

Reorganization of Religious Forces in the Rural and Village Districts

by William Thomas Logan

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REORGANIZATION OF
RELIGIOUS FORCES

W. T. LOGAN

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In The
RURAL AND VILLAGE DISTRICTS.

A Study in Rural Life and Church
presented at the
UNIVERSITY OF KANSAS
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MASTER OF ARTS
by
WILLIAM THOMAS LOGAN
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REORGANIZATION OF RELIGIOUS FORCES
in the
RURAL AND VILLAGE DISTRICTS.

I. Statement of Existing Conditions.

- a) Too Many Denominations.
- b) Small Congregations.
- c) Inadequate Buildings.
- d) Minister of Limited Ability.
- e) Small Interest in Religious Affairs.
- f) Small Economic Return for Investment Made.

II. Reorganization a Necessity. New View Point Necessary.

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- c) Church as an Economic Center.
- d) Fewer Buildings and Better.
- e) Fewer Congregations and Larger.
- f) Stronger Ministers and Better Salaries.
- g) Charity in Religious Matters.

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- a) By Co-operation and Federation.
- b) By Maintaining Denominational Loyalty through Federation.
- c) By Having a Minister and a House in Common.
- d) By Church Becoming a Living Agency for Good.

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Men.

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REORGANIZATION OF RELIGIOUS FORCES
IN THE
RURAL AND VILLAGE DISTRICTS.

I. Statement of existing conditions.

A very common evil is the presence of too many churches in a community. There are too many buildings. The seating capacity is out of all proportion to the membership. "A town in New Hampshire with a total church membership of one hundred sixty-five, and an average attendance of one hundred fifty, has sittings for nine hundred." (Prof. H.H. Rowe.)

A town in Massachusetts with a population of one thousand has sittings for twelve hundred persons. In New England four towns report a proportion of one church to every hundred twenty-five people. Fifty towns report one church to two hundred seventy-five. A very large proportion of these churches report no annual gain.

In some localities once strong churches have disbanded and there can be found good church buildings turned into store houses and barns, or boarded up and left to boys and bats and owls.

Extreme conservatism on the part of those who control may partly account for this. You suggest scientific methods of farming and machinery, and it

EXISTING CONDITIONS.

will be accepted. But in regard to schools and churches they will say: "What was good enough for our fathers, is good enough for me."

In the ordinary village you will find a half dozen churches representing as many denominations. These denominations planted their work there without giving much consideration to the question as to the real need of another church. In many instances congregations have been organized to attempt to promote denominational interests rather than for the general good and welfare of the community.

A natural consequence of the multiplicity of denominations in small towns and in the rural districts is that each particular denomination will have a small membership and a few adherents. But no one denomination will become strong enough either numerically or financially to maintain a minister of very much ability, or to erect a building adequate to modern needs.

The average village or rural district, having a half dozen churches will probably have as many Sabbath Schools, all held at the same hour. There will probably be preaching at three or four different places at the same hour. The probabilities are that in all these

services combined there will not be more than enough people to make one or two large and inspiring congregations. Hence the church life of that community is not a joy and an inspiration, but becomes a bitter struggle to maintain existence.

The struggle with each denomination becomes so onerous that church and church life ceases to be a source of joy and comfort. It becomes a burden that grows heavier and heavier until the spirit of worship becomes replaced by a spirit of rivalry, drudgery, and hardship.

The minister under such conditions will naturally be of very limited ability. Therefore as the ever grinding burden is falling heavily people will become disheartened and dissatisfied. The small stipend promised to support the minister and his family will surely fail to be forth-coming, and the future can promise but little more than heart-aches, sacrifices, and spiritual destitution.

It will be perfectly natural for people to manifest but little interest in religious matters under such environment. Church men of many years experience will find it a burden to undertake such a task with the chances of visible progress against them.

The economic mind will come to feel and believe

FINANCIAL SYSTEM.

that there is not an adequate economic return for the investment made.

There is evidently a general need of reorganization of business methods and in the matter of handling the financial affairs. The ordinary church has but little system in collecting and handling funds. Usually about a half dozen people constitute the working force of the small church. Remove these few and embarrassment would follow. And yet sometimes they become so thoroughly fixed in their opinions that any suggestion as to change might be fraught with danger.

Every member of a church should make regular systematic financial contributions. This should apply to the old and likewise the young. To the rich and also the poor. Every member of the church should make an offering to his church weekly, and should be notified by the officials at the end of the month as to how his account stands. Deacons, trustees and church treasurers should have their financial accounts audited at regular intervals by a special committee for that purpose.

The average church member does not know very much about the financial matters of the church. But few members ever know or even think about the expenditures of the church.

An every-member-campaign in matters financial would revolutionize many churches. In some way information should reach the membership as to collections and handling of church funds. This might be done by congregational meetings, quarterly meetings, or by the circulation of bulletins and printed reports. It is also very essential that some way be had to enlist as nearly as possible the entire membership in active service.

It might be well to have a system of rotation in office and have no man serve a third term. It is a mistake for one man to serve a lifetime as superintendent of the Sabbath school, or in any other capacity. Yet it is sometimes dangerous to undertake to depart from the sacred customs of the past, and he who undertakes to do so is more likely to call down upon himself the condemnation of the "Old timers" than their approal or commendation.

A very pertinent question then, it seems, would be, Is there no remedy for this seeming ill? If so, what is the remedy? The answer to this question is: Yes. The remedy will be found in a complete reorganization of religious forces.

The necessity and the nature of this we will now

ECCLESIASTICAL STATESMANSHIP.

consider. While the above mentioned conditions exist, it does not necessarily mean an indication of dissolution, or that the church is a failure. It may be the forerunner of a more excellent reconstruction. This is a critical time and calls for church statesmanship. To the church statesman it presents a great opportunity. Reorganization may be a strategic providence.

While the whole church world is preparing for some great change perhaps the leaders are also in the making for the eventful hour.

The signs of another age are already upon the horizon, and if Christianity is not to lose mastery in the life of the people, it must rise clear of sectarian distinctions and confusions. It is a very urgent question. Are there men great enough to put behind them denominational policies, and prophetic enough to discern and to master the forces that are gathering and waiting to be reorganized into a catholic and puissant Christianity.

The practical man, who can have some clear vision of better things to come, although not visionary, may raise the question: What is there in present conditions to inspire or encourage church statesmanship? What is there to make men work for reorganization as something that may be brought to pass in our own generation?

Dr. Hunting of New York said: "We may well be content if in the opening years of this century, we may have some part in a movement which is sure to triumph before its close."

In every community there exists much undeclared, unorganized and sometimes unconscious religious feeling and energy among the young waiting to be called forth by a leadership large and noble enough to inspire its utmost devotion.

It is quite evident that nothing less than full fellowship between all churches, and nothing short of economic and efficient organization can meet the religious demands of modern civilization.

We are living in the dawn of the new era of social co-operation. The ideal ecclesiastical situation will be conformity of one denomination to another, and of all the members together in a common service as one body "doing and getting done the Lord's will on earth."

Time will be required for the need to become more fully realized and to become reconciled to new departures. But with statesmanlike wisdom and patient persistence, a beginning of the end of reorganization may be at hand, and Christian people be providentially led on to happier issues than one ever had dared to hope.

II. Reorganization a Necessity.

We must adjust ourselves to the fact that the old-time order in country life is changing. Therefore a preparation must be made for a new order that will prove wholesome. In order to accomplish this a new view point becomes an essential. From this new view point we will consider the church:

- I. As a Social Center.
- II. As an Industrial Center.
- III. As an Economic Center.
- IV. As becoming more charitable and tolerant in Religious Matters.

When we undertake to approach the new viewpoint by the roads of social science, sociology, economics and ethics, we must traverse some religious territory that will probably subject us to adverse criticism.

To speak of the social problems of a church may lead one to ask whether you mean practical religion. We are perfectly conscious of the fact that there are many devout souls who do not appreciate the idea of deflecting religion from its traditional paths of worship to these new methods of work.

We must continue to emphasize our new view-point until we come to look upon the country church not only

NEW VIEW-POINT.

as the "Meeting House", but also as a center for the building up of community life. As a means of federating and co-operating all community interests in order to make the people one. Consolidating country schools, promoting scientific farming, as a religious duty. Conserving the soil because "It is holy", The church is to lead in recreation. It is to promote better living conditions. It is to cherish the history of the community, in memory days and home-comings. It is the province of the country church to exclude poverty and pauperism. The supreme function of all is to preach the Gospel of Jesus Christ all the time.

With this larger conception of the mission of the country church, and with buildings well adapted to cheerful worship and to different forms of social effort, with a liberal, active, earnest, consecrated people, the church may easily become the center of community thought and affection.

This new view should lead country people to organize and co-operate in the leading interests of the community. This organization should be the basis of the social, ethical, intellectual and religious life. Country churches should be federated in a common service for the general good and welfare .

The country minister should receive a salary

NEW VIEW-POINT.

adequate to the support of himself and family. The country church should have a well regulated financial system.

The country school should be reconstructed. The church should promote wholesome recreation. It should be a community center; should keep a recent sociological survey. The energies of the church should be expended in Christian ministry to the people. The church should be a distinctive power with the youth, with the wage-earner and with the farmers.

The practice of these principles expresses the mind of the Master for country communities. In them will be found the difference between success and failure in the country church.

The whole policy contemplates a new standard of country life. The crux of the whole situation in regard to this new view-point consists in getting it into the minds of all the people that the "Church is, ideally, the community worshiping and serving God. It is hard to kill the old notion that it is a private limited body with narrow aims and functions and restricted range of appeal."

However people should get a conception of the church as larger than the sect or denomination. It is designed to minister to all the needs of man. It is a part of that kingdom that Christ came to establish

NEW VIEW-POINT.

on earth. The value of the church is to be estimated not by what it gets out of a community, but rather by what it puts into it.

In some communities church organizations have multiplied beyond the needs. Denominational lines have been tightly drawn, and the matter of conservatism becomes extremely serious.

The old idea of denominationalism should pass away. We should entertain a new view. The idea should be to have one church embracing all the people with religious faith, with the best possible equipment, and with an able minister to lead the people.

Many devout souls understand the work of the church to be personal redemption from sin; definite allegiance to Christ. It does not seem in keeping with tradition to associate the church and religion with agriculture, athletics and social settlement.

It has been suggested that the Christian religion may be defined as "Philanthropy touched and warmed by reverence for Jesus Christ." But some fear lest philanthropy should replace reverence for Christ.

Sometimes when church people meet to worship, labor unions meet to deliberate on the theory of wages. The latter will claim that the union is a matter of vital importance, and that the church is too remote

NEW VIEW-POINT.

from daily living to possess much real interest for the laborers. While the church sometimes claims that so far as it is concerned there is no labor problem.

Social amelioration one claims is a substitute for religion, while the other claims that it is a new religion. Both, the social situation and religion, are concerned with human life, conduct, duty and hope. Both are interpretations of the world that now is. Then the religion that is fit for the present age must be a social religion. While at the same time the social question that the present age has to answer is a religious question. Both have universal meaning. They sweep the main current between the banks of human destiny.

We must furthermore come to realize in our new view point that "Emotions which once uttered themselves in prayer, conversion and oral pledges, are now uttering themselves in philanthropy, social service, and industrial reform."

The social question is one of the channels through which religious life may flow. The church of today is called to move through that channel. There are many avenues through which the mind of man may be led to God. We may become so accustomed to one avenue that our eyes will be closed to the others. Religion uses the language that is natural to each successive

PRAEPARATIO-EVANGELICA.

generation. "The teacher of religion must recognize the accents of the spirit though the speech be in an unfamiliar tongue."

The test of saving faith must be reality and efficiency. It must express the real voice of the soul. Religion is the communion between the soul and the Eternal.

"The Praeparatio-Evangelica" was an unconscious preparation by the world for the coming of Christ. The whole situation may be a "Praeparatio-Evangelica" of the twentieth century.

A very sure means of progress would be to spiritualize the social situation, and to socialize the religious life. The church of the twentieth-century must contemplate the world as an organic and indivisible whole. It must save people, the poor with the rich; the Oriental with the Occidental; the white with the black. The church then is not to be an association of saints, but of saviors. The entire scope of civilization must come within the province of the church.

"Up the dusty road of social science the traveler trudges until the walls of the city come into view. Over these walls he looks toward the spires of sociology. Up to the gate he comes by the economic highway, and knocks at the porter's lodge, and the key of ethics opens

RELIGIOUS AGRICULTURE.

the gate into the meaning of the modern world. Along the main thoroughfare of ethical idealsim he marches toward the end of his search, and finds at last where all roads converge as in a cathedral square; and entering the temple of religion he is led up the aisle of faith into the immediate presence of the living God."

"When the country churches are doing well, a careful study of agriculture in that place will show that it is on a sounds basis." Therefore a scientific farmer has business with the church, because it is a thermometer of prosperity. This gives rise to the idea of the religious value of better farming. The church should become a distributing center in the community. It would be well to organize a farmers' club and have the minister and the church officials in it. Let this club secure some skillful lecturers on scientific farming.

Director L. H. Bailey, of Cornell, has said "The soil is holy". If this be true, agriculture should be undertaken in a prayerful spirit. The man with agricultural training should in a devout religious sense consecrate himself to the welfare of the whole community. He should express his belief through the church, "For worship is the highest symbol of community oneness". The scientific farmer should endeavor to bring other men to a high standard. In this way scientific agri-

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culture may perform a religious mission.

There has been wonderful development in agricultural education in the past few years. "Seventy-six agricultural colleges are now organized in the United States under acts of Congress whereby Federal aid is provided."

These schools also give mechanical training, but the increased dignity of agricultural discipline is one of the most marked features of recent change.

The Federal Department of Agriculture issues annually about twenty-four million copies of publications from its experiment stations.

In thirteen states the common schools are required by law to teach agriculture. In thirty-one other states such instruction is officially encouraged.

The country problems fall upon every member of society. The financial prosperity is bound up in the moral well-being. The ethical movements have their home in the church. "There will never be a revival of agricultural prosperity without a revival of religion." The other side is aptly put by a church official who said "The country church will never prosper till the ministers learn to till the soil."

A new view-point is also necessary in regard to the relation that the church should sustain to the

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industrial world.

What business has the church with the Labor Question? Is that not an economic question? Should the church meddle into things that are purely secular? Should not the church confine herself to spiritual interests and find her function in inspiring men with right motives and let the individual make the application of what the church has taught in the practical affairs of life?

The old view feared lest the church should make a mistake if it undertook to deal with any economic or social problems. The old view was that the church must restrict its work to soul saving and comforting sorrows and in preparing men for a future heaven. It seemed almost a sacrilege to disturb the sanctuary with the annoying problems of industry. Some of the hearers would be alienated and probably kept away.

Questions of this tenor are often heard at present. This attitude of mind prevails in a good many influential churches, which makes a new view-point all the more necessary. The old idea of a limited scope for the church emanates out of a conception of human life which is no longer entertained by thoughtful men.

The world should not be divided into the secular and sacred spheres. There is not one sphere that is set apart for religion and another with which religion has

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nothing to do.

When Mr. Beecher began to preach that "all life is sacred", it shocked many religious people, because there was a strong tendency to keep religion and morals separated.

The confession of Uncle Daniel Drew reminds us of some forms of speech that were prevalent not very long ago. He tells how he spent his Sundays during his exile in Jersey City when he was engaged in robberies that gave him distinction. He needed the comfort which the sanctuary alone could give. He felt that he, the only Christian among the buccaneers, must set them a good example by attending church. In his story he mentions a sermon which he heard on "Making the Lord a partner in your business." He deplored that kind of preaching just as if the Lord has nothing to do with our business. Hence, we say, that some consider the labor problem an economic question and that the Lord has nothing to do with our business. However, this view should be changed, and we should come to look upon industrial questions as being within the province of the church.

There are no souls that more need saving than those becoming entangled in that materialism that undervalues manhood. There are no people that need

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more guidance than those who are grappling with the labor problem. Some resent this truth but there are others who are willing to accept the truth and it would be criminal to conceal. The truth will be a "Savior of life unto life" to some, but "Death unto death" unto others.

Can the church deal in a concrete way with labor problems? Can she do more than promulgate ethical principles without trying to apply them?

If scriptural references are of any value, it seems very clear that Amos and Hosea, Micah and Isaiah and Jeremiah knew how to apply principles to concrete cases. The Hebrew prophets dealt with the social injustices that were then prevailing. They made application in a very pungent fashion. "For as much, therefore, as your treading is upon the poor, and ye take from him burdens of wheat, ye have built houses of hewn stone but ye shall not dwell in them. Ye have planted pleasant vineyards, but ye shall not drink wine from them. For I know your manifold transgressions and your mighty sins. They afflict the just. They take a bribe, and they turn aside the poor in the gates from the right. Woe unto you." So cries Micah.

In all probability these were disturbing messages. Some might have been alienated by them. But they were

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spoken and remain an imperishable legacy to the world.

The burden of the Hebrew prophet's message was against the social inequality of his times. It was in the struggle of the oppression of the weak by the strong that they came to a clear consciousness of a righteous God.

Much of Christ's preaching was on social problems and was very definite. If you think that the church avoided direct application in concrete cases, read the concluding chapters of the Epistles. James, the brother of our Lord, says "Go to, now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth eaten. Your gold and your silver are rusted, and their rust shall be as a testimony against you and shall eat your flesh as fire.-, Ye have condemned. Ye have killed the righteous one." James, chap.V.

This seems to have been very concrete. The chief interest of the church is in character. Its business is primarily the production of good character. In this commercial age such character is mainly made or lost in the pursuits of industry.

Whether a business man becomes a good man or not depends very largely upon the way in which he conducts his business. He may be a good husband, charitable to the poor, and a devout church member, but if in his business he is greedy, hard-hearted and unjust, the core

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of the character is bad. In the prevailing interests of his life his conduct is defective, hence he is essentially a bad man.

The church has in it many thousands of men whose characters are being formed by their business. The church owes to these men that moral guidance and instruction by which they may be saved from the fatal loss of manhood and the establishment of virtue and honor. It were effeminate for the church to say that it knows nothing of these vital affairs of life. The church has no right to be ignorant of the affairs that are blunting the consciences and destroying the souls of multiplied millions of people. Always there is need of proper balance, caution and discretion in the treatment of such problems, but that is no reason why they should be ignored. A weak effort to help men if made in the right way, is far better than a cowardly avoidance of such vital questions.

Let us take the case of the priest and the Levite, as they pass from Jerusalem down to Jericho. They might have claimed that the church was not expert caring for such cases. It were better for them to make a mistake in attempting to help the man, rather than that they should leave him robbed and stripped of his raiment and ready to die.

The church can better afford to make some mistakes in attempting to aid the working man, rather than that it should give out the impression that Christian law and ethics have nothing to do with industrial relations. The church is not dealing fairly with the multitudes when it fails to show them how the principles of Christianity apply to ameliorate human relations, and how great values are gained or lost. Therefore the Church may well recognize its responsibility for the moral condition of the millions of working men. Her access to them may not be as direct as to the employing class, but she must not ignore the moral need. Their characters are profoundly affected by the manner in which they deal with what is called the Labor Question. In this struggle some men and women may learn to consider the common good and welfare in preference to individual ends. They may learn to bear one another's burdens. While this is true, yet in every labor struggle the combatants on both sides suffer vast moral wrongs and injuries. Industrial war no less than international war "is hell". Because the industrial war is among neighbors the enmity engendered may become more bitter than that we feel against a foreign foe.

The population may be swept away with hot blasts of anger, and men and women who are ordinarily kind and

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humane come to cherish the bitterest antipathies and pour out the most terrible execrations against their fellow citizens. Out of this social situation springs lawlessness and violence. Even when these are restrained, the seething of such passions can not but omen ill to social health and industrial peace. Such harrowing experiences can not fail to render a population unfit for good citizenship.

Some may not recognize that the church has any social responsibility. But they can not deny that the moral welfare of these millions of working men ought to be a matter of deep concern. The moral well being of the laboring masses is greatly impaired by the engendering of passions and hatred brought about by industrial wars. Under such environment many good people lose their hold on all the principles of religion. They have so much bitterness of heart that they do no even desire to go to church. Then is it not a matter that concerns the church when great masses of people around about it are getting into this frame of mind? It may be contended that the chief work of the church is soul saving, yet it will be a difficult task to save the soul when it is embittered and enflamed by labor contests and when there is a wide-

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spread belief that the church is in sympathy with the antagonists. Some thing must be done to remove these misapprehensions and allay the resentment before anything effectual can be done toward saving the soul.

It is very clearly the province of the church to undertake to get these people in a better frame of mind. To meet this demand the church is thoroughly justifiable in preaching the doctrine of social and industrial salvation. In order to do this it is necessary for the church to manifest her consciousness of the fact that beneath all these surface eruptions of selfishness and passion are the fundamental questions of social justice and that the church is able to deal with such questions intelligently and with fairness. It is useless to preach to men about their souls unless they believe that you are willing for them to have justice.

The protestant churches of America are realizing the gravity of the situation and through the "Federal Council" of the churches of Christ have unanimously adopted a "Declaration of Principles" in which the Council declares:

"We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches

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must stand for:

Equal rights and complete justice to all men in all stations of life.

The right of all men to the opportunity for self maintenance, a right ever to be strongly safeguarded against encroachments of every kind.

The right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

The principle of conciliation and arbitration in industrial disputes.

The protection of the worker against dangerous machinery, occupational disease, injuries and mortality.

The abolition of child labor.

Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

The suppression of the "sweating system".

The gradual and reasonable reduction of hours of labor to the lowest point, and for that degree of leisure for all which is a condition of the highest human life.

The release of employment one day in seven.

A living wage as a minimum in every industry

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and for the highest wage that each industry can afford.

The most equitable division of the products of industry that can ultimately be devised.

Suitable provisions for old age and for incapacity by injury.

The abatement of poverty.

"To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends greetings of human brotherhood and the pledge of sympathy and of help in a cause which belong to all who follow Christ."

If the churches will stand by these declarations and teach them from the pulpit social and industrial amelioration can not but be the result.

The economic fact is not the great fact. The dollar is not the principle thing. But humanity and its well being. Character and manhood are to be exalted over and above economic interests. It is the task of the church to moralize the whole industrial regime. That industrial order that holds the dollar higher than man is pagan and not Christian. The first duty of the Chruch is to evolutionize in the name and by the power of the Master.

Mammon is not supreme. A man's life consisteth not

in the abundance of things which he possesses. When the church begins to preach this doctrine, the world will begin to believe that the man is worth more than the dollar. Then the difficulty of the labor problem will be solved. The economic fact will take its place in the human fact. Then our industries will be organized primarily in the interests of men, and the quarrel between capital and labor come to an end.

But is the church called to teach sociology? It is certainly called to teach human brotherhood, and to oppose every institution which minimizes or makes void that brotherhood.

When we make the petition "Our Father who art in heaven", we must make it for every one that is born of woman and understand what it implies. When we say "Hallowed be Thy name", we must not forget that it is the Father's name made sacred". "Thy kingdom come", it is the Father's kingdom, in which none are subjects, but all are brothers;

Kings and emperors have so understood it, and now Mammon must so understand it.

This is the day of the common man. The nations of the world have enfranchised him. Why not the church redeem him, and the captains of industry make him free?

The church has been tardy in recognizing her

INDUSTRIAL RELATIONS.

obligation to speak upon social and industrial questions. But she may even yet find her voice. The church must claim for all the rights of free men and the power to maintain these rights in the kingdom of industry. But this franchisement in the industrial realm carries with it heavy responsibilities. The industrial situation holds in it the promise and potency of a prosperous and happy nation. It also holds possibilities of Pandemonium. Because the common good and welfare is at stake the church has a perfect right to enter as a social and industrial savior.

III. How Re-organization is to be Accomplished.

The time is at hand for the co-operation of country ministers and churches. "Country life is one." The industrial, social, moral and religious life constitute but a single interest.

The three institutions of a country community at its best are the store, the center of economic life, the place of informal association, the school, the center of educational interest, and the country church, the center of spiritual and moral power.

Some of the ways to remedy the evils of over churching is by union of churches, by federation of co-operation. In many places we have various kinds of federation. This federation may be in the form of union, evangelistic meetings, in temperance and good government movements, mutual consultation between the pastors, union of Sabbath School picnics, Christmas trees, memorial days, and Sunday evening services. "How beautiful and how pleasant it is for brethren to dwell together in unity."

Many country communities have one or more granges, lodges, or clubs for men. Also there are various organizations for women. Village improvement clubs exist in many places. But it is with some difficulty that the church is persuaded that it has any special

FEDERATION.

duty with regard to social activity for the benefit of the community. Sometimes individual members will take part rather than the church as organization. The most of the social undertakings of the church are for its own members. It becomes quite evident that there is a deplorable indifference to the opportunity for the larger and more aggressive work. Even if there should be genuine interest, there is a lack of understanding of method as to how federation may be brought about.

There will always be a nucleus of ministers and also of members, who will be interested in finding a way to greater things. This nucleus will have to be built up and lead the larger work in the community. They will lead the community to see the need of eliminating some of the churches, and to have local co-operation among those that remain.

With the re-organization of religious forces must come the larger conception of the mission of the church among people. There are more than five thousand co-operative societies among farmers. Farmers can unite for improved roads, improved methods of farming, better prices and for better schools. Then how much more should there be co-operation as to church that

FEDERATION.

has in it possibilities of being the crowning society in regard to all that makes for social betterment.

There should be co-operation in all forms of service to the community. Not simply occasional, but actual federation of existing organizations. In the great business organizations men are willing to give up individuality, and private store in order to promote the greater interests of the larger concern and increase its profits.

Even so should little organizations of churches surrender and be willing to become lost in the larger movement for reaching the community. Such organizations would really gain in the end. Conservatism of religious forces by co-operation and federation is destined to become looked upon in more general favor.

Reorganization is to be brought about, not by destroying denominational loyalty, not by destroying a man's creed. A man without a creed would be worthless. But co-operation will be had on some kind of basis that will protect creedal ideas and denominational loyalty.

We may suppose a community to be composed of Methodists, Baptists, Presbyterians, and others. Before co-operation can be had, an acceptable basis must be agreed upon. The desire is for a basis that will be acceptable to all. Otherwise there will be a minority

FEDERATION.

that will not co-operate. It will probably be an easy matter to agree upon a common place for worship. It will not be so easy to agree upon a minister in common. But this will be necessary and probably before this is accomplished many other details will have to be settled.

Why not say to the constituency, Come into the federation. We will all share local expenses. Each particular denomination will remain loyal to its own missionary and benevolent boards. Offerings from Methodists will be sent to Methodist Boards. Likewise from Baptists to Baptist Boards, and from Presbyterians to Presbyterian Boards. Thereby maintaining denominational loyalty at large, and yet realizing local federation.

In order to bring about this, some degree of skill in management and some degree of liberality will be absolutely essential. The organization, even though federated, must necessarily be connected with some denomination. That part of the congregation who believe in infant baptism must be liberal enough to have someone else believe close communion.

✓ Of one part of the congregation desires a certain type of clergy to administer certain ordinances, why not all the rest be liberal enough for that part of the congregation to have its special minister for that

FEDERATION.

occasion. Thus, if the Baptist constituency should desire a Baptist minister to administer the communion service on some occasion, liberality on the part of others would suggest that all agree. If on the other hand those of Methodist and Presbyterian persuasion should desire an infant baptized, that same degree of liberality would suggest that all agree that on some occasions this special service be administered by a minister of their own choosing. These occasions could be set to occur annually, and need cause no unfavorable comment.

Thus it is that with some degree of liberality denominational loyalty could be maintained and yet have federation. It might be necessary for the sake of harmony to change ministers at regular intervals. Securing at one time a Methodist, at another time a Baptist, still at another time a Presbyterian, etc.etc.

The central idea should be not to make Methodists or Presbyterians, but to make men and women live for the right. For the good of the community as a whole.

Civilization is passing through a social revolution. The religious, political, and intellectual revolutions of the past have culminated in a social and economic revolution. The social crisis is the overshadowing problem of the present generation. All

SOCIAL RELATIONS.

life, industrial, commercial and political has felt its effects.

It is realized by all that the church must play an important part in this irrepressible conflict. Because it is one of the most potent forces in civilization. The church is a strong factor in making history. The relation between the social situation and religion is a burning question. Shall the church depart from the maxims of the past? Shall it become conscious to the calls of the future? What were the dominant tendencies of primitive Christianity? What were the teachings of Jesus? The essential purpose of Christianity was to transform human society into the kingdom of God. Has the church succeeded in carrying out this fundamental purpose of its existence?

The church evidently has a stake in the social movement. It owns property, employs men, works on human nature, and needs and income. Its efficiency is bound up with the social welfare of the people.

If the above is true, then what contribution can the church make and in what direction shall it exert its force? The greatest work of the church is making life right, and righting social wrongs. Social problems are moral problems on a large scale. Religion and ethics are inseparable. Ethical conduct is a supreme religious act.

If it may be said that in the early Hebrew common wealth religion was extremely national, it may also be truly said that in the present generation it has become extremely individualistic. However individualistic religion may become, it should never abandon the collective idea or community interest.

The people in olden times did not devote all their sayings to private religion, but they also dealt with the social and political life of their nations.

We are in the midst of a revolutionary epoch as thorough as the Renaissance or the Reformation. We must re-interpret nature. The social movement helps to create the modern study of history. "The new present has helped to create a new past." We now have a new social interpretation.

The individualistic type of religion has such a monopoly that it may take a generation or two for the new social comprehension to become common property. We are now studying the social aims of Jesus. He dealt with social questions so far as they were moral questions. Whoever separates the social and religious life has not understood Jesus. He knew that a new life would have to be implanted before it could be lived. New society would have to be built. His end was not the new soul only, but new society as well. All human goodness is social goodness. Man's morality consists in being a

SOCIAL RELATIONS.

good member of society.

The highest type of goodness puts freely at the service of the community all that one is and has.

While the highest type of badness uses up the wealth, happiness and virtue of the community to please self.

Jesus was a social Savior. He fell into conversation with people sometimes when the laws of propriety would forbid. The salvation of society through Christ is a plain purpose set forth in Paul's writings. The Christ way is for the community as well as for the church. His ideal of society meant the abolition of rank and the extinction of the badges of rank in which inequality was found. The only title to greatness is service at a personal cost.

Christ's work was revolutionary. Old customs and mannerisms were to give away to new ones. We still need a revolutionary Christianity, not to destroy but to change the world. The social aims and teachings of Jesus were not very well understood because they were in advance of the time. Even the disciples did not keep pace with the Master because they did not understand. The religious and moral aims of Christ were distorted and paralyzed to some extent. As a matter of fact his social aims and ideals have suffered diminution in scope and force.

Religion holds out a hope of salvation to two

SOCIAL RELATIONS.

personalities. The personality of the individual man and of man collectively, the community. To the individual religion offers victory over sin and death. To man collectively it offers a perfect social life. In the latter we have a victory over that which mars the happiness of human intercourse.

Ancient Israel believed in the divine consummation of the community, hence a national religion. But in the Greek world of the first Christian centuries the longing for eternal life was strong, and they thought but little about collective salvation. A perfect religion must include eternal life for the individual and the kingdom of God for humanity.

Again we find that the Hebrew emphasized social hope, while the Greek intensified individual hope. It becomes quite evident from a study of the primitive conditions that both a religious and a social evolution must come about. Primitive Christianity believed that the "Eschatological age" was upon them. They looked for an early consummation of all things. The interests that it cherished and the interests that it repudiated are to be understood under the pressure of that expectation. Therefore a new order must necessarily spring up when it is realized that consummation is not at hand. The old social life was

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hostile at some points and unresponsive at others.

To create this new type of social organization is a feat requiring great strength. In the early ages the churches were social communities with a religious basis. They had no church buildings but met in the homes of the members. That feature contributed to social intimacy. The social changes that have been accomplished have required centuries for development. There is a social dynamic in Christianity. It must find an outlet in some form. This suggests the idea of social reconstruction and religious reorganization. There is a social morality based upon love, and its world wide obligations. In the course of time it may triumph. The emancipation of intellectual life began in the Renaissance of the fifteenth century. It is unfinished yet. The emancipation of religious life began in the Reformation of the sixteenth century. It is still unfinished. The emancipation of industrial life began in the nineteenth century. It is still unfinished.

The social situation has been undergoing reconstruction for centuries. In the early ages of the church for many historical reasons it was ill-prepared to undertake to foster the work of social reconstruction. But those limitations have passed away.

The family is the structural cell of all social

SOCIAL RELATIONS.

organization. In it we have the power of propagation and renewal of life. To create a maximum number of happy families is truly a great work for either church or state. The church should not hesitate to speak "Ex cathedra" upon the marriage question. It should promulgate a sane doctrine that only the "fit" should marry. This doctrine should be followed up by the state. Contracting parties should be required to secure a physician's certificate certifying physical fitness. There should be intellectual fitness and also economic fitness. Man and woman should not be unequally yoked together. Of course there should be normal child bearing. It should not be prevented by artificial means. With this comes the question of proper housing, play grounds, and child training. The health of society rests upon the welfare of the home.

The present conditions of society ought to appeal to the church very powerfully. For it should be swift to enter wherever there is suffering. It should speak against wrong. The church should rally the moral forces of the community against everything that threatens the common good and welfare.

The church is a social institution. It is rooted in community life. Therefore if community life

SOCIAL RELATIONS.

suffers through some permanent evil, the church will suffer with it. Humanity is the material of the church. Anything that deteriorates the material, impairs the work of the church. Then it would seem that the church has its power and its future at stake in the issues of the social question. The question confronts us—will the social situation be remedied by the reorganization of religious forces?

The old conception was that religion viewed as religious only that which ministered to the soul. The new view is that God saves not only the soul, but the whole human life. Anything which serves to make men intelligent, healthy and good is a religious service. The kingdom of God includes all human relations.

There are two great entities in life. The human soul and the human race. Religion is to save both. This new type of religious character will multiply among the young. They will change the religious code of ethics when they come to hold controlling positions in society.

We have stated that reorganization of religious forces is to be accomplished by the church being a living agency for the general good and welfare. Is there an economic mission for religious forces?

ECONOMIC FUNCTION.

It is certainly the privilege of the church to aid in regulating the standard of living. The standard of living will very largely determine a man's efficiency and also his income. Does a standard of living cause high or low wages, or do high or low wages determine the standard of living?

Seager defines the standard of living as being the "mode of activity and scale of comfort which a person has come to regard as indispensable to his happiness, and to retain and secure which he is willing to make any reasonable sacrifice. Such as working longer hours or postponing marriage."

With some people the standard of living is low. There are but few of the necessary commodities, scarcely any comforts and no luxuries at all. While with others there is an abundance of each. This is so largely true that while one class revels in extravagance, others suffer from actual want of their daily bread.

There must be a modification of the economic order of consumption. This may be modified by a change in the cost of production, by changing the appetite, or by changing our ideas as to what constitutes comforts and pleasures. Variety will increase when a change in the cost of production will bring a commodity of equal utility nearer to the cost level of the article already

THE STANDARD OF LIVING.

in the standard. A decrease in appetite will reduce the undue surplus and vice-versa. We find that some new food will satisfy so keen an appetite that its high cost is no longer an obstacle to its entering the standard.

The standard of living is improved when that which gives pleasure is substituted for that which has been used from necessity. The two articles may cost the same, but one affords more enjoyment. Then the labor required to produce this article yields larger returns, hence there is an additional reason for undertaking to produce it.

As civilization advances, the standard of life is raised. At first luxuries are those commodities which stand without but are just ready to enter life. Unpleasant memories may be connected with more primitive pleasures. So we are inclined to undertake to satisfy our desires without resorting to the things which we at one time enjoyed.

As long as rice is the cheapest commodity in India the standard will remain low. Variety is needed.

The income is fixed by the standard of living. "A person who is without the means by which to judge a picture or a musical performance is deprived of a large part of the benefit which he might get from a small income".

THE STANDARD OF LIVING.

The consumer whose ideals are high, whose tastes are developed harmoniously, and whose demands call for a wide variety of physical, mental and social resources will win a commanding place in the unconscious economic struggle which continually goes on. "Their income will be larger, their distribution fairer, their productive powers greater." (Bevine.) The standard of living will cause increased efficiency in labor and an increase in wages.

That class of individuals who are "well to do", financially, will give their children educational advantages, medical care, and parental attention. Plenty of food and warm clothing. As a result of these superior advantages children from this class are early fitted for high grades of work. Through all the years of their preparation they have many advantages. Children of this rank or class see and know but very little of the children of other classes, and they unconsciously accept the standards of their own homes and associates as the ideal standards. They are impressed with the idea of the necessity of a good income as a condition to happiness.

The children of the middle or lower classes do not have so many advantages. They come to accept their parental standards as ideal. Those children seldom enter

THE STANDARD OF LIVING.

high school or college.. So when they are withdrawn from the public schools they at once engage in labor that will pay something from the beginning. They will not serve an apprenticeship nor learn a trade. But they become immediately engaged in procuring a living. Their choice of occupation has been limited by the standard of life established by their parents.

When the children of the higher classes are graduating from colleges and universities with technical training and have mastered the details of a complex business, they are prepared to move through life on that higher plane of usefulness. While the children of the lower classes have already lost those precious years when they might have been fitted for superior positions. Like their fathers they marry early and rear large families to the same standards of life that have become their own.

Standards of living are flexible, and a boy of unusual efficiency may rise from a very humble beginning to places of great honor. This however comes as a very rare exception. While the great majority remain satisfied in the class where they were born.

There is still another class: the unfortunates who are sometimes referred to as "the submerged tenth." This class becomes the object of charity. They likewise

THE STANDARD OF LIVING.

set the standards of living for their children.

Dependency and death are about all that they can hope for.

We can see at once that the standard of living very largely determines the fate of the next generation. While this whole subject is purely economic, yet because the moral question and human destiny enter, it becomes a question for the church. That religious organization that passes by all these economic interests and devotes all of its time to the one proposition of saving the soul has evidently left undone much that ought to have been done.

ETERNAL REALITIES.

In putting emphasis upon the needs of an all around church there is danger of overlooking the importance of qualification that have always stood first. "The primary work of the church wherever it may be found is to call the attention of men, women and children to 'Eternal Realities'. To translate the terms of a sane vital philosophy of the Universe into common terms of thought and life." The church should find in the moral government of God motives for conduct of human beings in their relations to each other. The church should give hope in discouragement, and soothe the sorrows of the afflicted. In order to accomplish this may the church go into other paths than the ordinary religious avenues.

What need does the village church supply? The great majority of people belong to the struggling class. Can the church help them to interpret spiritually the difference between the tenant and the landlord? Does the church inspire any comfort of patience? Any brotherly counsel? any inspiration toward co-operation? The church should bring a message to the wage earner, who owns no land, who works at machinery in mills. Can the church teach how to interpret a small income in terms of large culture. The church should always be

ETERNAL REALITIES.

ready for an emergency, should stand by people when they stumble, and catch them when they fall. The church should teach man that his interest is the same as his neighbors.

Above all things else the church should bring a spiritual message to the heart. Many have heavy burdens. The church should help to lift them. The church must satisfy some need. So far as the next world is concerned, men may be able to get to heaven when they die, but they need a Christianity and a church that will also help in this world.

Whatever else may be said the church should go into the deep things of God. It should inspire the soul. It should be profound and give spiritual vision. The church may need social service, but it needs a revival of genuine religion worse. A sane rational religion that will open up the springs of life and inspire development of character. Social service will naturally follow as a stream flowing from its fountain head.

IV. Results of Original Investigation.

We made investigation in four small Missouri towns along the following lines: the population inside the corporation; the population of town and community; the classification in regard to race, nationality, age, sex, occupation and income; the number of churches in the community; the cost of church buildings and furnishings and the amount of general running expenses.

Then we made an individual study of each church as to : the name of the church; the number of members; the average income of the membership; the cost of buildings and improvements; the cost of manse or parsonage; the annual expenditures; the average cost per member; the number of hours the church was kept open each week; comparison between the church and other institutions as to amounts invested, and the time they were kept open; the annual increase in membership, whether adults, youth or children; general opportunities for institutional work and whether the progress made by the church justifies the economic expenditure.

The following blanks were used in making this survey.

We have also made a map of each town, showing the geographical location of the churches with respect to the stores, banks, railroads, school houses, etc.

Blank Used for General Survey of Town.

Name of town - ,	
Population inside corporation	
Population of whole community, incorporated, and unincorporated	
Classification in regard to:	Race
	Nationality
	Age
	Sex.
	Occupation
	Income
Number of churches in the town.	
Seating capacity of all churches in proportion to population.	
Church membership -	
Average church attendance	
General cost of church buildings and improvements	
Amount of expenditures	Running Expenses
	Interest on investment - . .

Statement Concerning Each Church In Town.

Name of church
Membership
Probable average income from membership
Cost of church buildings and improvements
Cost of furnishing
Cost of manse or parsonage
Annual expenditures
Average cost per member
Number of hours church is kept open during week
Annual increase in membership: . . .
 Adults
 Youths between 15 and 20 years old
 Children between 10 and 15 years old
 Children under 10 years old
Number of souls accredited to each church based on
proportional membership
Show specifically, should this be an institutional
church?
What percentage of the population could be interested in
Games,
recreation
athletics
Should the church build playgrounds?

Name of town. . Knob Noster, Mo.

Population inside corporation 723

Population of whole community, incorporated and
unincorporated 2000

Classification in regard to:

Race Irish, Scandinavian, German, negroes .
and native whites.

Age . 30% children, 20% youth, 50% adults. . .

Sex . about equally divided.

Occupation farming and mdse.

Income about \$300.00 per capita . . .

Number of churches in the town 9

Seating capacity of all churches in proportion
to population 2000

Church membership 500

Average Church attendance about 250

General cost of church buildings and improvements . . .
\$29,000.00

Amount of expenditures:

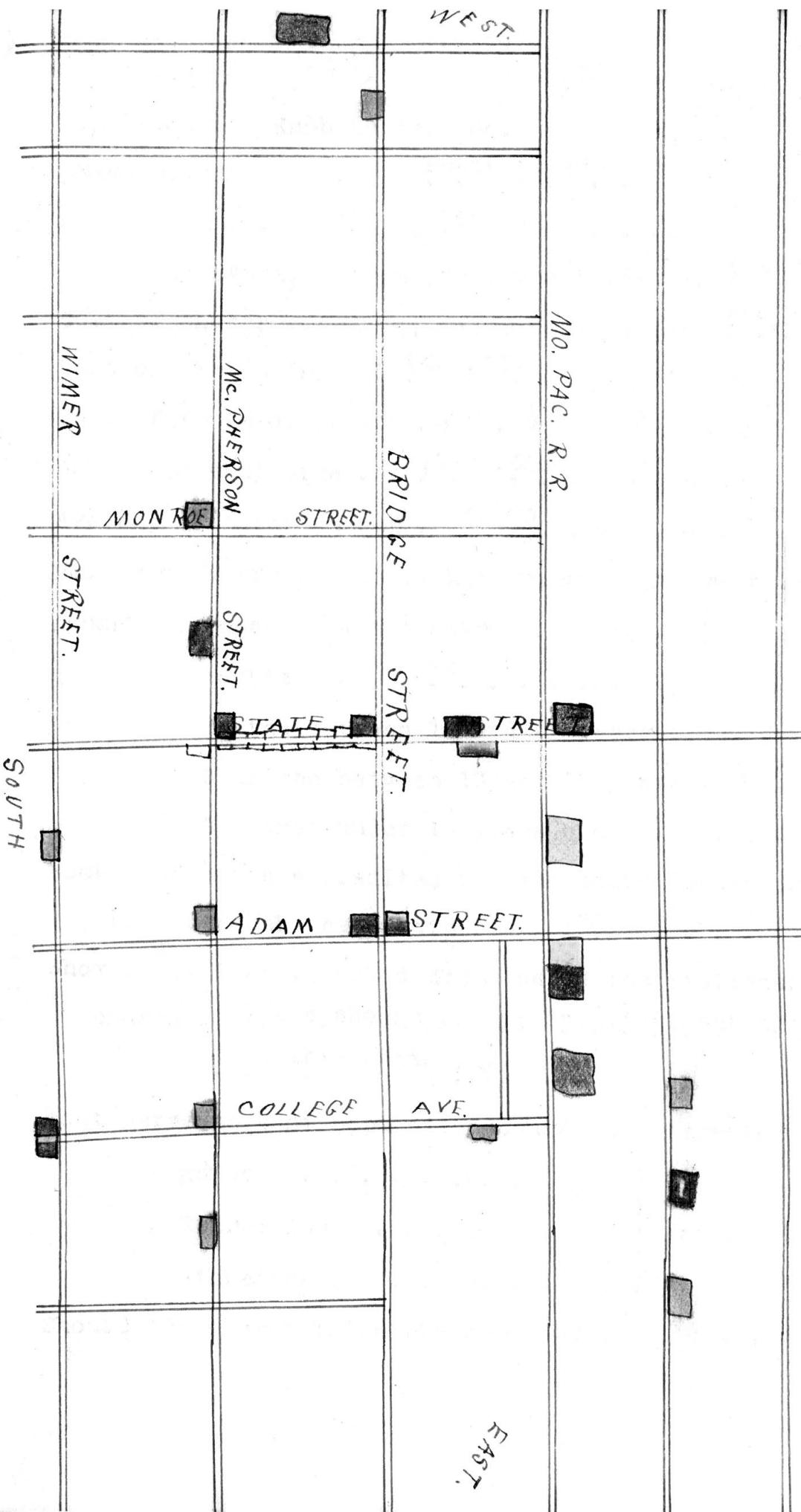
Running expenses 3,000.00

Interest on investment \$1,740.00

CHURCHES --- PINK.

NORTH | MAP OF KNOB NOSTER, MO.

LUMBER-YARD----GREEN AND
DEPOT----ORANGE
SCHOOL-HOUSE----YELLOW AND BLACK.
2 BANKS----BLUE
BRICK-YARD----PURPLE.
ELEVATOR----BROWN.
2 HOTELS----BLACK.



Knob Noster, Mo.

Statement Concerning Each Church In Town.

Statement Concerning Each Church In Town.

Name of Church . . . Methodist Episcopal, South:

Membership 70

Probable average income from membership

Cost of church buildings and improvements . \$5,300.00

Cost of furnishing . . . \$800.00

Cost of manse or parsonage . . \$1,000.00. . . .

Annual Expenditures . . . \$700.00

Average Cost per Member \$10.00

Number of hours church is kept open during week

Annual increase in membership :

Adults.

Youths between 15 and 20 years old

Children between 10 and 15 years old

Children under 10 years old

Show specifically should this be an institutional church? .. It should not.

What percentage of population could be interested in

Games

Recreation } About 50%

Athletics

Should the church build playgrounds? . . . No.

Statement Concerning Each Church In Town.

Name of Church Baptist
 Membership 100
 Probable average income from membership
 Cost of church buildings and improvements \$2000.00
 Cost of furnishing \$500.00
 Cost of manse or parsonage
 Annual Expenditure \$800.00
 Average cost per member \$8.00
 Number of hours church is kept open during week 5
 Annual increase in membership :
 Adults 15
 Youths between 15 and 20 years old
 Children between 10 and 15 years old
 Children under 10 years old
 Number of souls accredited to each church based on
 proportional membership 150
 Show specifically should this be an institutional
 church No
 What percentage of population could be interested in
 Games }
 Recreation } About 50%
 Athletics }
 Should the church build playgrounds . No: ...'

Statement Concerning Each Church In Town.

Name of church Colored Baptist.

Membership 4.....

Probable average income from membership

Cost of Church buildings and improvements . . \$500.00 ..

Cost of furnishing:

Cost of manse or parsonage

Annual expenditure

Average cost per member

Number of hours church is kept open during week

Annual increase in membership .

 Adults

 Youths between 15 and 20 years old

 Children between 10 and 15 years old

 Children under 10 years old

Number of souls accredited to each church based on proportional membership

Show specifically should this be an institutional church?

What percentage of population could be interested in

 Games

 Recreation

 Athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

56

Name of church . Colored M..E.
Membership 25
Probable average income from membership
Cost of church buildings and improvements . \$500.00 . .
Cost of furnishing
Cost of manse or parsonage
Annual Expenditure \$186.00
Average cost per member \$7.00
Number of hours church is kept open during week . 3 . .
Annual increase in membership .
 Adults
 Youths between 15 and 20 years old
 Children between 10 and 15 years old
 Children under 10 years old
Number of souls accredited to each church based on
proportional membership.
Show specifically should this be an institutional
church
What percentage of population could be interested in
Games
Recreation
Athletics
Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of Church Catholic

Membership 25

Probable average income from membership \$100.00

Cost of church buildings and improvements

Cost of furnishings

Cost of manse or parsonage

Annual expenditure

Average cost per member

Number of hours church is kept open during week

Annual increase in membership

 Adults

 Youths between 15 and 20 years old

 Children between 10 and 15 years old

 Children under 10 years old

Number of souls accredited to each church based on proportional membership

Show specifically should this be an institutional church?

What percentage of the population could be interested in

 Games

 Recreation

 Athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church Latter Day Saints.

Membership 257

Probable average income from membership

Cost of church buildings and improvements \$1,000.00

Cost of furnishing

Cost of manse or parsonage

Annual expenditure . . . \$200.00

Average Cost per member

Number of hours church is kept open during week

Annual increase in membership

Adults

Youths between 15 and 20 years old⁴

Children between 10 and 15 years old¹³

Children under 10 years old

Number of souls accredited to each church based on
proportional membership

Show specifically should this be an institutional
church?

What percentage of the population could be interested in

Games

Recreation

Athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church Cumberland Presbyterian.

Membership 12.

Probable average income from membership

Cost of church buildings and improvements. \$1,500.00..

Cost of furnishing

Cost of manse or parsonage

Annual expenditure

Average cost per member

Number of hours church is kept open during week

Annual increase in membership:

Adult

Youths between 15 and 20 years old

Children between 10 and 15 years old

Children under 10 years old

Number of souls accredited to each church based on

proportional membership

Show specifically, should this be an institutional
church?

What percentage of population could be interested in

Games

Recreation

Athletics

Should the church build playgrounds?

The results of this investigation show that in Knob Noster and community with a population of two thousand people, there are nine churches with a seating capacity sufficient to seat more than the entire population.

There is an investment of about \$37,000.00 in church property and improvements.

There were 124 additions to the various churches last year. There were nine ministers laboring, while the sum total paid for running expenses was \$4586.00. About 40% of this was contributed to missions and benevolences. That means that only \$2,752.00 were paid for ministers salaries, the average salary being \$305.77.

CHURCHES --- PINK
 DEPOT --- ORANGE
 CREAMERY --- GREEN.
 ELEVATOR --- BROWN.
 LIVERY STABLE --- RED ^{NO} YELLOW.
 HOTEL --- BLACK.
 BANK --- BLUE.

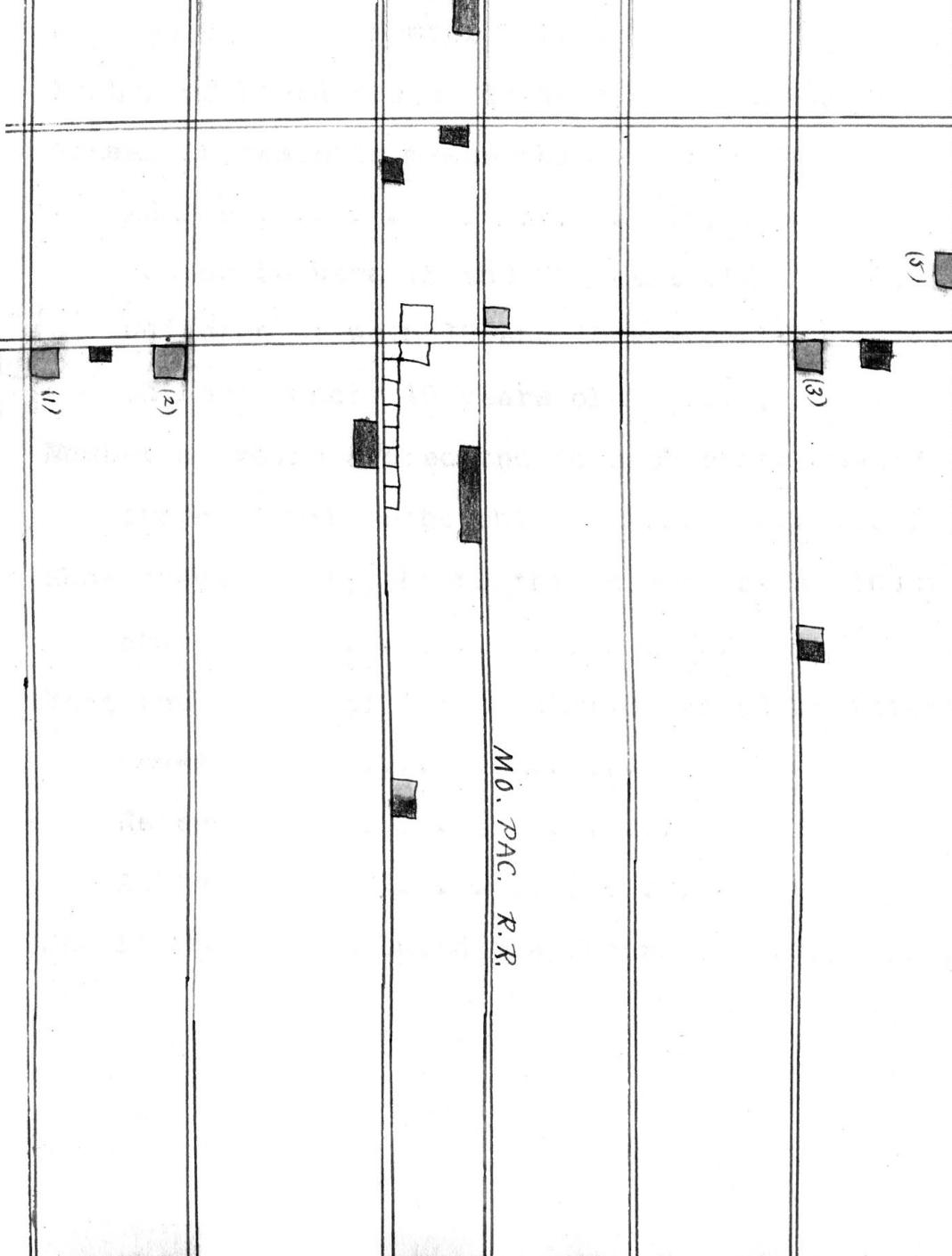
MANSE --- PURPLE
 STOCK YARD --- GREEN
 AND BLUE
 COL. SCHOOL --- BROWN
 AND RED.
 WHITE SCHOOL --- PURPLE
 AND YELLOW.

NORTH.

- | MAP | OF | CEN-TRE-VIEW, MO. |
|-----|-----------------------|-------------------|
| (1) | PRES CHURCH, U. S. A. | |
| (2) | C. P. CHURCH. | |
| (3) | M.E. CHURCH. | |
| (4) | COL. BAPTIST. | |
| (5) | COL. M.E. | |
| (6) | DUNKARD BAPTIST. | |

Mo. PAC. R.R.

Mo. PAC. R.R.



Statement Concerning Each Church In Town.

Name of Church Colored Baptist

Membership 30

Probable average income from membership

Cost of church buildings and improvements \$1,000.00

Cost of furnishing

Cost of manse and parsonage

Annual expenditure \$150.00

Average cost per member \$5.00

Number of hours church is kept open during week . ? . .

Annual increase in membership . .

 Adults

 Youths between 15 and 20 years old

 Children between 10 and 15 years old

 Children under 10 years old

Number of souls accredited to each church based upon
proportional membership

Show specifically, should this church be an institutional
church?

What percentage of the population could be interested in
Games

 Recreation

 Athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church Methodist Episcopal

Membership 65

Cost of church buildings and improvements \$2,000.00 . .

Cost of furnishing .

Cost of manse or parsonage .

Annual expenditure \$400.00

Average cost per member \$6.15

Number of hours church is kept open during week

Annual increase in membership:

 Adults .

 Youths between 15 and 20 years old .

 Children between 10 and 15 years old .

 Children under 10 years old .

Number of souls accredited to each church based on
proportional membership .

Show specifically, should this be an institutional
church? .

What percentage of the population could be interested in

 Games .

 Recreation .

 Athletics .

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church ; Cumberland Presbyterian..

Membership 35

Probable average income from membership

Cost of church buildings and improvements . \$2,000.00... .

Cost of furnishing

Cost of manse or parsonage \$800.00...

Annual expenditure \$500.00.

Average cost per member \$14.00

Number of hours church is kept open during week .².

Annual increase in membership :

Adults.

Youths between 15 and 20 years old

Children between 10 and 15 years old

Children under 10 years old

Number of souls accredited to each church based on
proportional membership.Show specifically should this be an institutional
church?

What percentage of the population could be interested in

Games

Recreation

Athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Statement Concerning Each Church In Town.

Name of church Colored Methodist.

Membership 30.

Probable average annual income from membership

Cost of church buildings and improvements . \$1,000.00 . . .

Cost of furnishing

Cost of manse or parsonage

Annual Expenditure . . . \$150.00

Average cost per member . . . \$5.00 . . .

Number of hours church is kept open during week . . .²

Annual increase in membership :

Adults

Youths between 15 and 20 years old.

Children between 10 and 15 years old

Children under 10 years old

Number of souls accredited to each church based on proportional membership;

Show specifically, should this be an institutional church?

What percentage of the population could be interested in

Games

Recreation

Athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church Dunkard Baptist.
Membership about 100
Probable average annual income from membership
Cost of church buildings and improvements \$2,000.00
Cost of furnishings
Cost of manse or parsonage
Annual expenditure . . . \$200.00
Average cost per member . . . \$2.00
Number of hours church is kept open during week
Annual increase in membership .
 Adults . . . 10.
 Youths between 15 and 20 years old
 Children between 10 and 15 years old
 Children under 10 years old
Number of souls accredited to each church based on
proportional membership
Show specifically, should this be an institutional
church? .
What percentage of the population could be interested in
Games .
Recreation .
Athletics .
Should the church build playgrounds?

Results.

Centerview, an unincorporated community with a population of fifteen hundred has six churches, with a seating capacity of fourteen hundred. The valuation of the church property is \$12,500.00 Total church membership is five hundred, with an average church attendance of six hundred. The sum total paid for current expenses is \$4000.00. 60% of this amount is paid for pastors' salaries. Six ministers are laboring there on an average salary of \$400.00 per year.

Name of town . . . Lamonte, Mo:
Population inside corporation . . 800
Population of whole community, incorporated and
unincorporated . . . 2,000

Classification as to:
 American whites, and negroes.
Race
Age . 30% children, 20% youth, 50% adults
Sex . . equally divided
Occupation . . farming, and mdse
Income . . \$500.00
Number of churches in the town . . . ?
Seating capacity of all churches in proportion to
the population 1,400
Church membership
Average church attendance
General cost of church buildings and improvements. . .
 \$20,600.00
Amount of expenditures \$3,900.00

CHURCHES---PINK.

MILL---GREEN.

DEPOT---ORANGE.

SCHOOL-HOUSE---PURPLE

NORTH.

MAP OF LAMONTE, MO.

GRAND AVE.

MAIN ST.

Mo. PAC. R.R.

EAST

NE

Mo. PAC. R.R.

PINE ST.

MASON

ST.

SOUTH.

Statement Concerning Each Church In Town.

Name of Church . . . Christian

Membership . . . 300

Probable average income from membership.

Cost of church buildings and improvements . \$7,000.00..

Cost of furnishing

Cost of manse or parsonage

Annual expenditures; . . . \$1,600.00.

Average cost per member \$5.33

Number of hours church is kept open during week . 8 . .

Annual increase in membership

 Adults 35

 Youths between 15 and 20 years old

 Children between 10 and 15 years old; . . . 5 . . .

 Children under 10 years old

Number of souls accredited to each church based on
proportional membership 800

Show specifically, should this be an institutional
church? No.

What percentage of population could be interested in

 Games

 Recreation

 Athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church . . . Colored Baptist.
Membership 15
Probable average income from membership
Cost of church buildings and improvements \$150.00
Cost of furnishing
Cost of manse or parsonage
Annual expenditure
Average cost per member
Number of hours church is kept open during week
Annual increase in membership . .
 Adults
 Youths between 15 and 20 years old
 Children between 10 and 15 years old
 Children under 10 years old
Number of souls accredited to each church based on
proportional membership :
Show specifically should this be an institutional
church?
What percentage of population could be interested in
Games
Recreation'
Athletics
Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church Colored Methodist . . .

Membership 25

Probable annual income from membership

Cost if church buildings and improvements . \$300.00 ..

Cost of furnishing

Cost of Manse or Parsonage

Annual expenditures

Average cost per member

Number of hours church is kept open during week

Annual increase in membership .

 Adults

 Youths between 15 and 20 years of age :

 Children between 10 and 15 years old

 Children under 10 years old

Number of souls accredited to each church based on
proportional membership ;

Show specifically, should this be an institutional
Church?

What percentage of the population could be interested in
Games

 Recreation

 Athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church Catholic

Membership

Probable average income from membership

Cost of church buildings and improvements \$2,000.00 . . .

Cost of furnishing

Cost of manse or parsonage

Annual expenditure

Average cost per member

Number of hours church is kept open during week

Annual increase in membership . . .

 Adult

 Youth between 115 and 20 years old

 Children between 10 and 15 years old

 Children under 10 years old

Number of souls accredited to each church on basis
of proportional membership

Show specifically, should this be an institutional
church ?

What percentage of population could be interested in
Games

 Recreation.

 Athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church Presbyterian
Membership 25
Probable average income from membership
Cost of church buildings and improvements \$4,000.00
Cost of furnishing
Cost of manse or parsonage
Annual expenditure \$400.00
Average cost per member \$16.00
Number of hours church is kept open during week
Annual increase in membership
 Adults.
 Youths between 15 and 20 years old
 Children between 10 and 15 years old
 Children under 10 years old
Number of souls accredited to each church based on
proportional membership
Show specifically, should this be an institutional
church?
What percentage of population could be interested in
 Games
 Recreation
 Athletics
Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church . . . Baptist
Membership , , 100
Probable average income from membership
Cost of church buildings and improvements \$2,000.00
Cost of furnishing
Cost of manse or parsonage
Annual expenditure \$800.00
Average cost per member \$8.00
Number of hours church is kept open during week
Annual increase in membership
Adults
Youths between 15 and 20 years old
Children between 10 and 15 years old
Children under 10 years old
Number of souls accredited to each church based on
proportional membership 300
Show specifically, should this be an institutional
church No.
What percentage of the population could be interested in
Games
Recreation
Athletics , , , '
Should the church build playgrounds?

Statement Concerning Each Church In Town.

METHODIST.

Name of church Methodist.

Membership 150

Probable average income from membership

Cost of church buildings and improvement

Cost of furnishing

Cost of manse or parsonage

Annual expenditure . . . \$1,100.00

Average cost per member . . \$7:--

Number of hours church is kept open during week

Annual increase in membership . .

Adults Lost,

Youths between 15 and 20 years old

Children between 10 and 15 years old.

Children under 10 year old

Number of souls accredited to each church based on

400

proportional membership

Show specifically, should this be an institutional

church?

What percentage of population could be interested in

games

recreation

athletics ; ; ;

Should church build playgrounds?

Results of Investigation.

Lamonte is an incorporated community of two thousand people. It has seven churches with a seating capacity of fourteen hundred people. It has a property valuation of \$20,600.00. The annual expense is \$3,900.00 Of this amount \$2,340.00 is paid in pastors salary. There are seven ministers in Lamonte on an average salary of \$334.28 per year.

Name of town Pilot Grove, Mo.
Population inside corporation 800
Population of whole community, incorporated and
unincorporated 1,600

Classification in regard to :

Race Germans, native Americans, and negroes. . .

Age. . 35% children, 25% youth, 40% adults. . .

Sex

Occupation farming and mdse . . .

Income \$400.00

Number of churches in the town 8

Seating capacity of all churches in proportion to

Church membership

Average church attendance

General cost of church buildings and improvements . . .

\$100,000.00

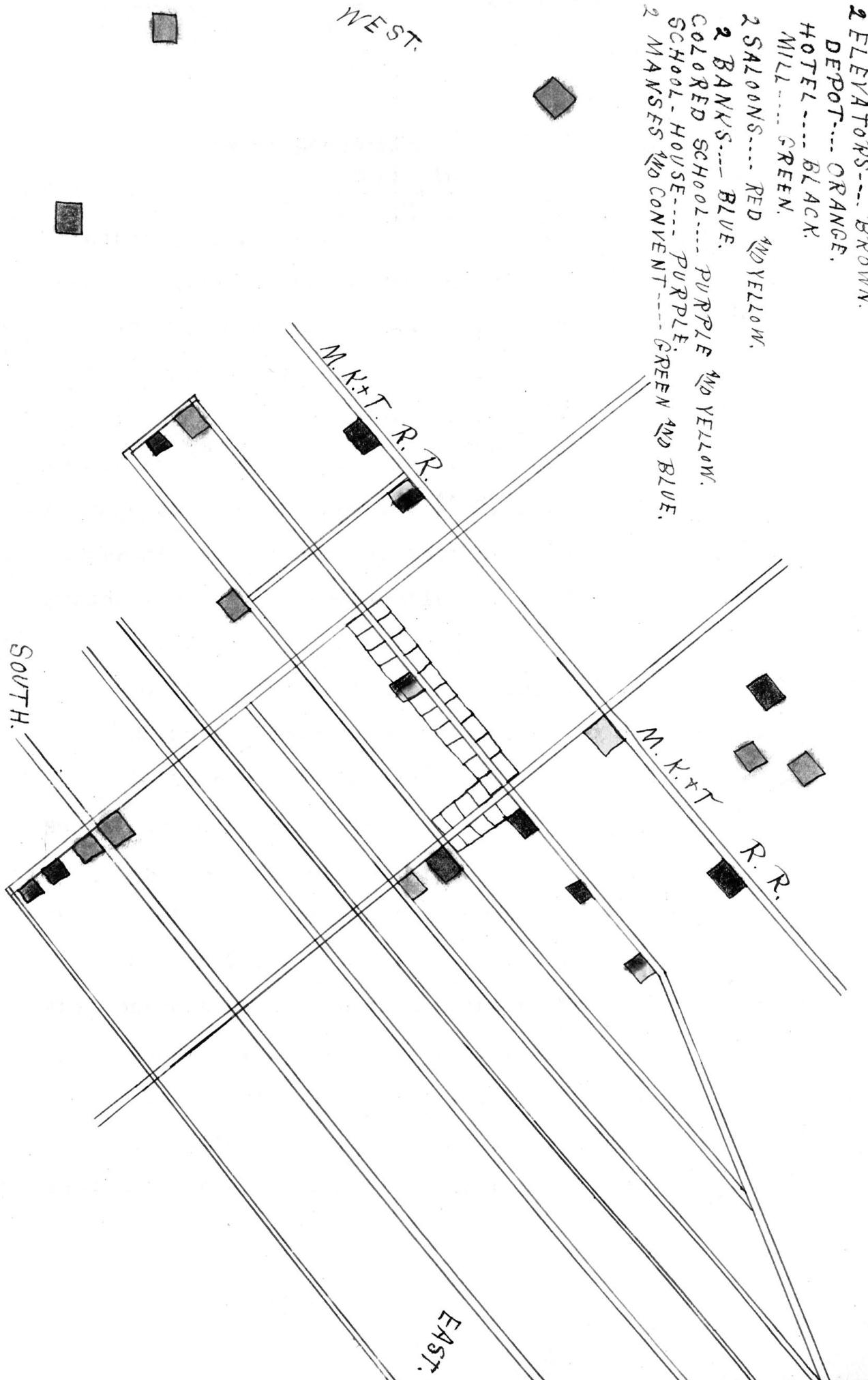
Amount of expenditures:

Running expenses . . . \$33,000.00

Interest on investment

NORTH.

MAP OF PILOT GROVE, MO.



Statement Concerning Each Church In Town.

Name of Church Christian
Membershi p 50
Probable average income from membership
Cost of church buildings and improvements \$1,400.00
Cost of furnishing
Cost of manse or parsonage
Annual expenditure \$280.00
Average cost per member \$5.60
Number of hours church is kept open during week
Annual increase in membership
Adults
 Youths between 15 and 20 years old
 Children between 10 and 15 years old
 Children under 10 years old
Number of souls accredited to each church based on
proportional membership
Show specifically should this be an institutional
church ?
What percentage of the population could be interested in
games
recreation
athletics
Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church	Methodist
Membership	150
Probable average income from membership	
Cost of church buildings and improvements	\$7,000.00
Cost of manse or parsonage	\$1,900.00
Annual expenditure	\$1,000.00
Average cost per member	\$6.66
Number of hours church is kept open during week	10
Annual increase in membership .	
Adults	12
Youths between 15 and 20 years old	28
Children between 10 and 15 years old	10
Children under 10 years old	
Number of souls accredited to each church based on proportional membership	
Show specifically, should this be an institutional church?	
What percentage of population could be interested in games	
recreation	
athletics	
Should the church build playgrounds?	

Statement Concerning Each Church In Town.

Name of church Colored Baptist

Membership 30

Probable average income from membership

Cost of church buildings and improvements \$300.00 . . .

Cost of furnishing

Cost of manse or parsonage

Annual expenditure \$150.00

Average cost per member \$5.00

Number of hours the church is kept open during week

Annual increase in membership .

Adults 6

Youths between 15 and 20 years old 4

Children between 10 and 15 years old 4

Children under 10 years old

Number of souls accredited to each church based on proportional membership

Show specifically, should this be an institutional church?

What proportion of population could be interested in games

recreation

athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church Colored M. EL

Membership 25

Probable average income from membership

Cost of church buildings and improvements . . . \$400.00 . . .

Cost of furnishing

Cost of manse or parsonage

Annual expenditure \$125.00

Average cost per member \$5.00

Number of hours the church is kept open during week : . . .

Annual increase in membership .

Adults 4

Youths between 15 and 20 years old 3

Children between 10 and 15 years old 3

Children under 10 years old

Number of souls accredited to each church based on proportional membership

Show specifically should this be an institutional church?

What percentage of the population could be interested in games

recreation

athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church . . . Catholic

Membership (three p~~a~~nts

Cost of church buildings and improvements \$75,000.00 . . .

Cost of furnishing

Cost of manse or parsonage

Annual expenditure

Average cost per member

Number of hours church is kept open during week

Annual increase in membership .

 Adults

 Youths between 15 and 20 years old

 Children between 10 and 15 years old

 Children under 10 years old

Number of souls accredited to each church based on proportional membership

Show specifically, should this be an institutional church?

What percentage of the population could be interested in games ,

recreation

athletics

Should the church build playgrounds?

Statement Concerning Each Church In Town.

Name of church . . . M. E. (three miles in country) . . .

Membership . . . 100

Probable average income from membership

Cost of church buildings and improvements . \$1,000.00 .

Cost of furnishing

Cost of manse or parsonage

Annual expenditures: Pastor's salary \$600.00

Lights and fuel . \$150.00 . . .

Average cost per member

Number of hours church is kept open during week

Annual increase in membership.

Adults	10
Youths between 15 and 20 years old	15
Children between 10 and 15 years old	12
Children under 10 years old	8

Number of souls accredited to each church based on

proportional membership

Show specifically, should this be an institutional

church?

What percentage of the population could be interested in

games

recreation

athletics

Should the church build playgrounds?

Statement concerning Each Church In Town.

Name of church	Presbyterian U.S.A.
Membership	130
Probable average income from membership	
Cost of church buildings and improvements	\$2,000.00
Cost of furninshing	\$1,000.00
Cost of manse or parsonage	\$1,000.00
Annual expenditure	\$825.00
Average cost per member	\$6.34
Number of hours church is kept open during week	
Annual increase in membership .	
Adults	20
Youths between 15 and 20 years old	
Children between 10 and 15 years old	15
Children under 10 years old	4
Number of souls accredited to each church based on proportional membership	
Show specifically, should this be an institutional church ?	
What percentage of the population could be interested in games	
recreation ,	
athletics	
Should the church build playgrounds?	

Statement Concerning Each Church In Town.

Name of church **Baptist**

Membership 50

Probable income from membership

Cost of church buildings and improvements \$1,400.00

Cost of furnishing

Cost of manse or parsonage

Annual expenditure \$200.00

Average cost per member \$4.00

Number of hours church is kept open during week

Annual increase in membership .

Adults

Youths between 15 and 20 years old

Children between 10 and 15 years old

Children under 10 years old

Number of souls accredited to each church based on
proportional membership.

What percentage of population could be interested in

games

recreation

athletics

Should the church build playgrounds?

Results of Investigation.

Pilot Grove, a community of 1600 people has nine churches, with property valuation of \$100,000.00. The total seating capacity is 3,000. The annual expense is \$7,300.00. Of this amount \$1,980.00 is paid for pastors' shhary, making an average salary of \$220.00

This is essentially a Catholic community. The Catholics have three churches and a convent.

FINAL RESULTS OF INVESTIGATION.

From the four communities investigated we tabulate the following existing conditions:

Each community is over-churched. Generally speaking the buildings are inadequate, and out of proportion to the community, congregations are small, the salaries paid ministers are not sufficient to maintain a comfortable standard of living. In most cases we find a very small increase in membership. Many churches have had no additions.

Practically no knowledge of sociological conditions, hence no definite ideas of community good and welfare.

This survey shows very conclusively that there is a general need of re-organization of religious forces.

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