his study he states:

Our problem is to determine the psycho-sociological correlates, and, if possible, determinants of social attitudes on a liberalism-conservatism scale. One of the interesting factors of Ferguson's study was that modern American religious denominations were able to be placed on a continuum ranging from most conservative to most liberal. It was our purpose to confirm this finding and try to use larger samples.⁵

For his study, Levin employs scales derived by Ferguson and identified as three factors: I. Humanitarianism, II. Re-

⁴Edwin D. Levin, "Social Attitude scale," constructed for use in a thesis for the Department of Psychology, University of Illinois, 1950.

⁵Ibid., p. 1.

ligionism, III. Nationalism.

"Humanitarianism" measures attitudes toward war, capital punishment, and treatment of criminals.

"Religionism" measures attitudes toward God, evolution, and birth control.

"Nationalism" measures attitudes toward patriotism, censorship, law, and communism.

The reliabilities for the three factors are: I, .85; II, .90; III, .78.

The variables are as follows:

I, Humanitarianism: liberal--unfavorable to war and the harsh treatment of criminals

versus

conservative--approval of war, capital punishment, and the harsh treatment of criminals

II, Religionism: liberal--belief in evolution and birth control, and disbelief in the reality of God

versus

conservative--disbelief in evolution and birth control, and belief in the reality of God

III, Nationalism: liberal--belief in communism and attitudes unfavorable to law, censorship, and patriotism

versus

conservative--disbelief in communism and attitudes favorable to law, censorship, and patriotism

In order that the reader may see how the above three factors are brought out in the 75 statements Levin employs in the Social Attitude Scale, we suggest at this point a perusal of the items in the Scale, a copy of which is included in the immediately ensuing pages.

1. Capital punishment is a very definite deterrent to major crimes.
2. One can be deterred from crime by the mere threat of death.
3. War is morally necessary in the modern world.
4. Society can deal with crime effectively without resorting to capital punishment.
5. Only prison treatment can cure criminals.
6. I don't believe in capital punishment but I'm not sure it isn't necessary.
7. There is no conceivable justification for war.
8. Corporative is civilized; punishment is brutal.
9. Justice demands the punishment of criminals.
10. Capital punishment may be wrong but it's the best means we have to crime.
11. Corporative is more effective than punishment in preventing crime.
12. Under some conditions, war is necessary to maintain justice.
13. Capital punishment should apply to other than murder crimes.
14. I think capital punishment is necessary but I wish it were not.
15. There are some arguments in favor of war.
16. Capital punishment is the only adequate punishment for murder.

SOCIAL ATTITUDE SCALE

Directions: Indicate your agreement or disagreement with the following statements by placing a + (agree) or a - (disagree) at the appropriate place on the answer sheet.

1. War is a futile struggle in self-destruction.
2. All criminals are victims of circumstances and deserve to be helped.
3. Capital punishment is a very definite deterrent to major crimes.
4. One way to deter men from crime is to make them suffer.
5. War is hardly necessary in the modern world.
6. Society can deal with crime effectively without resorting to capital punishment.
7. Only humane treatment can cure criminals.
8. I don't believe in capital punishment but I'm not sure it isn't necessary.
9. There is no conceivable justification for war.
10. Correction is civilized; punishment is brutal.
11. Justice demands the punishment of criminals.
12. Capital punishment may be wrong but it's the best preventive to crime.
13. Correction is more effective than punishment in preventing crime.
14. Under some conditions, war is necessary to maintain justice.
15. Capital punishment should apply to other than murder cases.
16. I think capital punishment is necessary but I wish it were not.
17. There are some arguments in favor of war.
18. Capital punishment is the only adequate punishment for murder.

19. Capital punishment gives the criminal what he deserves.
20. No thinking individual can believe in capital punishment as a method of preventing crime.
21. On the whole, wars do the world some good.
22. Until we find a more civilized way to prevent crime we must have capital punishment.
23. It is hard to decide whether wars do more harm than good.
24. Capital punishment is the most hideous practice of our time.
25. Capital punishment has never been effective in preventing crime.
26. My idea of God develops with experience.
27. I am quite convinced of the reality of God.
28. Opposition to evolution is due simply to ignorance.
29. The idea of God gives me a sense of security.
30. The evidences of evolution are unquestionable.
31. I trust in God to support the right and condemn the wrong.
32. Birth control increases the happiness of married life.
33. There is much to be said on both sides of the evolution controversy.
34. The idea of God means much to me.
35. There is a far better way of explaining the working of the world than to assume any God.
36. We simply must have birth control.
37. I am beginning to think that the theory of evolution may be right.
38. I haven't yet reached any definite opinion about the idea of God.
39. The evolutionary theory sounds logical but I don't know if it's true.

40. Birth control is justifiable only in cases of poverty or poor health.
41. I am not quite ready to accept the doctrine of evolution.
42. My faith in God is complete for "though he slay me, yet will I trust him."
43. Anti-evolution legislation is ridiculous in a civilized nation.
44. We must be cautious in accepting such a radical doctrine as evolution.
45. The practice of birth control evades man's duty to propagate the race.
46. The ideas of God are so confusing that I do not know what to believe.
47. I fluctuate between believing and denying the reality of God.
48. The biological demonstrations of evolution are beyond dispute.
49. There should be no restriction whatever on the distribution of birth control information.
50. If the Biblical accounts conflict with the findings of science, then the Bible must give way.
51. I believe that the United States is just as selfish as any other nation.
52. Censorship is a gross violation of our civil rights.
53. We have too many laws.
54. Censorship is needed because people are unable to judge for themselves.
55. I'm for my country, right or wrong.
56. The law is more than the enactments of Congress, it is a sacred institution.
57. I have great respect for the American people.

58. Censorship might be warranted if we could get some reasonable censors.
59. I prefer to be a citizen of the world rather than of any country.
60. Workers can hardly be blamed for advocating communism.
61. The law is the true embodiment of eternal justice.
62. Our national morality is safeguarded by censorship.
63. Americans are a mixture of all nationalities and are neither better nor worse than the nationalities that go into them.
64. The communists are on the right road.
65. When I see so much corruption in the government of my country, I can't support it wholeheartedly.
66. We should have complete freedom of speech even for those who criticize the law.
67. Nobody has any right to dictate to me what I shall read.
68. This is in every way the greatest nation in the world.
69. Censorship can never be justified in a free country.
70. If Russia today is a sample of how communism works, we don't want it.
71. Censorship is effective in raising moral and aesthetic standards.
72. Plays and movies should be censored, but the press should be free.
73. We should not reject communism until it has been given a longer trial.
74. We had better keep our eyes on Russia for a while longer before making up our minds about communism.
75. I don't know much about other countries but I'm satisfied with the U. S.

PERSONAL DATA

(For Use With the Social Attitudes Scale)

1. Sex.
2. Marital Status.
3. Age. (round numbers)
4. Year in college. (circle year now enrolled in)
5. Population of home town.
6. Estimated family income for 1949.
7. Father's occupation.
8. Years completed of father's education.
9. Years completed of mother's education. (circle highest year completed)
10. What religious denomination do you prefer?
11. In regard to this denomination, how would you rate your feelings as to its general practices and beliefs?

A B C D E

Strongly Disagree Disagree Indifferent Agree Strongly Agree

12. What religious group sponsored your Sunday School training?
13. Father's religious preference.
14. Mother's religious preference.
15. How much participation do you average in church activities? (includes worship, recreation, etc.)

A B C D E

Once a year or less More than Once a year Once a month Once a week More than once a week

Scores of First-year Men on
Levin's Social Attitudes Scale

Table VI gives the individual scores, according to percentile rank, of the 156 First-year seminarians who were subjects in the administration of Levin's Scale. To interpret the scores, the following explanation will be helpful:

The columns headed "Raw Score (Conservative)" and "Raw Score (Liberal)" indicates that the attitudes are measured on a continuum ranging from most conservative to most liberal, with a high score being most conservative and a low score being most liberal.

The "I," "II," and "III," at the top of the table denote, respectively, the three variables measured: viz., "Humanitarianism," "Religionism," and "Nationalism." Thus, under "I" are found all the percentile scores for "Humanitarianism;" under "II" are the percentile scores for "Religionism;" and under "III," the percentile scores for "Nationalism."

Table VII shows the average scores of the class: 56.98 under "Humanitarianism;" 92.26 under "Religionism;" and 53.53 under "Nationalism." In addition, the table reveals how the Concordia men compared with students tested in five other schools: Ontario, Loyola, Canterbury, Illinois Wesleyan, and the University of Illinois.

TABLE VI
 PERCENTILE RANK SCORES OF FIRST-YEAR MEN

IN SOCIAL ATTITUDES SCALE

Raw Score (Conservative)	I	II	III	Raw Score (Liberal)	I	II	III
110-103		99		49	53	23	45
107-105		98		48	52	22	41
104-103		97		47	49	20	38
102		96		46	47	19	36
101		95		45	46	19	32
100		93		44	44	17	30
99	99	92		43	43	17	27
98	99	91		42	42	16	24
97	99	91		41	40	15	22
96	99	90		40	38	15	20
95	99	88		39	37	14	18
94	99	86		38	35	14	17
93	99	84		37	34	13	14
92	99	82		36	32	13	13
91	99	81		35	30	12	11
90	99	80		34	29	12	9
89	99	78		33	28	12	9
88	99	76	99	32	26	11	9
87	98	75	99	31	24	10	9
86	98	72	99	30	23	9	7
85	98	70	99	29	22	9	6
84	97	69	98	28	19	9	5
83	97	67	98	27	18	8	4
82	96	65	98	26	17	8	4
81	96	63	98	25	16	8	3
80	95	62	98	24	14	7	2
79	94	60	98	23	13	6	2
78	93	59	97	22	12	5	2
77	92	57	97	21	11	5	1
76	91	55	96	20	10	5	1
75	90	54	95	19	8	5	
74	89	52	95	18	7	5	
73	88	50	94	17	6	4	
72	88	49	93	16	5	4	
71	86	47	92	15	4	3	
70	85	46	91	14	3	3	
69	84	44	90	13	3	2	
68	83	43	89	12	2	2	
67	81	42	87	11	2	2	
66	79	40	86	10-0	1	1	

TABLE VI (con'd.)

Raw Score (Conservative)	I	II	III	Raw Score (Liberal)	I	II	III
65	79	38	84				
64	77	37	83				
63	75	36	80				
62	74	35	78				
61	73	35	75				
60	71	34	72				
59	69	33	70				
58	67	31	68				
57	65	30	65				
56	64	29	62				
55	63	29	60				
54	61	27	58				
53	60	26	56				
52	59	25	52				
51	57	24	49				
50	55	23	47				

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TABLE VII
 AVERAGE SCORES FOR VARIABLES I, II, III
 IN THE SOCIAL ATTITUDES SCALE

School	I	M	W	II	M	W	III	M	W	N	NM	NW
Concordia	56.98	56.98		92.26	92.26		53.53	53.53		158	158	
Ontario	46.47	47.05	43.79	59.24	59.11	59.75	51.54	51.12	52.31	155	126	29
Loyola	57.96	57.93	58.13	90.72	89.55	96.80	60.89	60.14	63.46	93	78	15
Canterbury	46.76	46.57	47.31	76.46	74.32	82.23	54.78	55.32	49.47	50	37	13
Ill. Wesleyan	46.76	49.78	43.33	69.00	66.68	70.92	51.08	49.92	53.12	101	49	52
Illinois		50.84	45.84		51.71	71.41		50.05	53.39	915	606	305

M - Men
 W - Women
 N - Total Number of Subjects
 N M - Total Number of Men Subjects
 N W - Total Number of Women Subjects

described in Chapter IV.

Conclusions

CHAPTER V

CONCLUSIONS

Summary

This study was undertaken for the purpose of determining--through a study of the religious attitudes of a first-year class at Concordia Seminary--the concept of Christian faith most generally held by the members of that class. Did the First-Year Class of 1949-1950 conceive of Christian faith chiefly as intellectual knowledge of, and assent to, what are considered to be Christian historical facts? Or did the Seminarists conceive of faith as it is defined in this present study, namely, that faith is "the apprehending of Life from God that shows itself simultaneously in two ways: 1) the dependence of the Christian man upon God, and 2) the love of that Christian toward his fellowmen, as it evidences itself in a desire for service to them?"

In order to learn which of the two above faith-concepts prevailed among the members of the class, the study employed findings from three subjective essays written by them (and described in Chapter III) and two objective-type religious attitude studies (the Allport and the Social Attitudes Scale, both

described in Chapter IV.)

Conclusions

The essay and test materials both would seem to indicate that the First-year men conceived of faith more as correct knowledge of the Christian message, than as a simultaneous dependence upon God and desire to serve one's fellowmen.

The factor of dependence upon God for salvation-- a salvation which they stressed as having significance chiefly for the after-life--was quite evident from the essay materials submitted by the men. Much less in evidence was any prevalent indication that faith also implied the simultaneous desire to show love through service to fellowmen. This may suggest that the seminarians' view of the ministry as a vocation is not one of service for the temporal lives of people, as well as for their eternal existence, but is limited rather to the latter.

Thus Table II, on page 22 ("Why I Want to Preach") indicates a strong desire on the part of the men to spread what they regard as the saving and factual content of the Word of God. The table further implies that also reasons other than soul-saving loom large in their motivation for undertaking the study of the ministry. Chief among these was the role of family environment in influencing the men to enter the Seminary and the desire to command personal attention. In the essay

materials the men also specified their awareness of these less desirable motivations and expressed their hope of being able to supplant them with more idealistic motives. On the other hand, the fourth strongest motivation was the desire to serve others; however, the men did not, to any appreciable degree, identify this desire for service as the product of faith.

Table III, on page 40 (Positive Attitudes . . . In Regard to the Means of Grace) would seem to indicate a notable lack in conceiving faith as the apprehending of Life from God, since only twenty-eight per cent of the men stated that positive benefit of receiving "forgiveness, life, and salvation."

Table IV, on page 47 (Negative Attitudes . . . In Regard to the Means of Grace) summarized what is perhaps the most thought-provoking part of the study, with its implications that for more than half the men the Means of Grace have little, if any, conscious meaning.

Table V, on page 56 ("How I would Tell a Non-Christian Friend About Jesus") with its heavy emphasis on the "logical approach," would indicate that the class regards faith as a set of facts, and that men are converted to faith primarily through the presentation of facts. At the same time, however, twenty-three per cent of the class felt facts about religion are of little value until the life of a Christian has first conditioned the non-Christian for readiness to listen to the

facts. This life (in fairness to the men) might be assumed as being the life that faith produces.

The Allport Study of Values (Chapter IV) suggests that the Seminarians are highly "religious" in the sense that they relate themselves, more than does the average college student, to the "embracing totality" of "the cosmos as a whole." This may be attributed to the belief of Seminarians that the Creator of the cosmos has acted for their own redemption, and that therefore God controls the universe in accord with His divine plan for those whom He has redeemed; or, it may involve a consciousness simply of God as all-knowing or holy. However, the Allport has no significance for a concept of religious faith as showing itself in out-going service to other men.

Levin's Social Attitude Scale reveals that, among six schools to which it has been administered, the Concordia group scored "most conservative" of all the male groups (Loyola Women were first) in "Religionism." That implies that the First-year men were "conservative" in their attitudes toward God, evolution, and birth control. In the "Humanitarianism" factor (measuring attitudes toward war, capital punishment, and treatment of criminals), however, the First-year Class dropped to third place in the "most conservative" rating. This may suggest that the attitude of the class toward belief in God is not matched by a corresponding attitude of concern toward man, in the way that our stated concept of Christian

faith implies.

Recommendations

This study has made no attempt to go beyond general implications in its conclusions. For the writer feels that the very nature of the materials used--particularly, the subjective essays--cannot avoid being "approximations," since there is much thought in the minds of the First-year men that doubtless was not expressed in their essays. However, we do feel the material that has been cited is sufficient for making several recommendations at this point:

This study of the First-year Class of 1949-1950 should be followed up with a similar type of study made upon the same group, possibly when the class reaches its last year at the Seminary. It may be possible, then, to ascertain to what extent the religious attitudes of Seminerians change in the course of four years of theological training.

It may be of some help to administrators and instructors of the preparatory schools of the Lutheran Church - Missouri Synod to peruse the contents of this study in order to note whether their respective institution is successfully striving to inculcate the most desirable religious attitudes. Many of the students whose opinions are expressed in these chapters feel their preparatory training was remiss in giving them a genuinely spiritual orientation toward life.

The excerpts quoted may also indicate that generally speaking, pastors would do well to further closer contact between themselves and any ministerial students they may have in their congregations. This could prove of value in deepening the spiritual insights of the students and aid them in acquiring a concept of the ministry that more effectively includes the relating of Scriptural facts to a dynamic Christian life.

As a last recommendation, we would suggest that this study has direct implications also for the theological training of the men while they are at the Seminary. For Christian theology, concerned as it is with both Christian knowledge and Christian life, has the continuous task of thwarting a compartmentalized approach toward the two. The effective witness of the Christian Church depends upon that faith which, apprehending the Life of God, shows itself to the world as a unique trust in God and as an unmatched selfless devotion for the upbuilding of men everywhere.

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