WHAT RELATIONSHIP EXISTS BETWEEN THE POPULATIONS OF CHURCH
CONGREGATIONS AND THEIR MAXIMUM EFFICIENCY?

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CHAPTER I

DEFINITION AND DELIMITATION OF THE PROBLEM

Statement of the Problem and Its Purpose

From the advent of the Ekklesia (Greek term meaning "Church" or "called out") until the present age, interest has often been focused upon religious groups. Investigators, psychologically and sociologically oriented, have often attempted to study church groups of diversified faiths in terms of their functions as social organizations. Granted that the Church has both spiritual and physical characteristics, this study has been attentive to the more materialistic aspects of the church groups under study and does not attempt an analysis of the spiritual qualities.

The stated hypothesis or conjecture basic to the study is: that any increase or decrease in the membership of a church congregation will result in a corresponding fluctuation in its efficiency of operation.

A summarized definition of the term "efficiency" as it pertains to this study seems feasible at this stage. Using Webster's New Collegiate Dictionary as the authority, this definition is found: "quality or degree of being highly capable or productive; effective in operation."
Following will be a presentation of the criteria employed to reflect the quality of productivity or effectiveness of operation of the congregations studied:

1. Percentage change in membership based on a year's time.

2. Percentage change in attendance at the various worship services over a year's time.

3. Percentage change in regular contributions per capita over a year's time.

4. Number of new converts gained per member during the first half of 1956 as compared to those gained during the like period per member in 1957.

Origin and Significance of the Problem

People have always found it within themselves to dedicate their efforts and means to the glorification of a Higher Being. From the ranks of the superstitious native to those of the intellectually grounded scholar have come persons to both follow and to guide those religious doctrines peculiar to the predecessors of their particular faith.

From Mead\(^1\) is learned that 234 separate religious groups exist in the United States, encompassing some 82,000,000 members and worshipping in nearly 300,000 separate congregations. Since these statistics were compiled in 1950, it

may be assumed that at least one half of the people in the United States are affiliated with some religious order.

It is not the purpose of this study to disclose reasons for peoples' attending church services or for their seeking affiliation with certain religious groups, but rather to attempt to gather data pertaining to the manner in which church congregations function in regard to their size in membership. Many questions prompted this study. Can a congregation become so large that it may cease to function effectively? Do medium-sized congregations grow more rapidly than do those of extremely large or small memberships? Is there a model size for which congregations should strive? If so, should new congregations be started once that goal is reached? It is hoped that this study may furnish some evidence that will serve to answer these queries.

Types and Sources of Data

All data pertinent to this study were obtained through questionnaire procedures. Though the questionnaire is not usually considered a highly scientific type of methodology, if well organized, sufficiently searching, and productive of definite response, it may furnish sufficient and reliable data. If figures are asked for, as was the case in this study, there is no ambiguity of meaning, and misinterpretations are held to a minimum. It would be well if psychologists and sociologists could always employ a language such as the mathematicians, so that there would always be a oneness of meanings. Groups of
figures may often be misinterpreted, but there is no difficulty in semantics in using them since figures are representative of definite quantities and not a variety of quantities or descriptions.

That the respondents may not have misinterpreted the questions and answered them inadequately, thereby decreasing the reliability of the data, definite dates and figures were used that such might be avoided.

It may be assumed that all the information obtained was wholly or nearly accurate since it required a mere transposition of figures from church records to corresponding blanks on the questionnaires. Any error in regard to the data itself, therefore, would have been the result of an original miscount or of any error in bookkeeping. It would seem justifiable to deem the data mostly valid and reliable in view of the precautions taken to insure over-all accuracy.

A letter of introduction, along with the questionnaire, was sent by mail to forty-four Church of Christ congregations in Dallas, Texas (all being white congregations only for the purpose of controlling race as a variable). In the letter was presented the problematic situation of the study, its purpose, and the institution from where it had been initiated. The respondents were promised a summary of the results of the study if they so desired, since it may be possible to present it in one of their Christian publications. Anonymity of the congregations was promised and in the study they are distinguished by letter rather than name.
"If a questionnaire is well constructed and good rapport is established in using it, remarkably frank answers can be obtained concerning matters which the respondent is able to put into words," as shown in a study made under conditions of anonymity by Shaffer.²

Spencer³ has shown that the truthfulness of material obtained on an attitude scale depends on the anonymity of the response, and by inference, on the confidence of the respondent in the person using the data.

Judging from the punctuality of questionnaire returns, rapport seemed fairly well established with the respondents.

Concerning the return of questionnaires in a study, Crow and Crow stated: ⁴

Unless seventy-five or eighty per cent of the participants in the project fill in and return their questionnaires, it is not possible to arrive at safe conclusions or generalization concerning the group as a whole. A return of fifty per cent or less of completed questionnaires is likely to exclude significant data that should have a bearing on the interpretation of the findings.

Of the forty-four sets of questionnaires mailed to the Dallas Churches of Christ, twenty-four were returned with the data supplied. This amounted to 52 per cent. Most

³ D. Spencer, The Fulora of Conflict (Yonkers, 1938).
⁴ Alice Crow and L.D. Crow, Educational Psychology (New York, 1948), p. 11.
investigators are in agreement that such a response from so great a number of sources would be sufficient to merit confidence in the results.

The questionnaires used in the study were constructed and processed according to procedures suggested by Jahoda, Deutsch, and Cook. 5

Only those questions that were necessary and useful in regard to the study were asked. A check with local ministers and members of the Church of Christ was made to determine whether or not the respondents might have the information necessary to answer the questions. Care was taken in framing the questions that they might not be misunderstood. In accomplishing this, all difficult or unclear phraseology was eliminated and any wording that appeared biased or emotionally slanted was extracted. A clear and uniform frame of reference was employed for all the respondents and any questions deemed objectionable were altered or discarded.

Interest was specifically centered on the Churches of Christ that the study might not be burdened with variables. Also, the Church of Christ has witnessed phenomenal growth over the past few years. From 1940 until 1950, it made the largest percentage increase in membership of any religious group in the United States. In 1955, it was one of the only three religious bodies in the United States to increase in

membership by more than 100,000 members within that one year's time. In 1951, the Churches of Christ had some 1,000,000 members and 14,000 separate church congregations. A more recent survey revealed their membership to be in excess of 1,600,000 members, supporting some 16,000 congregations.

Any group's function and ultimate success is dependent upon those in attendance at its various meetings. Using such reasoning, attendance at the group's various services and total membership for these congregations were used as being indicative of each congregation's growth index. Many studies have verified that the more an organization has to offer its members the greater will be their interest and contributions to its functions. Then, it may be reasoned that the members' consistent and representative attendance and giving reflects the group's offerings to its members.

In discussion of a member's relation to the group of which he is a part, Bonney outlines this process.

The individual who abides by the customs, institutional practices, and laws of a particular group establishes a high degree of identity between himself and members of this group. He shows that he is one of their kind and that presumably he considers their ways right and proper. The fact that he...worships as they do, holds very much the same beliefs and attitudes as they do, and abides by their laws and ideals, serves to establish many bonds of unity between himself and those with whom he associates. He becomes one of them.

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According to Catell it is not possible to make meaningful measurements or true statements concerning a group at different stages of its development unless the group (or its characteristics) can be described accurately.

In Churches of Christ, the Church proper is composed of Christians alone; a Christian being a baptized believer, having confessed Jesus as being the son of God. Such a believer is considered to have repented of past wrongs and is "added to the Church." This same procedure to complete membership is practiced by Churches of Christ on a universal basis, with no deviation from this procedure, so far as can be detected.

Scriptures from the Holy Bible alone are supplied and followed consistently in regard to Church of Christ congregational organization. Each congregation, on reaching a sufficient status in membership, appoints a minister and both elders and deacons who serve as leaders. The number of elders and deacons varies with the size and needs of the congregation. These leaders must fulfill each of the qualifications set forth in the Bible and adhere to them in the

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10 Ibid., I Timothy, Chapter 3 and Titus, Chapter 1.
strictest sense. These leaders are appointed on a democratic basis in view of their qualities. Every member has a voice and a vote in the selection of the congregations' leaders.

In viewing the qualities considered in appointing church leaders, one is impressed with the experience and leadership abilities demanded of them. Leadership among various Church of Christ units may then be considered highly similar, excluding some of their personal qualities and individual differences (characteristic of all humans).

Ministers are accepted on the basis of their knowledge and ability to accurately expound on the Scriptures, as well as "living Godly among men." They must exhibit ability to teach, convert, and to visit among other duties.

Most researches, as further pointed out by Catell\textsuperscript{11} concerning group studies, are "concerned to relate to some special variable, such as population, communication, or leadership characteristics to dimensions or characteristics of the whole group." In the present study, population or membership was considered as being a variable or characteristic of major importance to church groups.

Hare\textsuperscript{12} credited Simmel with having given his study much impetus with this basic premise underlying much of his

\textsuperscript{11} Catell, p. 15.

research: "that size is a significant determining factor in group interaction." Hare also recognized that there were many variables other than size which operate in a group that are equally important; therefore, his experiment was designed to hold these constant while studying the effects of change in size.

This premise might apply to the present study, for variables other than size were recognized and controlled or measured whenever possible.

The present study was calculated to determine whether or not a congregation with a good percentage increase in membership from a specific date in 1956 to a corresponding date in 1957 would also experience any percentage increase in attendance of members and visitors at the Sunday morning worship services. Likewise, would such a congregation have a large percentage of its assembly in attendance at its Bible classes and at its midweek services? Would there be an increase or consistency in the per capita pecuniary contributions? Would it have gained many new members?

Gibson has called the midweek service the "spiritual barometer" of the Church. Only about one fourth of regular church congregations usually attend these services.

The attendance data were sought in the present study to reflect the consistency or perseverance of each congregation.

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Statistical Manipulation of the Data

Quantitative data obtained in this study were statistically treated in confirmation with procedures suggested primarily by Lindquist\textsuperscript{14} and with those suggested by Jordan.\textsuperscript{15} Both authors and their techniques are prominent in the fields of Education and Psychology. The goal of this statistical analysis was to determine the percentage of fluctuation of each of the criteria of efficiency for each group over a year's period of time, and to compare that change with any percentage deviation in regular membership of the group.

The size in membership of each group was correlated against the various employed measurements of efficiency according to the Spearman Rank-Difference Correlation Method.

Membership data were obtained for each congregation as of June 3, 1956 and June 2, 1957. A percentage increase or decrease in membership was tabulated for each congregation during that year's period. June was chosen as a representative (Mean) month on the basis of consulting random Church of Christ bulletins and in view of Gibson's\textsuperscript{16} study which showed June to be very near the yearly mean month in both attendance and contributions. In selecting the month of June, the added influx of membership made possible by "revivals" or "Gospel

\textsuperscript{14} E.F. Lindquist, \textit{A First Course in Statistics} (Cambridge, Massachusetts, 1942).
\textsuperscript{15} A.M. Jordan, \textit{Measurement in Education} (New York, 1953).
\textsuperscript{16} Gibson, p. 118.
meetings," was also avoided that a more representative view may be given of each group. Such meetings are generally conducted in July and August.

The sampling error formula used was taken from McNemar's textbook. Other statistics used were purely for descriptive purposes. The twenty-three congregations responding were divided into four groups on the basis of membership and compared in regard to the selected indices of efficiency. They were also compared to the medians of these indices.

The Spearman correlation technique was chosen in place of the Pearsonian method since the groups were to be compared on the basis of rank order. Since the number of cases to be correlated was small (N = 23), the Spearman technique was accurate enough. The difference between the Pearsonian and Spearman techniques is hardly ever more than .02 and is often nearer .01. Thus, this technique is only a trifle less exact and can be converted into the Pearsonian \( r \) by means of tables.

Two important factors which affect the size of a correlation are inaccuracies of measurement and range or spread of scores. In regard to the second factor, there was a sizeable range among all the scores. Concerning the first factor, critical attention was given to all mathematical manipulations.  

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in the study, and when possible, comparisons were made to charts in statistical textbooks in regard to all arithmetical procedures and results.

It should be pointed out that one of the disadvantages of the rank difference method is that it tends to increase apparent uniformity or homogeneity. Any limitations, therefore, being derivatives of the correlation method itself could neither be controlled or prevented but merely considered.

Order of Presentation of the Data

Chapter II will be confined to related studies conducted by other investigators. Data collected from the Dallas Churches will be presented in Chapter III. Chapter IV will be concerned with a smaller-scaled study of an exploratory nature based on one Church of Christ congregation. It involves an exploration of the "Group Dimensions" of two Bible classes at the Welch Street Church of Christ in Denton, Texas. For further discussion of this more limited investigation, consult Chapter IV. The final chapter will be composed of summary statements of the entire investigation in regard to both the Dallas groups and the Denton group.

Limitations of the Study

The following is a presentation of some of the deficiencies in regard to the study. First, it may not be dogmatically stated that the questionnaire technique is the most suitable one in obtaining data from church groups. However, it proved
a necessary one in this instance, since the responses were received via mail.

All the churches contacted did not participate in the study (only about 52 per cent of them), so this analysis cannot be considered entirely representative even of the city of Dallas, Texas. The study was restricted only to Churches of Christ so the results may not necessarily be said to apply to other church groups or even to Churches of Christ in other localities.

Some of the responses supplied in some of the questionnaires were mere approximations, so small errors may have been obtained in such cases.

Greater accuracy may have been implied had mean annual figures been used instead of an arbitrary average based on one week.

Many potential variables were recognized that could not be controlled or measured such as the socio-economic status of the Church neighborhood, its particular location, and the sufficiency of the Church's physical plant.

Results and conclusions were based on and interpreted only in view of the groups under study and were evaluated with full regard to the manner in which the groups were studied.
CHAPTER II

RELATED READINGS

The problem of making organizations effective is most difficult in those groups which attempt to satisfy the permanent needs of individuals. Such groups try to include everyone, either through one large all-inclusive organization, or through a multitude of small ones having little or no coordination.

According to Bushee, religious bodies have tried both forms of organization, and the Catholic Church is a striking example of an attempt to weld all its members into one solid organization, while congregational churches leave complete freedom to groups and attempt no unification beyond voluntary cooperation.

The Church of Christ has been founded on the latter order, depending upon the Bible alone for its unity of organization and function. All congregations are locally separate units with no headquarters or society to regulate them. Incredibly, each congregation retains the same qualities set forth in the Bible that are descriptive of the original New Testament Church.

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1 F.A. Bushee, Social Organization (New York, 1930), pp. 31-34.
It is Harvey's\(^2\) conviction that the Church is the only true community left in modern America.

So-called communities are little more than a conglomeration of isolated units. People living in apartments are less helpful to each other than pioneer farmers who lived miles apart. Even neighborhoods are hardly more than a name to designate a geographical unit. Fraternal orders, luncheon clubs, and labor unions are specialized bands of people with no deeply rooted sense of community.

In the midst of an impersonal world, the Church is potentially the place where all ages, both sexes, family units, people of various cultural background, educational attainment, social point of view, and economic status can all come together. It may be the true community where all are known by name, family, interest, and need. It is in the Church that people realize that their lives have meaning. They are not only known, but they are known for what they are worth. Others believe in them and together a fellowship is attained in "a beloved community."

The success or failure of a church is no mystery, but results from the operation of definite social and spiritual forces, some of which can be controlled. Social changes do not happen. They are all caused by forces which are sometimes not clearly understood. Hence, there is an imperative need of a painstaking study of the Church and factors that might pertain to its success or failure.

Weak churches are of little value. They follow popular currents rather than redirecting them, purging them and sublimating them. A strong church is not optional, it is imperative. "Strength in a church, it should be added, is not necessarily correlated with size."³

The last statement would seem in direct contrast to the hypothesis of this study were it stated in absolute terms. However, the very terminology "not necessarily correlated with size" implies that size may still be a factor in determining the strength of a church. To what extent size may be determinant was sought in this investigation.

Much has been accomplished in recent years to advance the study of inter-group relations and the internal structure of various groups. The pioneers, beginning some forty years back, were J.L. Moreno, Kurt Lewin, and Karl Mannheim. Others could be mentioned.

To date, religious agencies have made little or no use of the findings made by these men and by such universities as the Universities of Michigan and Chicago. Littell⁴ maintains that the function of any group is determined in large measure by its size and internal pattern. He states further:

A recent Religious News Service item reported on a certain church reckoned the largest in America


with approximately 12,000 members. To one who honors what used to be called the 'shepherd heart' in the ministry, this sounds very much like a father remarking that he has around half a dozen children.

Quite evidently a minister cannot speak to the condition of the souls intrusted to his care if his knowledge of the persons in his charge must be confined to IBM processed statistics.

The universality of religion may be said to be based on societal needs and on the social functions of religion, according to Brunner and Hallenbeck. While its forms, practices, and beliefs are widely disparate in most societies, religion is an important element in social control.

No interest other than religion enlists anywhere near such numbers in voluntary organizations as churches. Therefore, more scientific approaches in studying church groups are feasible that the needs of the people might be more efficiently met.

Just what is one referring to when he speaks of a church? The word church might be applied to a tremendous variety of forms, similar only in that they are institutionalized expression of religion through which the sentimental cohesion or solidarity outstanding in religion is brought to and fortified within a group of people. Thus, the term

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6 Ibid., p. 479.
church may be applied to a one-room frame building in the middle of a prairie or to a huge, handsome urban structure.

The active supporters of any church must, of course, live within a close enough distance to attend its services and functions conveniently. There are a few churches, especially in cities, where the reputation of the minister, the power or prestige of the institution, or some other special factor draws numbers from a considerable area, but these are definitely exceptions.

In the main the church has gone to the people where they live; it serves limited groups. It is a community, even a neighborhood, institution. About one urban church in five has 90 per cent or more of its members living within a mile of it. Excluding those who have moved away but still retain membership in the home church, most rural churches have just as high a proportion within their geographically larger communities.7

It may then be supposed that a church derives its support from the members in its immediate neighborhood and that it is a direct product of that neighborhood.

A church may vary not only on size and program, but also in distribution. The variations in distribution are a function of many factors, sociological and economic, as well as church policy.

Church of Christ congregations vary in size and distribution, but very little in regard to program. Their church service procedures are highly similar from one group to the other in regard to ceremony, preaching, singing without

7 Ibid., pp. 478-479.
musical accompaniment, partaking of the Lord's Supper upon the first day of every week, plan of salvation, individual contributing (no tithing or pledging), Bible class organization, and the such. None of them are found in affiliation with other religious or civic groups for they each strive in all respects to "keep themselves unspotted from the world."

It is not meant that members of the Church of Christ are not free to associate with whomever they please as individuals, but (congregationally) as members of "The Church" they are very dubious in regard to both association and affiliation. They depend on no source of support other than their own contributions.

Churches and their elements of progress justify and demand study from a social point of view.

The ignominy and ugliness incidental to religion do not warrant its exclusion from a discussion of the elements of progress; indeed, a reckoning with it is made all the more imperative. The upshot of the matter is that religion is a social product. Call it, if you please, as some sociologists do, dealing with the imaginary environment...Account for it as you will, it has for untold ages been an undeniable and dominating in human history.9

Attention may be called to the fact that religious and ceremonial institutions aid in amplifying social structure, in creating a diversity of social groups, and in the specialization of functions and classes.9

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9 Ibid., p. 414.
Consideration will now be given to various authors' account of the functions of different sized groups based on their own observations and actual studies.

Church membership, Sunday school enrollment and total expenditure were the criteria selected by the Institute of Social and Religious Research as objective measures of growth in their study of 1950 churches in sixteen large American cities, according to Chapin. 10

In general, the percentage of churches growing in membership in each of the sixteen sectors corresponded roughly to the population growth, with Sunday schools increasing somewhat more rapidly. The variations among the percentages reflected the age of the city as well as the population growth. In the category of total expenditures there was distinctly less variation among the churches.

It would be deemed advisable to study church groups in an area of the same population increase as well as of the same age that these two significant variables might be controlled. Therefore, the city of Dallas was chosen for the present study that careful attention would be given to such influence.

From the above study it may also be expected in the more immediate investigation that there will be a variation in membership and Sunday school growth among the church groups

included since there was only a rough relationship between the population growth of the area to these two factors. It might not be expected that total expenditures will be found to vary too greatly from one group to another in view of Chapin's study.

Chapin stated his results as bearing out the commonplace sociological finding that any given situation is likely to be the product of many factors in functional relationships rather than the results of single cases. Investigation showed at least twelve separate factors involved in the careers of the institutional units mentioned by Chapin.

In a study of church life in Oswega, New York, it was learned that two out of every three members were Roman Catholics. Of twenty-two Churches in the city, seven were Catholic, fourteen Protestant, and one was Jewish.

The Salvation Army, Church of Christ Science, Synagogue Adath Israel, Church of the Nazarene, and Baptist Tabernacle were all designated as being the "new Churches," having been established in Oswega some years after all of the ten "liberal" Protestant Churches and after all but two of the Catholic Churches.

They were small churches. Together their members and affiliates totaled only 389, or 2.4 per cent of the total of members and affiliates of all the churches in the city. The

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five churches in this group were highly individualistic and distinctive, and with the exception of the Nazarene and Baptist groups had little in common (except smallness of size).

These results were given:

Although the "New Churches" have smaller congregations than their sister Churches of the long-established denominations, their memberships exhibit a larger degree of loyalty; the percentage attendance is higher, the per capita contributions are higher, the interest in the services and the participation in the church program is greater. Because of the quality and intensity of the religious feeling which the communicants of the "New Churches" show and experience, these churches exert and influence within the religious community considerably out of proportion to their numbers.

It was also learned that the relative strength and vitality of the individual churches was associated with many factors, with attendance at the major services of the week being the most important.

These results may be said to favorably establish attendance at the various church services as being quite indicative of the strength and influence of a church group. Such criteria then may be said to be reflective of such a group's efficiency as it was supposed in the immediate study.

Hallister Avenue Methodist Church in Pasadena, California as studied by Harvey\(^\text{12}\) in 1940, was a typical second church of

a strong denominational group within the city. It had a membership of 700 at the time. It had an average physical plant. An average attendance of 243 made up its church school.

A new minister was hired and annual planning conferences were held so that the total program of the church was changed. A job analysis had uncovered over four hundred jobs that can be done in the church.

After the five year clinical period had been enacted, church school attendance had increased from 235 to 530. In five years, the over-all giving of the church had doubled, while the benevolent giving had tripled. Membership increased to nine hundred and thirty-three members.

During that five year period, the contributions increased 200 per cent, Bible class attendance increased 126 per cent, while the membership showed a rise of only 33 per cent. From this study, it is evident that church attendance and support are not directly related in any high degree to membership gain. To clarify, a church group may show a tremendous upswing in regard to giving and in attendance over a long period of time while the membership may, in proportion to these increases, show very little enlargement. It would not follow from the analysis of the church group, that a congregation must have a large amount of members to be highly productive. It appears that more emphasis should be put on the quality of present membership instead of overly stressing a quantitative increase in new membership. Both must be deemed important, but the
quality of the immediate members is too often sacrificed through disregard.

The sociological structure of a group is essentially modified by the number of individuals that are united in it. It is an everyday experience that a group of a certain extent and beyond a certain stage in its increase of numbers must develop for its maintenance certain forms and organization which it did not previously need.

Borgatta and Meyer state:¹³

Small and centripetally organized groups usually call out and employ to their full extent the energies available within them; in greater groups, on the other hand, much more energy, not merely absolutely but also relatively, remains in a latent condition. The demand of the whole does not seize upon every member constantly and completely, and it permits much power to remain unused which then, in extreme cases, may be mobilized and actualized.

This would seem to favor the smaller congregations where participation and an equalized responsibility is at a maximum.

With regard to the smaller groups where greater participation is more outstanding, Bonney ¹⁴ may be quoted to have written that:

One of the important ways by which people are persuaded to participate in a certain cause or in a particular form of behavior is that of giving them a definite part to play in this cause or by giving them an opportunity to engage in activities which lead them to identify themselves with the kind of behavior desired.

¹⁴ Bonney, p. 275.
Church leaders should be cautious toward permitting their congregation to become so huge that participation becomes dormant. In so doing, they lose one of the finest sociological instruments for retaining interest in their present members and in creating new interest for the benefit of future proselytes.

Studies have indicated that large groups as compared to smaller circles, seem to show an inferior degree of radicalism and obstinacy of attitude. Further, great masses are usually filled with simple ideas because what is common to so many must for that reason be of a sort which the lowest most primitive minds among them can entertain. It follows that simple ideas can work only in an entirely one-sided, ruthless, and radical fashion.

"The relationships of person to person, which constitute the life-principle of smaller circles, are not easily compatible with the distance and coolness of the objective-abstract norms without which the great group cannot exist."15

Such characteristic intimacy among members of small groups would seem to pave the way for greater group cohesiveness within the smaller congregations than would prevail within the larger ones. Most sociologists and sociometrists consider this characteristic essential to any prolonged group existence.

15 Borgatta and Meyer, p. 132.
Simmel states that:

In order that a group as a whole may take action, it requires an assembly. It is so difficult and often takes so much time that it is impossible to bring an entire large group together. Even then there is the task of bringing such a group to anywhere near unanimity. Every farsighted action of a large body must overcome the force of doubts, objections, antagonistic interests, and especially the indifference of individuals.

A group of smaller numbers has, without any qualitative superiority, the advantage of easier mobility, of greater rapidity of assemblage, and of more precise determination, as compared with the large group.

A contrast is made between the virtues of the small and the large group by Bushee when he states:

The outstanding characteristic upon which the success of large groups depends is solidarity, which augments strength of action and increase power of resistance to outside forces. In contrast to this, notable characteristics of small groups are variability and power of adjustment. The large organization can adapt itself only with difficulty to individual needs and local differences. The small organization can experiment with new ideas and methods, and so is likely to be more progressive; but, unless it has some definite central control, it is more likely than larger organizations to become perverted, or to at least go beyond the scope of its original purpose.

Small congregations may be shown to be more maneuverable than the large groups, but at the same time may show more susceptibility to collapse in view of adverse environmental influences or economic poverty. Too, this description of

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small group characteristics as making for greater progress should favor the smaller congregation under immediate study in regard to progressing more rapidly than the larger congregations.

Another characteristic of the small group is that in it the individual stands out prominently, while in the large group he is of less significance, his personality being minimized by the size of the organization. Therefore, small groups reflect the strength and the weakness of organization. Small groups to be effective should be made up of people of the same type; if they differ widely they fail to work together and the association is weakened. The fact remains that the effectiveness of small organization depends upon homogenous membership. Brotherhood is a sentiment or attitude of fair play toward others.

It does not prescribe promiscuous intimacies, nor does it try to keep members from choosing their particular associates. Solidarity of the group is a prerequisite to success, but the subordination of personalities is difficult; and the members who do not become socialized, in the sense of becoming adapted to others, prove a menace to the stability of the group.

Not only may groups be influenced by their size but by the likenesses among members. A more homogenous group will be more durable than one of a multiplicity of interests, impulses, and personalities; with the smaller group's existence endangered more by a heterogenous membership.
One of the chief virtues of the small group is that it awakens the interest and the sense of responsibility of each member, for in it each may gain the pleasures of social recognition; and if members are interested and active, the group is strong and prosperous. Therefore, the aim of the small group is to stimulate its members to put forth their best efforts.

Bushee, in elaborating on the dangers of large group formations, states: 18

The large group, on the other hand, tends to relieve its members of any strong sense of responsibility. Structure is what counts, for the leaders do the work and the rank and file merely support them. What the individual does or fails to do is of little importance to the general result; so, though he may be critical, he is likely to refrain from action. This sense of unimportance explains the attitude of the numbers who refrain from voting in democracies. The casting of one vote, it is true, would seldom determine an election; but, if thousands of people refrained from voting because of the same feeling of futility, the outcome, whether for good or for ill, might be different.

In the large organization, in spite of its weaknesses, there is power and there is vitality. When it can maintain its purpose, it influences large numbers. The small group, however adaptable, must necessarily have a restricted sphere of influence and is much more liable to disintegration.

In regard to just what size a group should be to function effectively, Bushee states: 19

There are fine problems concerned with degree of centralization and size of structure which must be left

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18 Bushee, p. 32.
19 Ibid., p. 34
to experience. Moreover, it is not at all certain that these forms of organization to which we are accustomed are necessarily the best, nor that, in the interests of efficiency, improvements cannot still be made in some of our oldest and most firmly established forms of association.

Bushee, in discussing the size a church group should attain before considering expansion into additional separate congregations, offers this point of view:

The exact size which a church should attain before it should divide or before a new organization should be started, cannot, of course, be determined exactly, because this would differ according to the compactness of the settlement and its facilities of communications, and also according to the character of the population. But the results both of statistical study and of observation indicate that very small churches are less attractive to newcomers in a community, and less efficient in their work, than large churches. Therefore, just so long as people are able to work harmoniously in one organization, they should hesitate to establish a new and inevitably weaker congregation.

The above viewpoint may not be fully justified in regard to additional studies yet to be enacted. Studies already quoted have indicated small congregations to be more efficient than large ones in some instances, while others have favored the larger church congregations.

Thus, it is seen that there are definite tested criteria with which to evaluate the efficiency of church groups. Moreover, in most instances (not in every one) the size of a group or congregation bears a strong relationship to the effective functioning of the group. Large congregations are characterized by definite group trends, such as solidarity; as are the small ones usually characterized by greater

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Ibid., p. 299.
intimacy and cohesiveness. Both seem to have their merits. The remainder of this study is calculated to detect those groups that are shown to be most progressive and to consider these groups in relation to their memberships. If any relationship appears between their variables, its very existence implies that it can be measured. It is hoped that such a measure will prove of value to those concerned with improving group functions.
CHAPTER III

DESCRIPTIVE ANALYSIS AND RELATIONSHIPS BETWEEN MEMBERSHIPS AND THE EFFICIENCY CRITERIA

All the material in this portion of the study is in reference to the size of the Dallas church groups and how the size factor compares to percentage yearly increase in membership, percentage attendance at church services, contributions per member, and number of members required to gain a new convert. Correlation coefficients that represent the degree of co-variance between the data will be presented according to procedures mentioned in Chapter I.

The value of group size as it determines or influences group efficiency has been discussed at length in Chapter II. Therein, it may be concluded from the results of both studies and observations, that the size of a group often plays a vital part in successful functioning of the group. Therefore, a significant part of this exploratory study is dedicated to the purpose of determining the extent of this relationship.

Tables are presented to show how the different Dallas Church of Christ congregations rate in regard to the indices already mentioned. In most instances the congregations are divided into fourths or quarters on the basis of size in membership. This was done arbitrarily for convenience of
comparison. Thus, the four categories of group size are compared as related to their standing in membership increase, attendance, contributions, and converts.

That the reader may be afforded an acquaintance with the range in size of the various congregations, Table I has been prepared.

**TABLE I**

**FLUCTUATION IN CHURCH MEMBERSHIP FOR THE DALLAS CHURCH OF CHRIST CONGREGATIONS OVER A YEAR'S PERIOD**

<table>
<thead>
<tr>
<th>Quarter</th>
<th>Symbol of Congregation</th>
<th>Total Church Membership June 3, 1956</th>
<th>Total Church Membership June 2, 1957</th>
<th>Percentage Change</th>
<th>Percentage Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>A</td>
<td>1151</td>
<td>1166</td>
<td>+ 1</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>750</td>
<td>800</td>
<td>+ 7</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>750</td>
<td>750</td>
<td>+ -4</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>474</td>
<td>457</td>
<td>+ 22</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>400</td>
<td>500</td>
<td>+ 25</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>390</td>
<td>411</td>
<td>+ 5</td>
<td>17.5</td>
</tr>
<tr>
<td></td>
<td>H</td>
<td>340</td>
<td>368</td>
<td>+ 8</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>J</td>
<td>333</td>
<td>313</td>
<td>- 6</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>L</td>
<td>275</td>
<td>316</td>
<td>+ 15</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>K</td>
<td>271</td>
<td>298</td>
<td>+ 10</td>
<td>12.5</td>
</tr>
<tr>
<td>2nd</td>
<td>M</td>
<td>258</td>
<td>313</td>
<td>+ 21</td>
<td>8</td>
</tr>
<tr>
<td></td>
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<td>237</td>
<td>278</td>
<td>+ 12</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>224</td>
<td>235</td>
<td>+ 5</td>
<td>17.5</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td>197</td>
<td>217</td>
<td>+ 10</td>
<td>12.5</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>190</td>
<td>244</td>
<td>+ 28</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td>150</td>
<td>250</td>
<td>+ 67</td>
<td>3</td>
</tr>
<tr>
<td>3rd</td>
<td>T</td>
<td>140</td>
<td>195</td>
<td>+ 39</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>U</td>
<td>125</td>
<td>133</td>
<td>+ 6</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>V</td>
<td>90</td>
<td>175</td>
<td>+ 94</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>73</td>
<td>81</td>
<td>+ 11</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>X</td>
<td>65</td>
<td>205</td>
<td>+ 215</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Y</td>
<td>40</td>
<td>34</td>
<td>- 2</td>
<td>21</td>
</tr>
</tbody>
</table>
Note in the beginning that the groups are designated by alphabetical symbols that anonymity might be secured. Group membership is given on two comparable dates as is the percentage increase or decrease in members from 1956 to 1957. From studying the data, it is seen that three congregations had a decrease in membership from June 3, 1956 to June 2, 1957. Group ranks concerning percentage increases in membership are provided in a separate column alongside the percentages. Of the 10 congregations showing the greatest increases, 1 is in the top quarter, 2 in the second, 4 in the third, and 3 in the bottom quarter. Observe also that congregation R showed the greatest increase, from 65 to 205 members for a 215 percent gain, and that the next fastest growing group, congregation T, increased 94 percent from 90 to 175 members. Both groups are in the lower quarter as based on size of church membership.

Over-all, these data indicate that congregations of less than 300 members usually show the greatest increase in membership, with very large congregations showing gradual gains.

In an effort to determine how each congregation varies in regard to the percentage of its regular membership that attend Sunday morning church services, a percentage attendance figure was tabulated for each group for 1956 and 1957. Ratings for the different groups on this measure are likewise presented in a separate column alongside the percentage.
<table>
<thead>
<tr>
<th>Quarter</th>
<th>Symbol of Congregation</th>
<th>Percentage of Attendance June 3, 1956</th>
<th>Percentage Rank</th>
<th>Symbol of Congregation</th>
<th>Percentage of Attendance June 2, 1957</th>
<th>Percentage Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>A</td>
<td>121</td>
<td>8</td>
<td>A</td>
<td>120</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>103</td>
<td>15</td>
<td>B</td>
<td>106</td>
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<td></td>
<td>C</td>
<td>93</td>
<td>19</td>
<td>C</td>
<td>107</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>83</td>
<td>20</td>
<td>D</td>
<td>96</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>.</td>
<td>.</td>
<td>E</td>
<td>120</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>F</td>
<td>125</td>
<td>6</td>
<td>F</td>
<td>85</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>151</td>
<td>4</td>
<td>G</td>
<td>164</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>H</td>
<td>96</td>
<td>16</td>
<td>H</td>
<td>109</td>
<td>13.5</td>
</tr>
<tr>
<td></td>
<td>I</td>
<td>105</td>
<td>14</td>
<td>I</td>
<td>111</td>
<td>12</td>
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<tr>
<td></td>
<td>J</td>
<td>113</td>
<td>9</td>
<td>J</td>
<td>104</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>K</td>
<td>107</td>
<td>13</td>
<td>K</td>
<td>132</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>L</td>
<td>112</td>
<td>10</td>
<td>L</td>
<td>101</td>
<td>18.5</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>108</td>
<td>12</td>
<td>M</td>
<td>120</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>.</td>
<td>.</td>
<td>N</td>
<td>121</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>123</td>
<td>7</td>
<td>O</td>
<td>148</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>152</td>
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<td>P</td>
<td>101</td>
<td>18.5</td>
</tr>
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<td></td>
<td>Q</td>
<td>182</td>
<td>1</td>
<td>Q</td>
<td>109</td>
<td>13.5</td>
</tr>
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<td></td>
<td>S</td>
<td>111</td>
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<td>R</td>
<td>147</td>
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<tr>
<td></td>
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<td>S</td>
<td>98</td>
<td>20.5</td>
</tr>
<tr>
<td></td>
<td>U</td>
<td>156</td>
<td>2</td>
<td>T</td>
<td>137</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>V</td>
<td>94</td>
<td>18</td>
<td>U</td>
<td>98</td>
<td>20.5</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>131</td>
<td>5</td>
<td>V</td>
<td>123</td>
<td>6</td>
</tr>
<tr>
<td>4th</td>
<td>W</td>
<td>.</td>
<td>.</td>
<td>W</td>
<td>118</td>
<td>11</td>
</tr>
</tbody>
</table>

From figures in Table II, it can be seen that 6 of the top 10 groups excelling in this measure in 1956 were in the two lower quarters in membership. About the same results are shown for 1957; wherein, 6 out of 10 congregations having the highest percentage attendance fall in the two lower quarters.

Another trend quite evident in viewing the results in Table II is that many of the groups' percentages of attendance
change quite extremely as their memberships increase or decrease. It is not to be implied that size is the only determination for this occurrence, but the change is so severe in some groups, as in congregation N and R, as to merit its consideration.

In summation, figures in Table II do not appear to favor congregations of any particular size.

It would be expected that church congregations most over-all efficient in operation would not only succeed in having favorable representative attendance at the regular church service, but at Bible classes as well. There would likely be a carry-over of interest in such congregations with members willing to support not only the large assembly gatherings, but supplementary function like the smaller classes provided for Bible study.

The primary purpose in presenting the Bible class attendance data is to see how the congregations in each quarter compare to one another on this measure. All of the twenty-three congregations are again included—the data having been supplied without exception on all questionnaires. The congregational symbols are awarded each congregation on the basis of its size in membership in 1957, A being the largest and W the smallest. The same process was employed in all of the previous tables. Beside each percentage figure, in an adjoining column, are the group ranks in regard to the percentage of church members who attend Bible class.
### TABLE III

**PERCENTAGE OF CHURCH MEMBERSHIP IN ATTENDANCE AT BIBLE CLASSES**

<table>
<thead>
<tr>
<th>Quarter</th>
<th>Symbol of Congregation</th>
<th>Percentage of Attendance June 3, 1956</th>
<th>Percentage Rank</th>
<th>Symbol of Congregation</th>
<th>Percentage of Attendance June 2, 1957</th>
<th>Percentage Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>A</td>
<td>57</td>
<td>23</td>
<td>A</td>
<td>63</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>77</td>
<td>14</td>
<td>B</td>
<td>78</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>73</td>
<td>18</td>
<td>C</td>
<td>55</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>68</td>
<td>22</td>
<td>D</td>
<td>70</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>76</td>
<td>15</td>
<td>E</td>
<td>99</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>F</td>
<td>107</td>
<td>4</td>
<td>F</td>
<td>68</td>
<td>20</td>
</tr>
<tr>
<td>2nd</td>
<td>G</td>
<td>84</td>
<td>10</td>
<td>G</td>
<td>99</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>H</td>
<td>71</td>
<td>20</td>
<td>H</td>
<td>88</td>
<td>10.5</td>
</tr>
<tr>
<td></td>
<td>J</td>
<td>73</td>
<td>18</td>
<td>J</td>
<td>91</td>
<td>9</td>
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<td></td>
<td>I</td>
<td>109</td>
<td>3</td>
<td>I</td>
<td>64</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>K</td>
<td>73</td>
<td>18</td>
<td>K</td>
<td>103</td>
<td>2</td>
</tr>
<tr>
<td>3rd</td>
<td>M</td>
<td>106</td>
<td>5</td>
<td>L</td>
<td>82</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>78</td>
<td>12.5</td>
<td>M</td>
<td>96</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>89</td>
<td>9</td>
<td>N</td>
<td>99</td>
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</tr>
<tr>
<td></td>
<td>Q</td>
<td>94</td>
<td>8</td>
<td>O</td>
<td>92</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>R</td>
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<td>7</td>
<td>P</td>
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<td></td>
<td>S</td>
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<td>1.5</td>
<td>Q</td>
<td>88</td>
<td>10.5</td>
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<td>T</td>
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<td>R</td>
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</tr>
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<td>U</td>
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<td>21</td>
<td>S</td>
<td>74</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>V</td>
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<td>6</td>
<td>T</td>
<td>95</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>78</td>
<td>12.5</td>
<td>U</td>
<td>75</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>X</td>
<td>123</td>
<td>1.5</td>
<td>V</td>
<td>84</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Y</td>
<td>75</td>
<td>16</td>
<td>W</td>
<td>76</td>
<td>16</td>
</tr>
</tbody>
</table>

In viewing the data in Table III, the reader may note that of the 10 groups showing the largest percentages of Bible class attendance for 1956, 7 are in the lower two membership quarters. None are in the top (large membership) quarter. These data heavily favor the small groups showing strong trends toward a greater representation of their regular church memberships in Bible classes on Sunday mornings.
For 1957, the difference is not so great, in that only 5 of the 10 high percentage congregations are in the two lower quarters. However, only one high percentage group is presented in the upper quarter, so in some degree, the trend is again for the smaller groups to have greater percentage responses to their Bible classes.

Likewise, it is shown here that some congregations vary greatly on this measure of efficiency as their populations vary. For extreme examples of groups with the most notable variations, note congregations C, I, M, and N.

In computing contributions for the various groups, no figures were obtained for congregations A and P in 1956 or for congregations I and P in 1957. These blanks were left void on the questionnaires by these congregations for the dates stated.

Both totals and contributions per member figures are given for the reader's comparison in Table IV. The total contribution figures were rounded to the nearest dollar. In computing the per capita sums, the amount in both dollars and cents was used to permit a keen distinction between the individual member's abilities and willingness to financially support their respective congregations. Visitors likely had a part in the total contribution, but members were regarded in arriving at the per capita sums.
### TABLE IV
PER CAPITA CONTRIBUTIONS FOR THE DALLAS CHURCH OF CHRIST CONGREGATIONS

<table>
<thead>
<tr>
<th>Quarter</th>
<th>Symbol of Congregation</th>
<th>Contributions June 3, 1956</th>
<th>Symbol of Congregation</th>
<th>Contributions June 2, 1957</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Per Member</td>
<td>Total</td>
<td>Per Member</td>
</tr>
<tr>
<td>1st</td>
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<td>$.. .</td>
<td>$.. .</td>
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</tr>
<tr>
<td></td>
<td>C</td>
<td>985</td>
<td>1.18</td>
<td>1070</td>
</tr>
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<td>D</td>
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<td>3.76</td>
<td>1065</td>
</tr>
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<td>1128</td>
<td>2.82</td>
<td>1681</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>568</td>
<td>1.46</td>
<td>787</td>
</tr>
<tr>
<td></td>
<td>H</td>
<td>647</td>
<td>1.89</td>
<td>814</td>
</tr>
<tr>
<td></td>
<td>I</td>
<td>707</td>
<td>2.12</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>J</td>
<td>529</td>
<td>1.68</td>
<td>663</td>
</tr>
<tr>
<td></td>
<td>K</td>
<td>431</td>
<td>1.59</td>
<td>721</td>
</tr>
<tr>
<td>3rd</td>
<td>L</td>
<td>628</td>
<td>2.43</td>
<td>498</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>529</td>
<td>2.24</td>
<td>590</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>..</td>
<td>..</td>
<td>790</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>475</td>
<td>2.32</td>
<td>440</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>320</td>
<td>1.69</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Q</td>
<td>598</td>
<td>3.55</td>
<td>468</td>
</tr>
<tr>
<td>4th</td>
<td>R</td>
<td>316</td>
<td>2.34</td>
<td>482</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td>203</td>
<td>1.62</td>
<td>435</td>
</tr>
<tr>
<td></td>
<td>T</td>
<td>190</td>
<td>2.11</td>
<td>400</td>
</tr>
<tr>
<td></td>
<td>U</td>
<td>186</td>
<td>2.55</td>
<td>248</td>
</tr>
<tr>
<td></td>
<td>V</td>
<td>105</td>
<td>1.62</td>
<td>157</td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>62</td>
<td>1.55</td>
<td>55</td>
</tr>
</tbody>
</table>

Under the per capita contributions column for 1956, it is noted that 2 congregations surpass the three dollars per member mark, 1 being in the top (large population) quarter, and the other in the third quarter. Of the 9 groups giving between two and three dollars per member in 1956, 1 is in the first quarter (reading from top to bottom), 2 in the second, 3 in the third, and 3 in the lower quarter.
Scanning Table IV more closely, the reader sees both the smallest and the largest per member contribution figures in the most heavily populated quarter for 1956. No definite trend is noted here in that none of the quarters is particularly favored by the contribution per church member indices.

In 1957, congregation F and N were again the only two who exhibited giving in excess of three dollars per member. Congregation N remained in the third quarter in regard to population while congregation F's membership decrease (see Table I) dropped it to the second quarter. Of the 12 groups contributing more than two, but less than three dollars per capita in 1957, 3 were in the first quarter, 3 in the second, 2 in the third, and 4 in the quarter containing the smaller congregations. Likewise, the lowest per capita monetary figure for 1957 appears in the last quarter. Otherwise, no significant variations appear.

Another criterion was established to indicate a congregation's interest and willingness to make conversions.

Since baptism is taught by Churches of Christ to be the final step in one's conversion, each baptism would necessarily indicate that a convert had been gained.

The total number of conversions is given as is the number of church members per convert gained within the first five months of both 1956 and 1957. The latter was computed by dividing the church membership by the total number of
converts. It is intended as an index to reflect the member's ability to gain proselytes. Hence, the fewer members required to lead one to conversion, the more efficiency would be implied within the congregation in terms of evangelical and personal work ability.

### TABLE V

**Number of Church Members Per Convert Gained for Two Different Periods**

<table>
<thead>
<tr>
<th>Quarter</th>
<th>Symbol of Congregation</th>
<th>First Five Months of 1956</th>
<th>Symbol of Congregation</th>
<th>First Five Months of 1957</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total Number of Conversations</td>
<td>Number of Members Per Convert Gained</td>
<td>Total Number of Conversations</td>
<td>Number of Members Per Convert Gained</td>
</tr>
<tr>
<td>1st</td>
<td>A 38 30</td>
<td>B 25 30</td>
<td>C 12 63</td>
<td>D F 6 79</td>
</tr>
<tr>
<td></td>
<td>G 12 66</td>
<td>H 18 22</td>
<td>I 6 65</td>
<td>J 5 67</td>
</tr>
<tr>
<td></td>
<td>L 2 88</td>
<td>M 3 40</td>
<td>N 6 66</td>
<td>O 4 48</td>
</tr>
<tr>
<td></td>
<td>Q 2 88</td>
<td>R 3 40</td>
<td>S 6 66</td>
<td>T 4 48</td>
</tr>
<tr>
<td></td>
<td>V 20 5</td>
<td>W 6 11</td>
<td>X 6 11</td>
<td>Y 5 11</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4th</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
From an examination of Table V, of the 5 congregations gaining more than 20 converts the first five months of 1956, 2 are in the top (highest populated) quarter, 1 in the second (next highest populated) quarter, 1 in the third, and 1 in the most sparsely populated quarter. For a like period in 1957, there were 6 congregations gaining more than 20 proselytes; 2 being in the upper quarter, 2 in the second, 2 in the third, and none in the lower quarter.

It may not have been expected that the smaller groups would have made so great a number of total conversions, in view of their smaller numbers with which to make converts. Their doing so illustrates that the small congregations, though not so quantitatively endowed, showed a higher quality of membership in so few members in bringing so many converts into their ranks.

With due fairness to the small congregations, comparisons will be made in terms of the more suitable index presented in Table V, that being the number of members per convert. Of the 10 groups required less than 50 members per convert on a five months basis in 1956, 3 congregations were from the first quarter, 2 from the second, 3 from the third, and 2 from the lower quarter.

The reader may observe also that the three congregations most proficient in utilizing their numbers to make conversions, are in the two lower quarters. The smaller groups seem to be slightly favored in this regard for 1956.
The smaller congregations likewise appear to be the most efficient in gaining converts per member for 1957. For that year, on a five month basis, 17 of the church congregations utilized less than 50 members per convert won. Three were in the upper bracket, 4 in the second, 5 in the third, and 4 in the lower (quarter) bracket. The trend is for the larger groups to be less efficient in this area with the small groups again being the most adapt.

On the basis of this criterion of efficiency, there was quite a fluctuation for most of the groups as their membership changed. For instance, congregation L needed 136 members to win a convert in 1956, but only 33 to accomplish any one conversion in 1957. Congregation L's ability to convert had increased far more than its membership (refer to Table I). Other cases of extreme variance are congregations G, K, Q, and T.

As has previously been emphasized, the midweek church service is a phase of group worship for which most members show the greatest disregard. In acknowledgment of this apparent disinterest, a congregation would need a most appealing program to have good midweek audiences.

Table VI is concerned with the percentage of regular church members who attend midweek church services. As in the case of all preceding tables, congregations are ranked in order of membership for both dates.
### TABLE VI

PERCENTAGE OF CHURCH MEMBERSHIP IN ATTENDANCE AT MIDWEEK SERVICES

<table>
<thead>
<tr>
<th>Quarter</th>
<th>Symbol of Congregation</th>
<th>Percentage Attendance June 3, 1956</th>
<th>Percentage Rank</th>
<th>Symbol of Congregation</th>
<th>Percentage Attendance June 2, 1957</th>
<th>Percentage Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>A</td>
<td>31</td>
<td>18</td>
<td>A</td>
<td>28</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>B</td>
<td>43</td>
<td>13</td>
<td>B</td>
<td>44</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>27</td>
<td>21</td>
<td>C</td>
<td>33</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>28</td>
<td>20</td>
<td>D</td>
<td>49</td>
<td>15.5</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>35</td>
<td>17</td>
<td>E</td>
<td>50</td>
<td>13.5</td>
</tr>
<tr>
<td>2nd</td>
<td>E</td>
<td>50</td>
<td>12</td>
<td>F</td>
<td>27</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>F</td>
<td>63</td>
<td>8.5</td>
<td>G</td>
<td>80</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>G</td>
<td>41</td>
<td>15</td>
<td>H</td>
<td>41</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>H</td>
<td>30</td>
<td>19</td>
<td>I</td>
<td>69</td>
<td>4.5</td>
</tr>
<tr>
<td></td>
<td>I</td>
<td>73</td>
<td>5</td>
<td>J</td>
<td>32</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>J</td>
<td>66</td>
<td>7</td>
<td>K</td>
<td>62</td>
<td>10</td>
</tr>
<tr>
<td>3rd</td>
<td>K</td>
<td>107</td>
<td>2</td>
<td>L</td>
<td>66</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>L</td>
<td>53</td>
<td>11</td>
<td>M</td>
<td>63</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>63</td>
<td>8.5</td>
<td>N</td>
<td>50</td>
<td>13.5</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>56</td>
<td>10</td>
<td>O</td>
<td>45</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>O</td>
<td>42</td>
<td>14</td>
<td>P</td>
<td>64</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>P</td>
<td>79</td>
<td>4</td>
<td>Q</td>
<td>59</td>
<td>12</td>
</tr>
<tr>
<td>4th</td>
<td>S</td>
<td>.</td>
<td>.</td>
<td>R</td>
<td>93</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>T</td>
<td>40</td>
<td>16</td>
<td>S</td>
<td>51</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>U</td>
<td>100</td>
<td>3</td>
<td>T</td>
<td>69</td>
<td>4.5</td>
</tr>
<tr>
<td></td>
<td>V</td>
<td>.</td>
<td>.</td>
<td>U</td>
<td>49</td>
<td>15.5</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>123</td>
<td>1</td>
<td>V</td>
<td>68</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>70</td>
<td>6</td>
<td>W</td>
<td>74</td>
<td>3</td>
</tr>
</tbody>
</table>

In 1956, 3 congregations had more persons in attendance at the midweek services than they had regular church members. One such group was in the third quarter while the other 2 were congregations of the last quarter.

Note also that the smallest percentages tend to gather within the large congregation bracket. In reference to the top bracket, the best any group could do was to have 43 per cent
of its church membership attending its midweek services (congregation B).

A similar evaluation may be made for 1957, in that the smaller percentages again collect within the top quarter. In the top quarter, congregation E made the best showing for 1957 with a 50 per cent representation.

As membership varied, so did many of the congregations' percentages in regard to this criterion. Congregation K's membership increased 21 per cent, while its ability to draw attendants to its midweek meetings decreased from 107 to a 62 per cent representation. Other notable variations are seen in congregations N, R, and T.

Previous discussion of the data has been confined to Tables I through VI with no really quantifying statistics having yet been employed to test each criterion as it might relate to group size. Such an analysis of the tables has thus far been purely descriptive in purpose, that trends may have been noted and broader comparisons may have been afforded.

In an effort to determine more accurately whether or not the size of a congregation is in any degree related to that group's efficiency and progress, statistical correlation methods were utilized. The reason for making these computations is to see what co-variance exists between church size and the six criteria designated as being indicative of church efficiency.
The obtained data were correlated, using the Rank-Difference correlation method previously referred to, and are presented in the following table.

TABLE VII

RANK-DIFFERENCE CORRELATION COEFFICIENTS, STANDARD ERRORS, AND LEVELS OF SIGNIFICANCE BETWEEN CHURCH MEMBERSHIP AND SIX CRITERIA OF EFFICIENCY

<table>
<thead>
<tr>
<th>Variables Against Which Church Membership Was Correlated</th>
<th>Years</th>
<th>rho (p)</th>
<th>SE&lt;sub&gt;p&lt;/sub&gt;</th>
<th>Level of Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage Increase in Church Membership</td>
<td>1956-1957</td>
<td>-.43</td>
<td>.213</td>
<td>5%</td>
</tr>
<tr>
<td>Percentage Sunday Morning Church Attendance</td>
<td>1956</td>
<td>-.29</td>
<td>.229</td>
<td>..</td>
</tr>
<tr>
<td>Percentage Sunday Morning Church Attendance</td>
<td>1957</td>
<td>-.17</td>
<td>.213</td>
<td>..</td>
</tr>
<tr>
<td>Percentage Bible Class Attendance</td>
<td>1956</td>
<td>-.44</td>
<td>.213</td>
<td>5%</td>
</tr>
<tr>
<td>Percentage Bible Class Attendance</td>
<td>1957</td>
<td>-.20</td>
<td>.213</td>
<td>..</td>
</tr>
<tr>
<td>Per Capita Contributions</td>
<td>1956</td>
<td>+.05</td>
<td>.246</td>
<td>..</td>
</tr>
<tr>
<td>Per Capita Contributions</td>
<td>1957</td>
<td>+.06</td>
<td>.246</td>
<td>..</td>
</tr>
<tr>
<td>Members Per Convert Gained in Five Months</td>
<td>1956</td>
<td>-.26</td>
<td>.225</td>
<td>..</td>
</tr>
<tr>
<td>Members Per Convert Gained in Five Months</td>
<td>1957</td>
<td>-.55</td>
<td>.218</td>
<td>1%</td>
</tr>
<tr>
<td>Percentage Midweek Service Attendance</td>
<td>1956</td>
<td>-.64</td>
<td>.246</td>
<td>1%</td>
</tr>
<tr>
<td>Percentage Midweek Service Attendance</td>
<td>1957</td>
<td>-.57</td>
<td>.213</td>
<td>1%</td>
</tr>
</tbody>
</table>

In each instance, the size of the congregation was one variable against which the efficiency measures were correlated.

The two sets of variables in each instance were so set up and ranked that any degree of positive relationship would
favor the larger congregations; conversely, all negative correlations would favor the smaller congregations.

In Table VII, the reader notices that the percentage increases in congregational memberships from 1956 to 1957 are correlated against the memberships as they existed in 1956. Also, the congregational memberships for both 1956 and 1957 are correlated against the other five efficiency measurements tabulated for both years.

Eleven rho's are presented to represent the numerical relationships between sizes of church groups and their percentage attendance at the services, contributions per member, percentage gain or loss in membership, and ability to gain converts.

Some discussion can be developed from the data in Table VII. With regard to all the coefficients recorded, it is seen that the range is -.57 to +.06, which is fairly broad. However, on any one criterion correlated with group size, the greatest range was -.26 to -.55 which indicates not too great a difference.

Of the eleven rho's, only two showed any relationship in favor of the large congregations, and these were too near zero to be indicative of anything except a slight or negligible co-variation.

Five of the coefficients were of statistical significance in showing the smaller congregations to be the more efficient
in regard to certain of the progressive measures. These more significant correlations merit two more extensive analysis.

With reference to the percentage increases in membership of the Dallas groups under study as correlated against their memberships in 1956, an rho of -0.43 was obtained. This figure indicates that there was a tendency for the smaller congregations to increase more rapidly in membership on a percentage basis than the larger ones. This obtained index of relationship was of significance at the 5 per cent level of confidence.

No interpretations will be made regarding the correlation coefficients, such as classifying them to be "high," "medium," or "low" since what constitutes a "high" or "low" correlation is a relative matter and differs markedly for different types of situations.

With full regard to the populations under immediate consideration and the manner in which they were studied, any relationship determined to exist between the sets of variables correlated should hold value for those interested in group processes. It is to be emphasized that the total membership for all the groups as of June 3, 1956, was 7,392 and 8,311 on June 2, 1957. The data assembled in the study may be said to be based on this great number of individuals as they functioned within the congregations of which they were members. Not only members were always considered, but in such categories
as attendance and contributions, visitors often were measured as well.

Some attendants and contributions, other than the actual church members, help to influence church groups, and it is assumed they did so in these cases to some degree. The contributions and attendance records of Churches of Christ do not permit a distinction to be made between members and the visitor or the non-members. Thus, the denominators used to determine some of the percentages were composed of both those that were members and those who were not, as was the case in Table I.

Referring the reader's attention to the relationship that was found to exist between percentage Bible class attendance and group size for 1956, an rho of -.44 is observed. This figure is statistically significant at the 5 per cent level. The small congregations are shown in this instance to have greater ability in drawing a larger per cent of their members to Bible classes than the larger groups.

Concerning the number of members required per convert gained over a five month period in 1957 as related to group size, an rho of -.55 was obtained at the 1 per cent level of confidence. This shows the smaller groups to have really excelled the larger ones in this phase of efficiency.

The smaller congregations were much more successful than the larger ones in gaining a greater representative attendance at the midweek meeting for both years. The rho's for
1956 and 1957 were \(-.64\) and \(-.57\) respectively, with both being significant at the 1 per cent level of confidence. These negative correlation figures between size and percentage midweek attendance are seen to point to the small groups as being much more efficient in this regard.

From the data thus far presented in this chapter, it may be concluded from an over-all analysis of the tables and the significant correlations, that the small congregations were favored by far in most instances than were the larger ones regarding group efficiency, as it has been measured in the present investigation. Descriptive coefficients of correlation at levels of confidence that minimize larger sampling errors in application to the groups, indicate the smaller congregations as bearing a higher relationship to the six criteria of efficiency than do the larger sister congregations.

Referring again to Table I, it is seen that groups with original memberships of less than 200 members grew more rapidly per cent-wise than the others as a whole. Likewise, those groups having the memberships in excess of 200 but less than 400 showed the next greatest gains, as a whole. With the exception of one group, those of memberships beyond 400 members, showed either a decrease, no gain, or little gain in members. Sufficient discussion of the other tables has already been made.

Conclusively, the original hypothesis: that any increase or decrease in a church congregation's size in membership will
result in a corresponding increase or decrease in its degree of efficiency has been strengthened or made tenable on the basis of the results discovered. It has been shown, in five instances to a statistically significant degree, that as church groups near or excel the membership of the heavily populated group of this study, that they tend to lessen in efficiency than when they had a small membership.

Likewise, since statistics are of predictive value, it may be assumed in most instances that very large congregations will function more effectively by beginning newer or separate sister congregations; the reasoning being made that any decrease in the membership of a very large congregation will result in an increase in its efficiency of operation and rate of progress. In this manner a large dormant congregation may distribute its original membership among two or three smaller but more progressive groups. To suggest that large Church of Christ congregations should separate and more evenly distribute their memberships would be making a value judgment.
CHAPTER IV

SOME GROUP DIMENSIONS OF A SMALL
CHURCH OF CHRIST CONGREGATION

Under consideration in this chapter of the thesis is a study of the Welch Street Church of Christ in Denton, Texas. The purpose of this small-scale investigation is to evaluate thirteen group dimensions or characteristics of the aforementioned church group.

The scale used to evaluate the thirteen dimensions was devised by John K. Hemphill at the Ohio State University. One hundred and fifty questions constitute the questionnaire and can be answered by the respondents with one of five alternatives: (A) Definitely true, (B) Mostly true, (C) Neither true nor false, (D) Mostly false, or (E) Definitely false. The raw scores may be translated into stanine scores, as based on a sample of nine hundred and fifty respondents. The nine hundred and fifty members comprising the "standard population" are not to be regarded as strictly representative of any specific population or sub-population of potential respondents, according to Hemphill.¹

¹ John K. Hemphill, Group Dimensions (Columbus, Ohio, 1956), p. 6.
Measures may be gained concerning the thirteen dimensions listed and defined as follows:

1. Autonomy—the degree to which a group functions independently of other groups and occupies an independent position in society.
2. Control—the degree to which a group regulates the behavior of individuals while they are functioning as group members.
3. Flexibility—the degree to which a group's activities are marked by informal procedures rather than by adherence to established procedures.
4. Hedonic Tone—the degree to which group membership is accompanied by a general feeling of pleasantness or agreeableness.
5. Homogeneity—the degree to which members of a group are similar with respect to socially relevant characteristics.
6. Intimacy—the degree to which members of a group are mutually acquainted with one another and are familiar with the more personal details of one another's lives.
7. Participation—the degree to which members of a group apply time and effort to group activities.
8. Permeability—the degree to which a group permits ready access to membership.
9. Polarization—the degree to which a group is oriented and works toward a single goal which is clear and specific to all members.
10. Potency—the degree to which a group has primary significance to its members.
11. Stability—the degree to which a group persists over a period of time with essentially the same characteristics.
12. Stratification—the degree to which a group orders its membership into status hierarchies.
13. Viscidity—the degree to which members of the group function as a unit.

Reliability coefficients range from +.28 to +.92 in establishing the internal consistency of Hemphill's scale. Most of the reliability coefficients obtained from three different studies were in the .80's: being based on the odd versus even technique.

Ibid., pp. 2-4.
Validity has not been so well established since the scale is relatively new. Comprehensive studies regarding the scale's validity are lacking.

"A profile based on the responses of all members of a group (or on a random sample of all members) gives a description of the group as it appears to its members."³ Subjects participating in this study were twenty-nine members of the College class and the Young Married Couples Bible class at the Welch Street Church of Christ. Opinions reflected by the mean response totals will not in any respect be totally representative of the entire congregation, but only of the two random Bible classes tested.

The Denton Church of Christ under immediate analysis is a comparatively small group, having had 233 members in 1956, and 279 as of June 2, 1957. Its rate of increase in membership during the 1956 and 1957 period was 16 per cent. On the basis of its 1956 membership, it may be compared to the Dallas Church of Christ congregations in the third quarter of Table I in Chapter III. The Denton church compares rather favorably to the Dallas Churches of Christ represented in the third quarters of Tables I, II, III, and VI in Chapter III. However, the Denton group rated below all the Dallas Churches of Christ studied in regard to per capita contributions and in ability to gain converts.

The word "stanine" simply means a standard nine. In scoring the response, a score may fall within the range from

the first through the ninth stanine. However, instead of having nine possible categories, the possible stanine scores were divided into three stanine groups. The first stanine group consists of stanine scores 1 through 3, the second group of stanine scores contain 4 through 6, and the third will contain stanine groups 7 through 9. Thus, there are three groups of score categories instead of the original nine stanines. This was done that the hypothesis might be stated in terms of stanine groups rather than stanine scores.

The supplementary study presented in this chapter is to determine the effectiveness with which Churches of Christ can be adequately characterized or measured by the Group Dimension scale.

Hypotheses underlying the investigation of the Welch Street Church of Christ in Denton are:

1. That the congregation will rank within the first (low) stanine group in regard to participation and flexibility as measured by the Group Dimensions scale.

2. That the congregation will rank within the second or middle stanine group in regard to control, stability, stratification, hedonic tone, potency, and permeability as determined by the Group Dimensions scale.

3. That the congregation will rank within the third or highest stanine group in regard to intimacy, autonomy, viscidity, polarization, and homogeneity as measured by the Group Dimension scale.
Of the 29 questionnaires returned and on which the study in this chapter was based, 15 of the respondents were males, 13 were females, and 1 did not reply in regard to sex. The range in age was from 17 to 31 years with the mean age being 22.2 years. The range in length of membership of the respondents at the Welch Street Church of Christ was from 9 months to 11 years, the median being 4 years. Eleven of the respondents did not state their length of membership in the Welch Street Church of Christ.

In scoring the twenty-nine questionnaires to determine the degree of each of the thirteen group dimensions, Hemphill suggests that individual raw scores first be converted to stanine scores then averaged. In doing so, a group is characterized by a set of stanine scores which are the averages of the descriptions provided by several of its members. This procedure was followed in the Denton study.

Having averaged the stanine scores for the twenty-nine sets of questionnaires, these results were found concerning the thirteen group dimensions for the Welch Street Church of Christ in Denton, Texas.

1. None of the thirteen group dimensions scored within the first stanine group range (stanines 1, 2, and 3).

2. Control, flexibility, hedonic tone, homogeneity, intimacy, participation, permeability, potency, stability, stratification, and viscosity scored within the second stanine group range (stanine 4, 5, and 6).

Ibid., p. 6.
3. Autonomy and polarization scored within the third stanine group range (stanine 7, 8, and 9).

In summing up the results of the *Group Dimensions* scale as used to characterize the Welch Street Church of Christ in Denton, Texas regarding the hypotheses, these findings were disclosed: hypothesis 1 was not confirmed, hypothesis 2 was confirmed, and hypothesis 3 was partially confirmed.

It was hypothesized in the former stages of this chapter that the Denton group would score low (within the first stanine group range) on participation and flexibility. However, the group scored within the middle stanine group range. Thus, the group was characterized by more member participation and more pronounced trends toward informal worship procedures than had been presupposed.

In regard to the participation ratings, the original hypothesis was based on only those services in which the entire church membership could take part. However, since about 90 per cent of the respondents were college students, they may have evaluated the entire congregation in terms of all the church worship services plus participation in the additional activities provided for college students alone. For instance, college devotional periods are arranged each Tuesday and Thursday nights, as are college receptions in the church annex each Sunday night following the worship services. These extra activities permit the college students opportunities for
considerable participation in addition to the regular worship services. This may account for the higher participation rating given the congregation than was originally hypothesized. Variation between the originally hypothesized flexibility rating and the actual rating given by the twenty-nine respondents may be accounted for as well. In the broadest sense, the Denton church group is characterized by adherence to established procedures. The services, like so many other churches, are ceremonial and even rigid in some phases since the Bible is the code book of regulations on which all worship is organized and any variation from principles set forth therein is frowned upon by members. 

Though there are definite phases of worship and prescribed Biblical ways of worshipping, in some ways the member's discretion may be relied upon in some instances where the Biblical commands are not offered. For example, Christians are commanded to sing, but no command is given in regard to the particular hymns to be sung, whether they must be sung standing, sitting, in a loud, soft, fast, or slow manner, or even where they must be sung. Thus, definite and repeated modes of worship may in many instances, be altered for greater flexibility and still be scriptural.

The group's intimacy likewise was given a lower rating than was hypothesized. This may be accounted for in the great turnover of college membership from one semester to the next,
since about one third of the congregation is composed of college students.

Concerning the lower viscosity rating given the group than was originally supposed, no accountable explanation can be given unless many more personal conflicts among members exist than are superficially apparent. These are often most difficult to detect.

The Denton group is a homogenous one with respect to race and socio-economic status, but somewhat heterogenous in regard to members' age, sex, and attitudes. Therefore, the homogeneity index was found to be lower than had been predicted when all these characteristics were considered instead of just two or three.

In addition, some of the discrepancies existent between the hypothesis and the results may have been products of the small sample of membership that evaluated the group.

Hemphill's Group Dimensions scale may prove valuable for additional church studies, although hypotheses may seldom be confirmed because of the conflicting frames of reference prevalent among different groups and especially among the denominations. In many instances, a revision or alternation of questions may be helpful in regard to the particular church group under analysis.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

This study presented an investigation and analysis of twenty-three Church of Christ congregations in Dallas, Texas, concerning their membership sizes as related to their efficiency in performance as of 1956 and 1957. The relationships found to exist between group size and the six criteria of efficiency is determined in an effort to aid church members and members of other groups to become more aware of the conditions of the groups of which they are members.

Measures of efficiency were in regard to percentage fluctuation of church membership from 1956 to 1957, percentage of membership in attendance at Sunday morning services, Bible classes, midweek worship services, and monetary contributions per member. An additional criterion was introduced in regard to the number of church members required to gain a convert. All the information was gained through questionnaire procedures.

The most outstanding result of this study is that group size is an important factor in determining the efficiency and ultimate success of a church group. Other conditions, not measured or held constant in this study, may have been partially responsible in influencing some of the findings.
These results may be presented in regard to the Dallas groups under study through questionnaire procedures as well as the Denton group studied in Chapter IV on the basis of a group dimensions scale:

1. Nineteen of the Dallas groups showed increases in membership from 1956 to 1957; the range being $-6$ per cent to $+215$ per cent.

2. Smaller congregations increased more rapidly in membership over a year's period to a significant degree than did the larger ones.

3. Most of the groups had greater attendance at the Sunday morning worship services than they had regular members.

4. The trend was for smaller groups to have larger percentage attendance at Sunday morning worship services than the larger ones.

5. The Dallas groups are characterized by greater percentage attendance at Sunday morning worship services than at their Bible classes.

6. Smaller congregations had larger percentage Bible class attendance than the larger ones.

7. The Dallas groups averaged $2.13$ per member contributions for 1956 and $2.18$ per member contributions for 1957.

8. Larger congregations were favored slightly over the smaller groups per capita giving.

9. Smaller congregations utilized fewer members per convert gained than did the larger ones.
10. Percentage attendance at the midweek services of the Dallas groups is smaller than for Sunday morning worship services or Bible classes.

11. Smaller congregations have a significantly higher proportion of their members in attendance at midweek services than do the larger congregations.

12. In most instances, the measures of efficiency fluctuated as memberships fluctuated.

13. The Ohio State Group Dimensions Scale developed by John K. Hemphill would provide a more accurate group analysis if it would be permissible to modify or eliminate certain questions.

Recommendations

Several recommendations may be made in regard to future investigations similar to the foregoing study.

Additional criteria that would effectively measure the efficiency of church groups would enable investigators to obtain a more accurate picture of the standing and rate of progress of congregations after modifying their memberships through beginning new additional congregations of smaller size.

More opportunities for greater member participation in church functions need to be made available that interest might be increased. Many jobs could be disclosed that would benefit both the individual members and the church as a group.
Greater accuracy should be stressed in keeping and transferring of church records. Attendance figures should be charted and studied in regard to every church service.

Programs of those churches having the largest percentages of attendance at the various services should be analyzed to determine their strategy in gaining members' interest and larger assemblies.

Studies are lacking among church groups of every faith in regard to their real progress. Whenever the value of such studies are impressed upon the huge numbers of persons on church rolls, a greater storehouse of data can be sought and compiled that the strengths and weaknesses of the small groups as well as the masses may be revealed.
APPENDIX

QUESTIONNAIRE SENT TO DALLAS CHURCHES OF CHRIST

Please Supply the Information Asked For

(1.) What is the present membership of your congregation, regularly listed through June 2, 1957?

(2.) What was your regularly listed membership on or near June 2, 1956?

(3.) How many persons were present for your regular Sunday morning worship services June 2, 1957?

(4.) How many persons were present at your regular Sunday morning worship services the first Sunday of June, 1956?

(5.) What was your Sunday morning Bible class attendance June 2, 1957?

(6.) How many were in attendance at your Sunday morning Bible classes the first Sunday of June, 1956?

(7.) What was the total amount of contributions at your congregation Sunday, June 2, 1957?

(8.) What did your contributions amount to the first Sunday in June, 1956?

(9.) How many baptisms had been administered at all of your services from January 1, 1957, through June 2, 1957?

(10.) How many baptisms had been administered at all of your services from January 1, 1956 through June 2, 1956?
(11.) Approximately how many persons were in attendance at your midweek services June 5, 1957?

(12.) Approximately how many persons were in attendance at your first midweek service of June, 1956?
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