

T H E S I S

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A S T U D Y O F  
T H E R E L I G I O U S S I T U A T I O N  
I N  
L O V E L A N D , C O L O R A D O

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Submitted by  
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In partial fulfillment of the requirements  
for the Degree of Master of Science  
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I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY  
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## PREFACE

To me as a student pastor of a local church in Loveland, several problems have presented themselves for solution. This study has been concerned with these problems. After analyzing them, several objectives were set up, which have been condensed to five main objectives.

I. How does the religious condition in Loveland compare with that of the United States in general?

II. What of the local Churches as a socializing factor in the home and in the community?

III. Are the people of Loveland, and their ministers, liberal or conservative in their beliefs?

IV. What is the psychological attitude of the people toward the local Churches of the city?

V. What would be an efficient method and program for the religious life of Loveland?

The writer wishes hereby to express his appreciation of the inspiration and guidance of Professor B. F. Coen, throughout this study. Especially was his help appreciated in the arrangement and content of the various questionnaires used in the study.

He further wishes to express his appreciation to his wife, Mrs. Maybelle Reed, and brother, Wesley Reed, for their assistance in gathering in community questionnaires.

To Rev. M. F. Amelung, president of the Ministerial

Association, and the kind cooperation of the ministers of the city.

To Mr. Phil Berg, editor of the Reporter Herald, for his assistance in presenting the Loveland community survey to the public.

To those of the city who so willingly gave their views in oral or written statements on the problem of the religious situation of Loveland.

To the Sunday School superintendents, and church clerks who have assisted so kindly by giving information regarding their respective churches.

To the Chamber of Commerce for its cheerful information and suggestions.

To all those who are in any way connected with religious work in Loveland without whose assistance this study would have been impossible.

To gain information for this study, the writer had many interviews with various ministers, business men, and citizens of the town. A community questionnaire was taken to every home in the city and 532 questionnaires were filled out. About one-third of the people were not at home, one-third refused to answer for various reasons, such as, too long, in a hurry, opposed to such a survey, while the other third responded to the best of their ability. The Loveland Chamber of Commerce gives the present population at 5,463, and the Colorado Year Book,

for 1930, gives the population at 5,065. Thus the results are concerned with a little over one-third of the population.

Another questionnaire was sent to each of the ministers. Out of 21 possible replies, 19 were returned. Likewise a questionnaire was sent to each Sunday School superintendent and one to each church clerk. The percentage of returns was the same as for the ministers.

The writer endeavored to maintain the "scientific attitude" and a high degree of objectivity throughout the study. This was exceedingly difficult since the author was in such close contact with the religious problems of the city. Personal experience may have influenced unconsciously some of his observations. As far as possible he has assumed the part of the disinterested investigator and has followed facts wherever they have led.

He believes that the physical sciences have learned to answer the question, "Why does this thing happen?" by giving an accurate description of the happening, itself. The same thing should be applied to the social sciences. This method would replace causal analysis with analytical description. Therefore, he has concentrated his attention upon the four rather intensive surveys.

## SOME FACTS CONCERNING LOVELAND

Loveland is a small city in the beautiful and fertile Big Thompson Valley. The principal crops grown in the valley are sugar beets, alfalfa, wheat, corn, barley, peas and varieties of fruit including cherries, apples and raspberries. Loveland is located 50 miles north of Denver, on the Colorado and Southern and Great Western railways in one of the richest agricultural and fruit growing districts of the State. It is also on two main state auto highways, one a paved road to Denver. It is the outfitting point for the far-famed Estes Park and the Rocky Mountain National Park, which are reached over a fine mountain road up the Big Thompson Canyon, the Direct Gateway to the Parks. The altitude of Loveland is 4,985 feet above sea level.

There are certain health advantages such as a good climate and wonderful scenery. The water supply officially has been announced to be as "pure as boiled water." The invigorating low pressure atmosphere of the high altitude, the cool and refreshing nights, the days of continuous sunshine and the accessibility of nature's best make ideal conditions for health.

The school facilities are exceptionally good. There are four schools centrally located and modern throughout. The new high school building was erected at a cost of

\$125,000. The city is conveniently situated relative to the higher institutions of learning of the state. The Colorado Agricultural College is located at Fort Collins, a distance of 13 miles; the State Teachers College is located at Greeley, a distance of 20 miles and the Colorado University is located at Boulder, a distance of 36 miles. The Cotner College outing camp is located at Sylvandale, 10 miles west of Loveland on the Estes Park road. Upon the grounds consisting of 190 acres along the Big Thompson River, are located dormitory, cottages, school and assembly buildings and equipment sufficient to care for 150 summer visitors. Campion Academy, located at Campion, three miles south of Loveland on the paved highway is operated as an educational institution by the Seventh Day Advent people for the purpose of giving a distinctly Christian education to all worthy young people who enroll. Campion Academy operates a \$100,000. boarding school, surrounded by irrigated farms, gardens, orchards and shade trees.

To the casual observer or tourist driving through Loveland, one is impressed by the many churches. There are five on or within one half block of the main highway which goes directly through the center of the town.

The Chamber of Commerce boasts of 14 active clubs. Among them are the Rotary, and Lions clubs. Of the lodges, there are Elks, Masons, Woodman of the World and Odd

Fellows. The Country Club owns 70 acres of land on which it has installed a nine hole golf course.

Business conditions in Loveland compare favorably. The factories are supplied by the raw materials near at hand, such as cereals and brick clay. The maximum employment payroll of Loveland's nine factories is 1,050 men. The Great Western Sugar Company is the largest of the factories.\*

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\*Loveland Chamber of Commerce Bulletin, 1933.

## COMMUNITY SOCIAL FORCES

There are numerous social forces existing in the community, which influence every individual, consciously or unconsciously. The social environment has much to do with what the individual makes of himself. Chief among these forces in the complex society of today, are the family, education, business, government, recreation and religion.

The family is of primary importance as an effective socializing agency. It is largely through the family that culture is transmitted from generation to generation. Language is a good illustration of the influence of the family in passing on culture. Thus through the family social habits descend and assure the continuity of social life. Home life, so far as children are concerned, is an introductory training station, and what the children get, good or bad, profoundly affects their entire life. The adults and older children stimulate, check, suppress and transform the attempts of the young child to obtain his satisfaction. This is expressed by Professor Groves in another way, "Thus in the home there is a seething interplay of social influences to which the child is most open and sensitive, and against the force of which he has little power to protect himself. In this way the home circle becomes an arena of struggle, cooperation and adjustment,

the young child being normally the one who must make the most radical efforts at adaptation to the social forces that play upon him."\*

A second agency influencing the community is that of education. Again the child is stimulated, checked, suppressed and transformed by instructors and classmates. The main aim in educating the individual today is to hand on the intellectual possessions of the race, and to harmonize progress in the individual with the welfare of the conservative institutions of society. Dr. F. P. Graves, from the University of Pennsylvania, says concerning present day education: "It is not alone the individual as such that has been of interest in the modern period, but more and more the individual in relation to the social whole to which he belongs, as only in this way can the value of his activities be estimated."#

A third force active in the community is that of business enterprise. The need of food, clothing and shelter, are the sources of much economic activity. In addition to these elementary needs, various other needs or supposed needs such as economic goods for pleasure and profit motivate the use of a large part of time. Business contacts and associations aid in the socialization of the individual. However, the community group views success largely from the standpoint of financial success.

\*Groves, Ernest R., Social Problems of the Family, p. 5.

#Graves, Frank P., A Student's History of Education, p.444.

A fourth form of social organization, of importance in the community, is that of government. It is a form of social organization which has developed because, in the long run, it has afforded the means of supplying men with certain services more efficiently than these could have been supplied by each for himself.

Some of these services are; protection, maintenance of law and order, provision for water and electricity in the municipality, and the establishment of public institutions for the instruction and care of those committed to the varied institutions.

A fifth force, active in determining the community's destiny, is that of recreation. The problem of recreation is increasingly important, due to the shorter work day. Observation would lead the author to believe that leisure time in Loveland is divided between four major pastimes, namely listening to the radio, at the theater, motoring, and at the many athletic activities.

A sixth agency, and a very powerful factor in every community, is religion. It has been the greatest and longest continued organization developed by mankind. Religion in this study has to do with the Christian Church. "It has included more individuals, has covered and molded more phases of their lives, has developed more social machinery, has planned more enterprises, has been the fountain of more heroic efforts, has stimulated more art,

has inspired more literature, has planned more widely for human good, has built more buildings, has raised more money for social purposes, has enlisted more willing service, than any other institution aiming to control primitive human desire and alleviate human need."\*

Since the church has such a vital part in society, there seems to be much reason in studying about it. Therefore, the study of The Religious Situation in Loveland, should be of value to a Social Science student and to society in general.

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\*Ward, Duren J. H., A Receivership for Civilization, p. 14.

## THE CHURCHES OF LOVELAND

Since the various religious organizations of Loveland call themselves by a number of different names such as assembly, convention and council, or church, it was thought that for the purpose of uniformity all could be classified as denominations.

### Number of Denominational Churches

The various denominations having churches in Loveland are as follows:

- |                          |                          |
|--------------------------|--------------------------|
| 1. First Presbyterian    | 12. Nazarene             |
| 2. Baptist               | 13. United Brethren      |
| 3. Protestant Episcopal  | 14. Evangelical Lutheran |
| 4. Assembly of God       | 15. Evangelical          |
| 5. United Presbyterian   | 16. Swedish Lutheran     |
| 6. Seventh-day Adventist | 17. Christian            |
| 7. English Lutheran      | 18. Methodist            |
| 8. Congregational        | 19. Hope Reform          |
| 9. Roman Catholic        | 20. Pentecostal          |
| 10. St. Paul's Lutheran  | 21. Church of God        |
| 11. Free Methodist       | 22. Christian Science    |

Of the 212 separate religious denominations in the United States, there are 22 that have their respective churches in Loveland. However, the community questionnaire revealed membership in 30 different denominations.







According to the Government Census, a church is defined as "a gathering of individuals for religious services or worship."

Each of the churches listed above was conducting services up until May, 1933. Since that time the Church of God has discontinued with the exception of an occasional service. Due to the small membership and lack of finance it was compelled to disband.

While many people complained that there were too many churches in Loveland, several families were found to be going to other cities where their denominations conducted services. A prominent business man preaches in a neighboring city every Sunday for a denomination not represented in Loveland.

## LOCATION OF CHURCHES

## KEY TO DISTRICTS

-  A RESIDENCE  
 B RESIDENCE  
 C RESIDENCE  
 D BUSINESS  
 E BUSINESS  
 F INDUSTRIAL

# DISTRICT MA

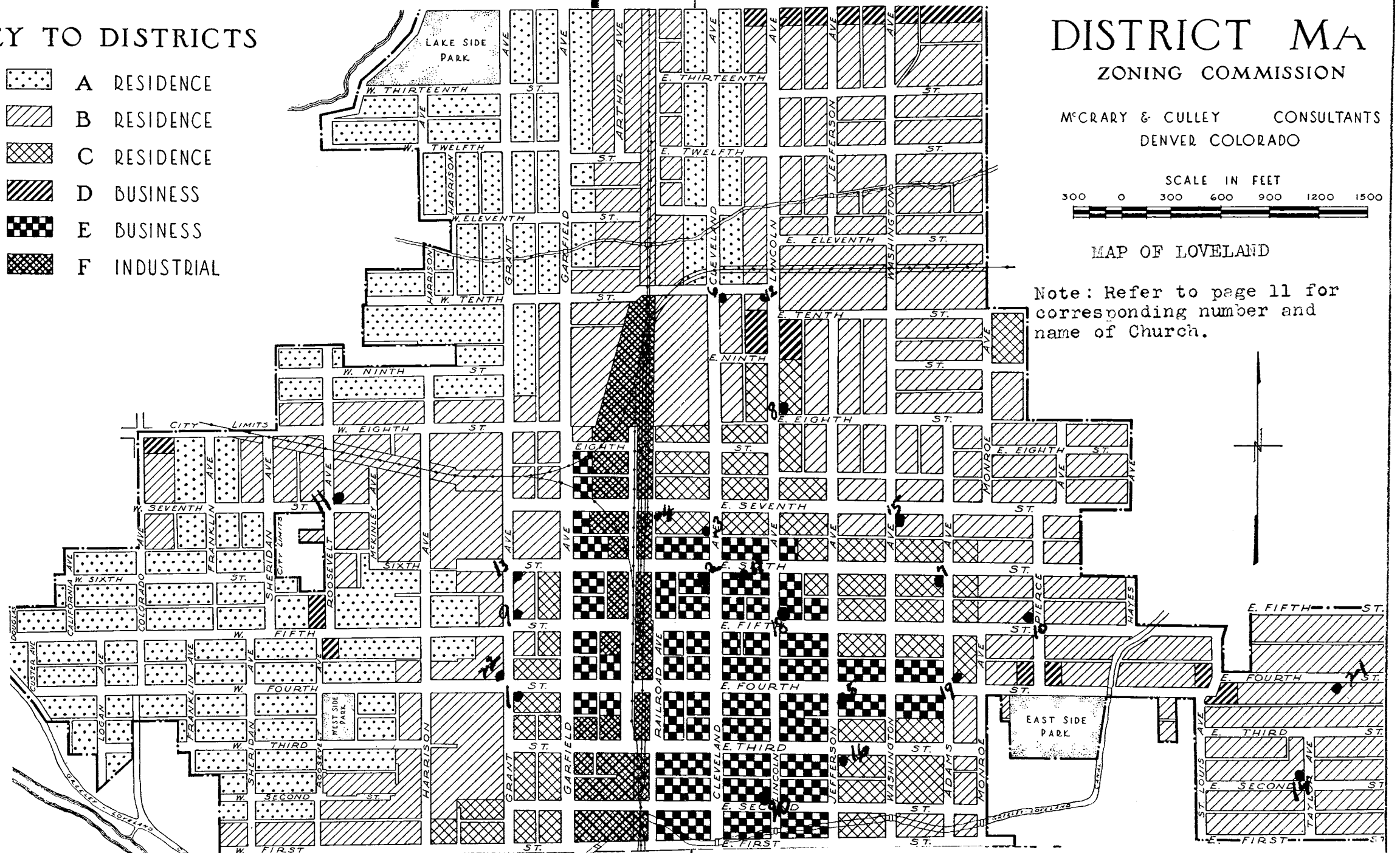
## ZONING COMMISSION

MC CRARY & CULLEY CONSULTANTS  
DENVER COLORADO

SCALE IN FEET  
300 0 300 600 900 1200 1500

## MAP OF LOVELAND

Note: Refer to page 11 for corresponding number and name of Church.



Those denominations having adherents in Loveland, as found by the crossection survey, are as follows:

- |                          |                              |
|--------------------------|------------------------------|
| 1. First Presbyterian    | 16. Swedish Lutheran         |
| 2. Baptist               | 17. Christian                |
| 3. Protestant Episcopal  | 18. Methodist                |
| 4. Assembly of God       | 19. Hope Reform              |
| 5. United Presbyterian   | 20. Pentecostal              |
| 6. Seventh-day Adventist | 21. Church of God            |
| 7. English Lutheran      | 22. Christian Science        |
| 8. Congregational        | 23. Lutheran                 |
| 9. Roman Catholic        | 24. Latter Day Saints        |
| 10. St. Paul's Lutheran  | 25. Church of Christ         |
| 11. Free Methodist       | 26. Holiness                 |
| 12. Nazarene             | 27. Salvation Army           |
| 13. United Brethren      | 28. Church of The First Born |
| 14. Evangelical Lutheran | 29. Jewish                   |
| 15. Evangelical          | 30. Unitarian                |

#### The Membership

The meaning of the term member varies from congregation to congregation. For instance a member of the Roman Catholic Church may be born into the church, while to become a member of the United Brethren Church one must choose to affiliate himself with it.

The people of Loveland are a church going people. The survey indicates that 81.8% of the people belong

to some denomination. This ratio is above that for the United States as a whole, which is 55%.\* It is interesting to note that there were more Methodists than non-church members. The Methodist adherents totaled 19% of the total findings of the survey, while 18.2% are affiliated with none. The second largest membership as indicated by the survey is the Baptist with 11.2%.

Some have felt that membership figures tend to overestimate the strength of the church because of the well known fact that membership rolls often contain names of some who are inactive. While this is true to a certain extent other factors tend to balance it. For instance, the United Presbyterian church has a non-resident membership roll of 50. The Nazarene church, with 30 members, has a Sunday School averaging 60. In the light of such facts the conclusion seems warranted that the population belonging to church is a significant social index.

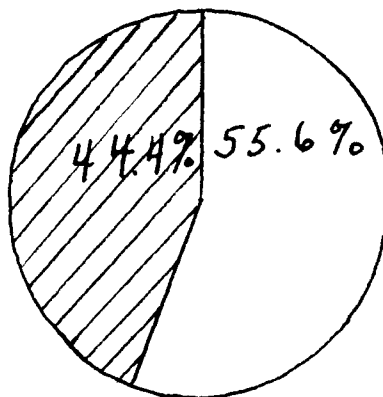
One often hears it stated that the great majority of church members are women, and that men are rather reticent when it comes to church affairs. This seems to be pretty much the fact in Loveland. However, when comparing it with the United States as a whole there is little difference in the ratio. In the United States 44.4% are men and 55.6% are women.# For Loveland 44.8% are men while

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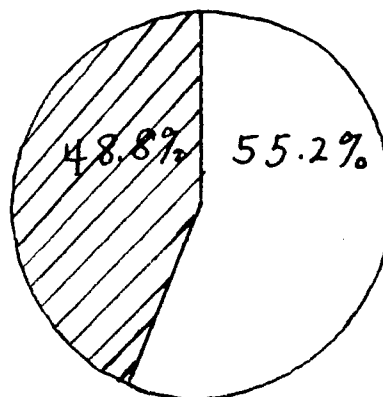
\*Fry, C. Luther, The U. S. Looks At Its Churches, p. 7.  
#Ibid, p. 9.

55.2% are women. Most of the 16 churches which gave the ratio of men and women had nearly 10% more women than men. Two exceptions were the Protestant Episcopal with 80% women and 20% men, and the Evangelical Lutheran, at the other extreme, with 60% men and 40% women. The preponderance of women in the church is even more significant when it is remembered that there are a few more men in the United States than women.

UNITED STATES



LOVELAND



Per cent of Membership



 Women  
 Men

CHART II

To any one interested in religion, the query naturally comes while shopping on a Saturday afternoon, where do all of these rural people attend church? Their group conferences at the edge of the sidewalk, and snatches from their conversation betray their rural life. After analyzing the membership of 16 churches the answer is partially given. Of the total membership 37% is rural while 63% is urban. Again we refer to Fry and his figure for rural membership of the United States. There are approximately 16,500,000, or 37%, which fall into the rural class. It seems significant that there should be the exact percentage of rural people attending church services in Loveland as there are for the United States as a whole.\* Only 52% of the rural population of the United States belongs to a church, compared with 58% for all cities.# This figure does not necessarily mean a greater indifference on the part of the country people but it may indicate differences in opportunity arising from the fact that many sparsely settled country areas have no churches. Undoubtedly this is the situation for some of our rural people are living in the mountains. An example might help to clarify this point. Mr. and Mrs. A. and their family live 14 miles from Loveland in the foothills, and at times the

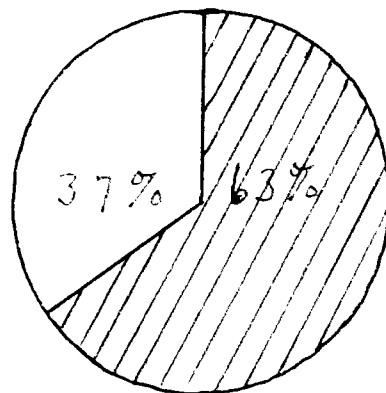
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\*Note: A rural church was considered as such even for villages of 2,500 inhabitants, and under.

#Fry, C. Luther, The U. S. Looks At Its Churches, p. 15.

mountain road is almost impassible. The winter snows and summer rains make their church attendance, like other outside contacts, very uncertain. For the most part around 40% of the local congregations is rural and 60% urban. There were two marked exceptions. The First Presbyterian Church is predominately urban. In the membership of 230, 95% live in the city. The other extreme was noted in that of the Swedish Lutheran with a membership of 105, 90% of whom live in the country. Some of these rural members, according to the former pastor, live 15 to 20 miles away from town.

URBAN AND RURAL MEMBERSHIP  
of Loveland Churches\*



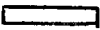

 Rural  
 Urban

CHART III

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\*Note: This is the same as for the United States.

In membership, the Methodist church leads with 620 members. The Baptist and Congregationalists follow closely with 500 each. Twelve other denominations get increasingly smaller down to the Free Methodist which has a membership of 25 only.

DENOMINATION	MEMBERSHIP	AVERAGE ATTEND- ANCE OF MEMBERS
Methodist	620	320
Baptist	500	375
Congregational	500	500
United Presbyterian	360 (50 non-res- ident)	180
Christian	275	100
First Presbyterian	230	184
Roman Catholic	200	200
Evangelical Lutheran	150	146
Hope Reform	150	30
English Lutheran	120	108
Swedish Lutheran	105	80
St. Paul's Lutheran	100	80
Evangelical	94	85
Assembly of God	50	50
Seventh-day Adventist	45	38
Protestant Episcopal	35	33
Nazarene	30	25
Free Methodist	25	25
Total	3589	2559

Note: The other church clerks did not report fully.

One would gather from the 100% attendance of the German Congregational Church that the characteristic of dependability and stability of this people is carried into their church life. A member of this church informed the writer, "If other church people would work as hard as we do, their churches would be filled, too."\*

Denominational families overlap only in two instances, there being two Presbyterian churches, and four Lutheran churches. The overlapping of the four Lutheran churches furnishes severe competition, for as a minister's wife of one of these denominations said, "When ever one of our members become offended, he just goes to another Lutheran Church."#

The 97 people with no church affiliation found by the 532 community questionnaires, answered the question, "Do you wish to join some church at some future date?" by various answers. Fifteen families expressed a desire to join a church at a future date. Some of their reasons were, "Because I believe in Christianity," "Because it is God's will for us to assemble ourselves together in His name," "It will help my children," and "I expect to derive benefit from it." Others would not consider joining any church because, "I wasn't treated right," "Can be a good Christian in my own home," and "No, because of hardships by religious hypocrites." Those who had no use for the

\*Community Questionnaire.

#Conversation Apr. 2, 1934, at English Lutheran parsonage.

church explained that they had been wronged by church members. One experience in which a person has been unjustly dealt with or at least imagines so prejudiced him against the local church and even the entire denomination. This seems unfair but biased judgment is not easily changed.

### CHURCH WEALTH

After visiting all of the churches, the writer was impressed by the neatness and beauty of Loveland's churches. In every case the same neatness and order prevails throughout the entire building. The ministers in cooperation with the various church boards estimate the combined valuation of all the 19 churches for which information was secured to be \$202,550. Fifteen reported parsonages valued from \$2,000, to \$4,000. The Congregational Church has a beautiful and completely modern edifice which is valued at \$50,000. It is commodious and has a seating capacity of 1,000. The United Presbyterian Church is valued at \$40,000, with a seating capacity of 700. Three of the other churches are valued at \$20,000, each, while the others are of comparatively small valuation. The total church membership for the city divided by the total church valuation excluding parsonages and other holdings is equivalent to \$54.89 per individual. This seems remarkable when one remembers that churches are built by the free contributions of the individual members. The entire

valuation of the school buildings in Loveland, by Mr. W. R. Truscott, Superintendent of schools, is \$250,000, this being very little more than the valuation of the churches. Some object by saying that many of the churches are deeply in debt. It was impossible to find the exact indebtedness of each local denomination but two denominations of which the author has knowledge are in debt for their entire property. Two others, one of the large churches and one of the small churches are completely out of debt for both church and parsonage.

What would happen if every person in Loveland should decide to attend church next Sunday morning? In answering this question there are comfortable seats for 5,560 persons. The total population for the city is 5,463. However, 37% of the church membership or 1,221 individuals who are rural members might also decide to attend. This dilemma has never yet occurred and the ministers are inclined to allay any fear that it may in the near future. Even if this should happen extra seats could be provided.

The various churches are equipped with those things necessary to carry on their various kinds of services. The equipment as recorded by the church clerks of the respective denominations is considerable.\*

From many points of view the amount of money that the churches spend is a more significant index of their financial strength than is the value of the property they own.

\*Appendix Table I.

The yearly expenditure covers all the monies expended by the local churches reported, and includes not only such sums as the salaries paid to ministers, the cost of maintenance of church plants, the payments on debts, but contributions for benevolences, for denominational support, and for all other purposes.

There were 12 denominations reporting pastors salaries. It is to be regretted that information regarding the large Congregational Church and the eight other smaller churches could not be secured. The 12 reports are as follows:

DENOMINATION	SALARY
Baptist	\$2100.
United Presbyterian	1800.
Methodist	1800.
First Presbyterian	1500.
Evangelical	1200.
Christian	1200.
English Lutheran	600.
Seventh-day Adventist	600.
Evangelical Lutheran	580.
Assembly of God	385.
Nazarene	200.
Hope Reform	<u>50.</u>
Total	\$12,015.

The arithmetic average would give \$1001.25 to each

of the 12 ministers, and the modal average \$600.00. This salary seems very meager considering the many duties which devolve upon a minister and the prolonged training which most of them have undergone.. It is impossible for them to maintain families at a minimum living standard on any such salary. However, one ingenious young minister, is using a system of barter. This enables him to get along at present. The system that he uses is described as the script system. Paper money is printed in various denominations from five cents to one dollar. His wife makes out a list of groceries each week and gives it to one of the three stewards. This steward goes to the different members of the church and they check those things which they can bring and in return are paid the retail price in script. Then on the following Sunday the individual member puts his script into the offering plate and the church treasurer gives credit.

The local budget was reported by five churches. The expenditures, exclusive of minister's salary, include music, janitor, fuel and light, water, insurance and repairs. The Baptists paid \$1,870.00, for these local needs, and in this respect are in the lead.

When it comes to Home Missions the average amount spent by 11 churches was \$146.72. The largest amount for any one denomination was given by the United Presbyterian Church, and the smallest amount by the Baptists, the form-

er giving \$500.00 and the latter \$5.00.

Foreign Missions were supported a little better. For the 11 churches, there was an average contribution of \$270.54. Thus the average Loveland congregation gives \$123.82 more to support missionaries in converting the heathen abroad than those at home. To compensate for the small amount paid out to Home Missions the Baptists gave \$1,055.00 to Foreign Missions. Five dollars, the smallest amount, was given by the Hope Reform Church.

#### Effect of Depression on Church Progress

In what way has the depression affected the church activity of Loveland, or has it affected church activity? Visibly, it has done very little, for all the 21 churches hold services regularly, and but one just occasionally, chiefly due to lack of funds. This is a small church, (Church of God). However, answers to the following question throw considerable light upon the situation. "How has the present economic depression affected your church?" The following are typical answers:

First Presbyterian-"It has compelled us to reduce salaries about 25%."

Baptist-"Cut down budget quite a bit."

Protestant Episcopal-"No, not at all."

Assembly of God-"Very materially, but believe that the depression is directly responsible for causing a

numerical gain."

United Presbyterian-"Financially. Our Mission budget cut from \$1,800. per year to \$800. Our salary for pastor from \$2,700. to \$1,800. All bills paid to date."

Seventh-day Adventist-"Reduced financial resources and mission offerings. Emphasized worth of gospel teaching."

English Lutheran-"Reduced salary one-third."

Nazarene-"Have been unable to pay our budgets in full!"

Evangelical Lutheran-"Only financially."

Evangelical-"Yes, quite seriously, since so many of our people are farmers. The past five years they have hardly made expenses."

Swedish Lutheran-"Because of a large debt to pay with its interest, we could not pay any pastor's salary for the past two years. Therefore, the pastor resigned and a student from Boulder preaches here once a Sunday."

Christian-"The depression has slowed down our church progress."

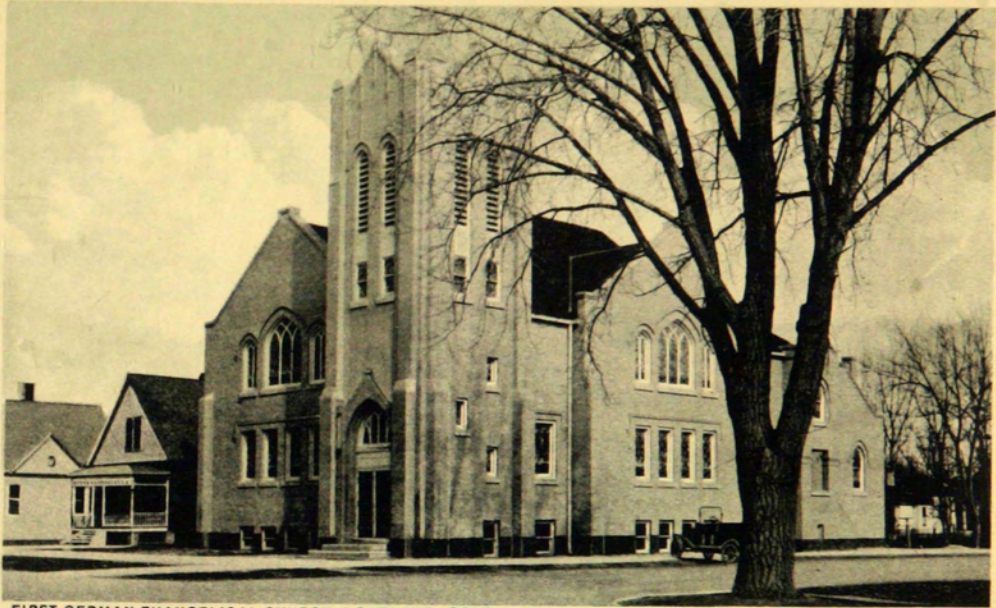
Methodist-"Discouragement is evident. An unwillingness to go ahead. Lack of spirit. Much less financial help."

Hope Reform-"Caused church attendance to be poor. Caused some to be very poor in meeting their financial obligations to the church."

These answers are sufficient to show that the depres-

sion has made it difficult for the churches of Loveland to operate. Such expressions as the following were common: "Before I join some church, I will have to have more money first," "Have no money with which to pay," and still others "Haven't been attending church since I lost my job, can't give anything and I don't like to go when I cannot give."

## PICTURES OF THE VARIOUS CHURCHES



FIRST GERMAN EVANGELICAL CHURCH, LOVELAND, COLO.



CHRISTIAN CHURCH. LOVELAND, COLO.



UNITED PRESBYTERIAN CHURCH. LOVELAND, COLO.



UNITED BRETHREN CHURCH. LOVELAND, COLO.



METHODIST CHURCH, LOVELAND, COLO.



FIRST PRESBYTERIAN CHURCH. LOVELAND, COLO.



FIRST BAPTIST CHURCH, LOVELAND, COLO.



CHURCH EDIFICE OF CHRISTIAN SCIENCE SOCIETY. LOVELAND, COLO.

THE CHURCH AS A SOCIALIZING  
FACTOR IN THE COMMUNITY

Little Mary Ann, aged four, recites her first recitation before a house full of people. It is her first appearance in public, and her facial expression exhibits surprise as she turns to face the audience. Her tiny piece was as follows:

"I know why always we have eggs,  
At happy Easter tide;  
Things seem to come to life again,  
And eggs have life inside."

The Easter program had a profound effect upon Mary Ann. She talked about her recitation, Easter bunnies, and the other children a great deal of the time.

As in the case of Middletown, "Religion permeates the home at many points: Marriage, birth, and death are usually accompanied or followed by religious rites, the eating of food is frequently preceded by its brief verbal blessing, most children are taught to say prayers before retiring at night, and a bible is found in nearly every home."\*

Many of the Congregational people are rural. Thus on Sunday they bring their dinner and stay all day. This common experience with other neighbors gives them a needful contact. They talk over the happenings of the past

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\*Lynd, R. S., Middletown, p. 203.

week with neighbors and are both more sympathetic and neighborly because of it.

Most of the churches sponsor through their Sunday school or young people's societies various social functions for the young people. One such social may be briefly described: The young people played several indoor games, such as, "Bird, Beast, and Fish." The leader would point at one in the group, and say Bird, Beast, or Fish whichever he desired and the individual would rise and name one before the leader counted to ten. If he failed, he became the leader. A second game was, "The Barn Yard Concert." All are instructed to keep silent except the one who has never played, and he is instructed to bray like a mule. He believes that all the others are to take part, and when the signal is given he brays vociferously. This causes an uproar of laughter. After a very pleasant evening refreshments are served, various plans considered to advance some church activity, short prayer offered and all go home feeling that they have had a good time.

Each church clerk was asked to give the class and per cent in which their members are divided. For convenience four classes were given, business group, retired group, working class and professional group. The results indicated, as one might expect, were that the largest per cent are working people.

### Denominational Membership in Class Groups

Denomination	Working Class	Business Group	Retired Group	Professional Class
F. Presbyterian	80%	10%		10%
Baptist	80%	14%	4%	2%
P. Episcopal		50%	25%	25%
Assembly of God	98%	2%		
U. Presbyterian	50%	20%	5%	25%
S. D. Adventist	60%	13%	11%	16%
Eng. Lutheran	96%	2%	2%	
Congregational	90%	10%		
R. Catholic	90%	10%		
St. P. Lutheran	100%			
Free Methodist	92%	4%	4%	
Nazarene	96%			4%
E. Lutheran	75%	5%	20%	
Evangelical	95%		5%	
Swed. Lutheran	90%		10%	
Christian	90%	10%		
Methodist	70%	10%	10%	10%
Hope Reform	<u>95%</u>	<u>2%</u>	<u>3%</u>	<u>      </u>
Total Average	80.39%	9%	5.5%	5.11%

## THE MINISTERS OF LOVELAND

The ministers of Loveland are for the most part capable men. The Roman Catholic Priest has spent 20 years as pastor of that local congregation. He has a good personality, is quite intelligent, and seems to be very well liked by his people. Rev. G. J. Schmidt of the Congregational Church, Dr. Clyde Mahaffey of the United Presbyterian Church and Rev. Albert Tuck of the Methodist Church, are each prominent men in their denominational State conferences.

### Denominations Represented

<u>Minister</u>	<u>Denomination</u>
Clinton Reed	First Presbyterian
Lawrence Griffith	Baptist
Douglas Northrop	Protestant Episcopal
W. F. Morton	Assembly of God
Dr. Clyde Mahaffey	United Presbyterian
F. A. Page	Seventh-day Adventist
M. F. Amelung	English Lutheran
G. J. Schmidt	Congregational
George Ducharine	Roman Catholic
J. Johnson	St. Paul's Lutheran
A. E. Lathrop	Free Methodist
Harold Reed	Nazarene

Allen Rhen (Died Jan. 1934)	United Brethren
P. B. Fritsche	Evangelical Lutheran
L. Grauberger	Evangelical
Harold Larimer	Swedish Lutheran
Ralph Underwood	Christian
Albert Tuck	Methodist
J. A. Hochstatter	Hope Reform

The training of ministers is a matter of ever-increasing concern to churchmen and laymen alike; nevertheless there has been little reliable information on the subject. The 1926 Census of Religious Bodies obtained important facts about ministers' training. The Government did not publish these findings, but they were analyzed and published by Luther Fry. He analyzed the census tabulations of 21 denominations which had 74% of the entire number of churches in the United States. From these figures he found the proportion of college and seminary graduates, not only for the country as a whole but different geographical divisions and for different denominations. The ministers which he chose for the study were those of the 17 white Protestant, Roman Catholic, and three Negro denominations. Approximately 11,750 Roman Catholic Priests, 71,500 clergymen of 17 white Protestant denominations, and 21,600 ministers of the largest three colored bodies were used to compute his averages. Analysis of the Census data shows that nearly three out of

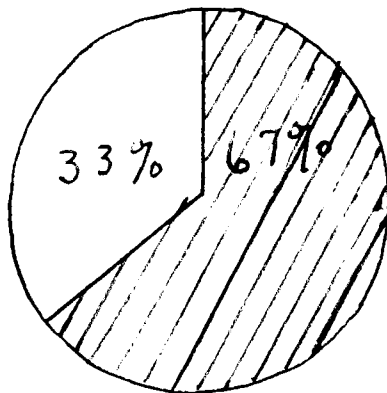
every eight ministers in the 17 white denominations and more than three out of four of those in the three Negro bodies do not claim to be graduates of either college or seminary. And even these figures are conservative, because the Government, throughout its tabulating process, was inclined to place a liberal interpretation on the answers received.\* "Certain it is that the ratio of three out of eight underestimates the proportion of white Protestant ministers that were not graduates of either college or seminary. This can be demonstrated by computing separate totals for the ministers of the 17 white Protestant bodies. Such figures show that out of approximately 71,500 ministers in the group almost 29,500 did not claim to be either college or seminary graduates. In other words, 41% did not allege that they were graduates of either type of institution, while only 33% stated that they were graduates of both college and seminary.

The Roman Catholic Church has a far lower proportion, and the three Negro denominations a far higher proportion, of untrained men than have the 17 white Protestant bodies. Instead of 41% falling into the group of non-graduates, only 6.6% of the Roman Catholic priests were so classified. On the other hand, 68% of the priests claimed to be graduates of both college and seminary, compared with less than half this proportion for the white Protestant pastors#

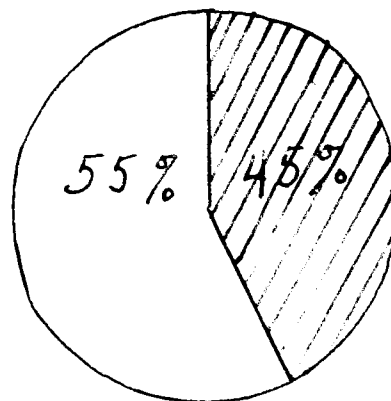
\*Fry, C. Luther, The U. S. Looks At Its Churches, pp.62-63  
#Ibid, p. 64.

Twenty ministers of Loveland reported their academic training. Six had neither graduated from college or seminary, or 30%. However, each had attended a Bible Institute. Fifteen per cent were college graduates, and each was continuing training. The writer expects to receive his master's degree in June. A second will receive a seminary degree in June, and a third is taking a correspondence course. Fifty five per cent are college and seminary graduates. From this survey the ministers of Loveland appear to rank rather high in academic attainment.

MINISTERS FOR THE  
UNITED STATES



MINISTERS FOR  
LOVELAND





 College and Seminary Graduates.  
 Not College and Seminary Graduates.

CHART IV

One minister who has not graduated from college or seminary has had some college work at Boston University and is a man of culture. He has had five years of Latin and four years of Greek and when an opportunity offered itself for missionary work among the Mohammedans, he sailed for Morocco and gave himself to intensive study of Arabic, and after three years was engaged for eight years in translating the scriptures into the colloquial Arabic. He was chairman of a translation board whose work was, and is still published, by the British and Foreign Bible Society.

To the question, "How are you continuing training?" the answers are interesting and luminating. They are as follows: "By reading denominational literature, a ministerial reading course and other current literature on religion," "By home study," and "Correspondence study."

One answers by a scripture quotation from Acts 6:4- "But we will give ourselves continually to prayer and to the ministry of the word," "By reading the latest books on various subjects. Attend assembly once a year. Attend all State conferences and conventions," and "Correspondence courses thru our national Methodist Board of Education."

Still another answers, "I am studying Latin, Greek, and Hebrew." It is interesting to note that the congregation to whom this man preaches is largely illiterate,

according to his statement. Two other answers given are: "By private study of ancient languages, and taking special courses pertaining to the ministry and public speaking," and "Attending evening classes such as a class in salesmanship and auto mechanics."

#### Community Interests in Which Ministers are Active

To the question, "In what community interests are you active?" the answers expressed two extreme attitudes, that of little or no interest in the activities outside of his own parish, and the other a more cosmopolitan outlook. These are the answers: "In those that come in connection with church work and the Ministerial Alliance," and another states, "I find very little time, in fact no time beside waiting on the ministry, the sick and the needy."

Others answer that they are active in various organizations such as: "Chamber of Commerce," "Welfare work," "Rotary Club," "Lions Club and Masonic Lodge." Some take in still a broader scope: "Interested and offer services to any program for community betterment," "In all except politics," and another, "Developing young peoples music ability." Also, "Educational Activities," was mentioned by one minister.

The problem of social relief was fairly well worked out by a cooperative system among the churches before federal relief became so prominent. The writer agrees

with Mr. F. A. Pollock that the church should be encouraged to do more welfare work and leave the material aid to the relief agencies, and that the church's place is in family rehabilitation, which can only be accomplished by giving the family that social contact which the church alone can give. Treatment like this gives the individual a brighter outlook upon life, and helps to hold up his morale and in the main to make him a better citizen. He does not agree that the condition in Loveland is as described in Fort Collins. "The church and social work are far from being adjusted to each other. This situation grows out of the fact that the ministers and laymen of our churches do not understand completely the social worker and his program. As a result, the staff of the social bureau frequently finds it difficult to get the correct cooperation from the church. Perhaps the church as well as the public has yet to realize the folly of attempting to cure a situation by dealing solely with end results..... Many people are surprised to learn that the church is thought of by the average relief agency as a hindrance to the agency's progress. This is due to the fact that the church is unusual that gives relief in a scientific manner. .... The church is failing to face the responsibility of making the social contact that should be made for these individuals. How many of our ministers go out and invite the 'down and outer' to come to church? How many

of our church people would welcome him?"\*

In Loveland, Rev. M. F. Amelung, president of the Ministerial Alliance, has charge of administering Federal Relief and is a very capable man in this capacity according to Miss Mary McLeod, relief administrator, of Larimer County. His church and most of the other churches are welcomeing all people into their churches. For instance the writer visited a boy's Sunday school class, and was surprised to find all the boys dressed in their week day school clothes, and every one right at home. The boys were neat and clean but the clothes were inexpensive.

#### Pastoral Program

Each of the ministers in the larger Loveland churches feels the constant strain of his scattered and sometimes irrelevant activities at a time when church and Sunday activities are meeting increasing competition from outside secular interests. Each minister is generally expected to deliver two speeches each Sunday and one at the midweek prayer meeting. All are hard pressed for time and their reading is done late at night or at other odd times. One of the leading ministers preaches 125 sermons per year. Each sermon is about 25 minutes in length. In addition, he makes about 800 pastoral and social calls. His church holds special services throughout the year by preaching

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\*Pollock, F. A., Thesis, "Poor Relief and Welfare Work in Fort Collins, Colorado."

and teaching. He is a member of the Chamber of Commerce, also of the Rotary Club and is expected to make addresses at a number of their dinners. He had in 1933 about 15 funerals, 15 baptisms and four marriages which furnished additional responsibilities. Also, there are three missionary societies, young people's department and a Sunday School department that need his oversight.

The sermons preached by Loveland ministers, unlike those recorded by Charles Kingsley which had poor grammatical construction, and nothing very definite in outline and plan, are organized and definitely planned.\* The two questions: "How many sermons do you preach annually?", and "What is the average length of your sermons?" were answered in the following way:

<u>Denomination</u>	<u>Number Sermons Annually</u>	<u>Average Length of Sermon</u>
First Presbyterian	190	30 minutes
Baptist	170	30 "
Protestant Episcopal	70	15 "
Assembly of God	175	40 "
United Presbyterian	125	25 "
Seventh-day Adventist	100	40 "
English Lutheran	70	25 "
Congregational	150	30 "
Roman Catholic	50	30 "

\*Kingsley, Charles, Village Sermons.

St. Paul's Lutheran	80	30	"
Free Methodist	104	35	"
Nazarene	110	30	"
Evangelical Lutheran	90	30	"
Evangelical	110	25	"
Swedish Lutheran	110	35	"
Methodist	100	30	"
Christian	100	23	"
Hope Reform	75	35	"

The average number of sermons preached by these 18 ministers per year is 107, and the average length of their sermons is 30 minutes. Fourteen said that their sermons were planned and related. In addition some of the sermons are frequently preached in a series on certain subjects. For instance one gave the following series of topics: "God, the Everlasting," "God, the Creator," "God, the Love," and "Christ, the Saviour of the World," "Christ, the Friend of Sinners," "The Glory of the Cross of Jesus." Two did not answer but the other two explained that their sermons were carefully planned but not related.

In connection with the pastoral program, the question presented itself just how much social contact do these ministers have with their people and the people of the town. Therefore, the question, "How many pastoral calls do you make, and what is the nature?" The first minister answered, "From 500 to 700. Each of these calls is spirit-

ual; I always read the scriptures and pray." Other answers were: "Six hundred calls, on new folks, on sick and in trouble. Try to visit ever family once a year;" "I make about 60, and one third are sick calls;" "About 500, the nature varies according to the need, but always of a spiritual nature;" "About 800, pastoral and social;" "When active about 800, now about 200. I visit the sick, plead with backsliders, help the young and study bible with interested;" "Three hundred, including sick calls, social visits and prayer services;" "Two hundred and fifty, visit concerning the church affairs, social, and have prayer and bible reading with the sick;" "Usually about 700, sick, friendly, several sorts of service calls, religious;" and another answered: "Three hundred calls, mostly rural, they are 15 minutes to one hour in length. Try to be of spiritual help and encouragement."

While it is evident that most all of the pastoral calls are of a religious nature, yet the social element enters and seems significant. The arithmetic average of the 15 reporting the number of calls is 382 or a total of 5,735. Thus, it is obvious that the 81.8% of Loveland people who are church members are visited at least once a year by the respective ministers. However, a few who had been neglected reacted unfavorably when not called upon.

The first week in January, an assistant counted 120

automobiles around the Congregational Church at a funeral. Most of the Congregational people are German and their community life and affection is exhibited in their funeral attendance. Mr. W. A. Terpenning fully describes the native custom of Germany in this respect. "The woman whose funeral was being held was the wife of a farmer with no unusual claims on neighborhood recognition. However, she had lived all her life in the village, as had her ancestors for many generations before her; she had played her part in neighborhood affairs, and now the neighborhood was to show its concern as tenderly, reverently, and properly, as if she had been a national celebrity. As was the custom, her neighbors on the right and left had dug her grave in the village churchyard, would carry her body from the home to the church on their shoulders, and would perform all the services of sextons and pall bearers. This service, the unpaid perpetual care of the grave, the monuments with their permanent inscriptions, as well as the fresh flowers kept on all graves, proclaim a neighborliness that is more lasting than life. Upon our arrival, the relatives were already gathered in the Hof or courtyard in front of the door of the dwelling, from which we could hear the wails of the seven children. The minister and undertaker, the pallbearers, the leader of the choir of children, and all the men of the village were dressed uniformly in top hats and black clothes, and

finally the women neighbors, also formally dressed, came marching in perfect order, taking their places for the short service at the house. Practically all the men, women, and children carried flowers, usually wreaths, and, in contrast to American mourners, seemed to understand exactly what was expected of them. The children sang; the minister prayed; the pallbearers lifted the casket to their shoulders, and all marched to the grave, where another service, including a sermon, took place. The funeral of a German villager is a neighborhood, not just a family, affair.\* Rev. G. J. Schmidt, of the Congregational Church claims that many of the funerals conducted by him are often attended by 1,000 people.

Other special services were given under the question, "Do you hold special services throughout the year, and what is the nature?" These are the answers: "Yes, Lenten, Yes, memorial, rally, evangelistic, and social;" "I do not care for so called 'revival' services. I think educational results more permanent;" "Yes, evangelistic with the desire to revive the Christians themselves and win others to the fold of Christ;" "Yes, Lenten and Advent seasons, and other special occasions;" "Yes, missions, forty hours Devotions;" "District Bible studies part of the time;" "Yes, preaching and teaching," and "Yes, all church program once a month. Special evangelistic ser-

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\*Terpenning, Walter, A., Village and Open Country Neighborhoods, pp. 206, 207.

vices once or twice a year. Mother's Day, Memorial Day, Armistice Day, special services for young people."

From the church notes all of the ministers follow rather closely special services on special days, such as, Labor Day, Armistice Day, Christmas, New Year's, Easter, Memorial and Mother's Day.

The "revival meeting" type of service is still prominent in Loveland's special religious campaigns. In March 1934, the Baptist people conducted a revival meeting. The church was filled to capacity, while the evangelist preached. At the close of one service five went to the prayer room for religious advice. After this a beautiful baptismal ceremony took place. Twelve went into the baptistry, while the lights were turned out with the exception of a large electric cross. The entire ceremony was marked with reverence, dignity, and was conducive to religious worship. Some of the smaller churches are quite emotional when engaged in a revival. The emotional tide of one revival holds them over until there is another. The revival acts as an artificial stimulant.

Appropriate symbols which are intellectually sound are the need of the day. "Those who teach truth in its mere abstractness can never take much hold of the general mind, and success awaits a teaching which is intellectually sound (that is, consistent with the clearer thought of the day), and at the same time able, by a wealth of

fit symbols, to make itself at home in all sorts of plain minds. And it is just this that is apt to be destructively wanting in a time of intellectual and social change. Why is it that the symbol encroaches and persists beyond its function? Evidently just because it is external, capable of imitation and repetition without fresh thought and life, so that all that is inert and mechanical clings to it. All dull and sensual ~~moods~~ in any person, see the form and not the substance. The spirit, the idea, the sentiment, is plainly enough the reality when one is awake to see it, but how easily we lose our hold upon it and come to think that the real is the tangible. The symbol is always at command: we can always attend church, go to mass, recite prayers, contribute money, and the like; but kindness, hope, reverence, humility, courage, have no string attached to them; they come and go as the spirit moves; there is no insurance on them. Just as in the schools we teach facts and formulas rather than meanings, because the former can be received by all and readily tested, so religion becomes external in seeking to become universal."\* Eighteen ministers of Loveland reported that they had baptised 244 individuals and married 90 couples, in 1933.#

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\*Cooley, Charles Horton, Social Organization, A Study of the Larger Mind, pp. 376, 377.  
#Appendix, Table II.

## The Minister's Religious Attitudes and Beliefs

The result of a questionnaire sent out by Prof. George H. Betts, head of the graduate research in the school of education at Northwestern University, and published in the Literary Digest, 1934, caused a great deal of comment and criticism on the part of the Loveland ministers. They lamented the tide of rationalism and higher thought. Are the ministers of Loveland conservative or liberal in their beliefs? They are ultra-conservative according to the evidence from the minister's questionnaire. Three questions were asked, "Do you believe in the inspiration of the Bible?", "Do you believe in the deity of Christ?", and "Do you believe in the literalness of the miracles of the Bible?" The last question was qualified by a sample miracle, "Did Christ literally turn the water into wine?"

MINISTERS OF DENOMINATION	INSPIRATION OF BIBLE	DEITY OF CHRIST	LITERALNESS OF BIBLE MIRACLES
Presbyterian	Yes	Yes	Yes
Baptist	Yes	Yes	Yes
P. Episcopal	Yes	Yes	Up to a point
Assembly of God	Yes	Yes	Yes
U. Presbyterian	Yes	Yes	Yes
Seventh-day Adv.	Yes	Yes	Yes
English Lutheran	Yes	Yes	Yes
Congregational	Blank	Yes	Blank

Roman Catholic	Yes	Yes	Blank
St. P. Lutheran	Yes	Yes	Yes
Free Methodist	Yes	Yes	Yes
Nazarene	Yes	Yes	Yes
E. Lutheran	Yes	Yes	Yes
Evangelical	Yes	Yes	Yes
Swedish Lutheran	Yes	Yes	Yes
Methodist	Yes	Yes	No
Christian	Yes	Yes	Yes
Hope Reform	Yes	Yes	Yes

The replies to this questionnaire are in great contrast to those published by Professor G. H. Betts in the Literary Digest. "Hell holds no terror and heaven no hope for a number of Chicago ministers. Some of these midwestern preachers of the Gospel deny the Virgin Birth and the Resurrection. They do believe in God and that evolution is the method of creation. On one point the Chicago ministers are almost unanimous. That is that 'People who belong to our church are no better Christians than those who belong to another.'..... Forty-four per cent of the Congregationalists, 45% of the Episcopalians, 70% of the Methodists, 59% of the Presbyterians and 24% of the Baptists declared they do not believe in the devil. As to a burning hell, 96% of the Episcopalians said they do not believe in it, and this was practically matched by the Congregationalists. The

Baptists vote was nearly 55, while Presbyterians voted 85 to 15 and Methodists 92 to eight against belief in fire and brimstone.

The Lutherans said they were certain of the existence of heaven. But 44% of the Congregationalists said they did not believe in its existence. In this they were joined by 26% of the Episcopalians, 35% of the Methodists, 28% of the Presbyterians and 22% of the Baptists.

Concerning the authenticity of the Bible, Episcopalians, by a ratio of 96 to four, denied that 'every thing the Bible tells about really happened just the way it is told.' Eighty per cent of the Lutherans, 63% of the Baptists, 20% of the Presbyterians and nine per cent of the Congregationalists are convinced of the Bible's accuracy."\*

To those who ask whither Protestantism is drifting, the two questionnaires give contrasting replies.

Most of the ministers interviewed were content to believe as they thought best and allow the other person the same privilege. For instance, one of the leading ministers who himself is conservative, said, "I don't care what the other fellow believes as long as he has the Christian spirit." A fellow minister, however, is antagonistic and this is his remark concerning the deity of Christ, "If there should be a minister in this town who does not

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\*Betts, George H., "The Waning Belief in Heaven and Hell." Literary Digest IX (Vol. 117) Mar. 3, 1934.

believe in the deity of Christ, he surely does not belong in the ministry for he would be a wolf in sheep's clothing, misleading the people."

#### Subsidiary Organizations Within the Church

The subsidiary organizations of the churches were women's organizations, young people's activities, the Sunday school, and the prayer service. The various women's organizations in the churches are: "Ladies' Aid (Older Group), Golden Circle (Younger Group), Ladies' Missionary Society, Westminster Guild (Girls' Mission study class)." "Ladies' Kensington, Women's Mission Circle, and the Dorcas Class." "Women's Auxillary." "Sunshine Circle (a junior missionary group)." "Study Club." "Loyal Women, and Young Mother's Club." Several of these different societies are duplicated. Especially is this so concerning the Ladies' Aid and Women's Missionary Society. There were 12 each.

To the question, "In what social activities does your church engage?", the following answers were given:

"A monthly conference of Sunday School workers at which time supper is served. Teas and other gatherings of the various women's organizations and men's Fellowship dinners."

"Our women are doing relief work constantly, not only for our own people but for others. We do White Cross work,

send supplies to our mission field and help to promote good will in the community."

"Socials by Classes of Sunday School and young people's societies."

"An annual picnic. About once a month a young people's social entertainment, and about once a month an inspirational lecture or musical program."

"Young people gather at the parsonage about once a month for the evening, games and refreshments. W. M. S. meet about once a month to sew and have refreshments."

"Monthly business and social meetings for various organizations."

"Recreational parties, socials for all age groups."

All the answers indicate that the social activities of the different churches are wholesome, philanthropic, and recreational.

#### The Ministerial Association -- Cooperation

Loveland's ministers in general, are cooperative as far as possible under the present circumstances. Twelve of them are connected with the ministerial alliance. Several of those who are not members are students in school and therefore cannot attend. Others have special church work which keeps them away. This is so with the Congregational minister who generally has a funeral Monday morning, and that is the day when the ministerial association meets, (The first Monday of every month.) Others

do not care to cooperate for individual reasons. Three or four felt that if they attended it would be necessary for them to present their views on dogmatic subjects, and they also felt if this was done that they would not be well thought of. And not wishing to compromise, they remain away.

The monthly meetings consist of devotional exercises; (Bible reading, prayer, and an occasional devotional talk of a minute or two), reading of minutes of the previous meeting; passing of resolutions, words of sympathy, thanks, approval, or endorsements of business transactions listening to talks by members of the association, local citizens, or outside speakers; and discussing questions of general interest to the members. Of late the problem of liquor repeal has held paramount interest. Little did the people of the town know how largely was the ministerial alliance responsible for all of the slot machines of Loveland taking their departure.

In the summer time, church attendance is so poor for the evening service that the ministerial alliance, which is wholly composed of protestant ministers, holds combined services at the High School Athletic Field. These services are fairly well attended, the offering taken is held by the treasurer of the alliance. At these services each minister participates, and takes his turn at preaching.

Other combined services are held in the winter months when all can participate. An example of this was a combined prayer service at the United Presbyterian Church. Two lay members spoke. Mr. A. spoke on the subject, "What the church means to me," and Mrs. B. from another denomination on the subject of Missions. Denominationalism was in little evidence throughout the entire service. It was impossible to tell a Baptist from a Presbyterian or a Methodist from a Lutheran. Many of the lay members took part as well as all the ministers of the ministerial association.

In concluding this part concerning the ministers, it seemed well to present the criticisms and suggestions that were made about the religious situation in Loveland. These are the comments which the ministers made: "I believe that about four churches in town would be a good thing. Less compromise is desirable;" "Need real Christian unity;" "They are ignorant of essentials - fairly indifferent to claims of real Christianity. Far too many half blind leaders of the blind. I am sure that there are many who are more interested in dances than in character development. Spirituality is at a low ebb but compares favorably with some other places where I have lived;" "The people seem to have too much of the world in their hearts and to little of real Christianity;" "Personally, I feel that the religious situation in Loveland is (generally

speaking) at a low ebb. For the number of churches in the city and the number of persons not attending services, I believe the proportion is much too large;" "The people in Loveland are according to my estimation very careless for they shift from one denomination to another;"\* "People are too satisfied to say they belong to a church but do not attend;" "I believe it is better than the average village, but there needs to be more plain bible preaching, i. e. Every man a sinner, the terrible nature of sin, the certainty of the judgment, the love of God and the home of the saved. Many pulpits have openly taught that God's law has been done away. This attitude of preachers (some of them) has been a major contributory cause of our crime wave (national);"\*\*\* "There are too many churches that are receiving aid from Mission Boards after 25 years of existence. There is too much satisfaction with self. Too many non-supporters of the church who are identified as members;"# "I would suggest a great city wide revival effort non-sectarian;" "Too much profession and not enough practice. To a great host of Loveland people religion means nothing more or less than joining some church. To me Christianity is life. Without a living expression our profession is meaningless;" "Professed Christians are not spiritually minded and separated from the world;

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\*Note. This minister has one of the four Lutheran Churches.  
 \*\*The minister of the Seventh-day Adventist Church.  
 #The United Presbyterian minister.

and do not meditate day and night in the word of God."

These criticisms indicate that the ministers are not exactly satisfied with the religious situation in Loveland as it is at present. Just how it can be remedied or bettered, they did not seem to have a very adequate solution.

## THE LOCAL CHURCH PROGRAM FOR THE WEEK

The first Monday night of each month, a large per cent of the churches hold their monthly board meeting. These meetings are mostly concerned with business transactions pertaining to their respective churches. Reports are read and accepted and future plans are set up.

The mid-week prayer service has proved increasingly exasperating to many of the churches, so much so that some have discontinued this mid-week service, and some others might just as well do the same. The Methodist Church with a membership of 620 has a prayer meeting with an average attendance of 12. However, some of the smaller churches report a 50% attendance, with the Free Methodist Church 95%.

Denomination	Per cent of Membership at Prayer Meeting
First Presbyterian	15%
Baptist	30%
Protestant Episcopal	00%
Assembly of God	50%
United Presbyterian	10%
Seventh-day Adventist	25%
English Lutheran	00%
Free Methodist	95%

Nazarene	50%
Evangelical	30%
Swedish Lutheran	00%
Hope Reform	00%

From these figures it is evident that the mid-week prayer service is having a difficult time to maintain itself even in the conservative little town of Loveland.

No other week day service is scheduled for every week. However, there are fellowship suppers, Sunday School parties, Ladies' Aid and Missionary societies held from time to time.

Early Sunday morning, the church bell rings forth its message proclaiming the Sunday school hour. It is clear and seems to carry a tone of authority as its vibrations echo throughout the entire town. From nearly every house in the city, its call is answered by children, young people, business men, working men, professional men, nicely dressed ladies and the aged. Where are they going? They are going to worship in one or the other of 21 churches.

It would be impossible, in so brief a report, to describe the Sunday service, for each of the denominations. So the discussion of the morning service has been narrowed down to that of the Methodist Church, which is the largest and the Nazarene which is one of the smaller churches.

Information for the Methodist Church was obtained from

a member of this denomination. The Sunday recorded was the Sunday preceding Easter. The Sunday school opened by singing, "Bring them In." This song brought a hearty response from the children. Nearly 275 children with 90 adults sang enthusiastically. There is in this song a spirit of evangelism. A spirit that is interested in those who are outside the Christian fold. "Go find my sheep where'er they be."\* The spirit of worshipful dependence is exhibited throughout the song. Christ is the great Shepherd who has a fold for the sheep, which have gone astray.

It is impossible to measure exactly how much of this sentiment and thought is imbibed by the children and adults. Undoubtedly the most of what is received by the individual is gained unconsciously rather than consciously. The child sings with zest and all the while is watching the grimaces of another child. Likewise the adult is more intent on business activities, and other interests of the moment than upon the thought of the song.

After this another song was sung, "Wonderful Words of Life." This song too is filled with religious worship. Following, prayer was offered by the minister. His prayer was especially for the children. Succeeding this, there were some announcements by the Superintendent. First, he wanted all the children that could to bring eggs, for they needed three cases for Easter eggs to be sent to

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\*Glorious Gospel Hymnal, p. 552.

Bethel Hospital.\* Second, those who desired to do so, could bring Easter lilies to the church in honor of absent loved ones. In addition to these announcements the minister added; Tuesday and Wednesday there would be services at the United Presbyterian Church and Rev. Albert Tuck would preach. These services were to celebrate Pre-Easter Sunday. Then there would be a communion service held Friday night at the Methodist church.

A special talk, by a local business man, was addressed to the children concerning "Decision Day." Several of the children indicated a special interest and expressed a desire to become Christians. Another song, "Saviour Like a Shepherd Lead Us," was sung by the congregation.

At this point the service in the auditorium broke up and each one went to his respective class, for each class is suited to the need of age and grade groups. In the Sunday school, there are 32 officers and teachers. Due to the large number of pupils in Sunday school, there are two classes for each grade. Each teacher takes charge of his or her class for about 32 minutes of religious instruction. Sometimes even part of this is taken up with plans for the week and always some time is taken with Sunday school records and offering. The matter of behaviour is a more or less serious affair with the Junior boys for there is no way to compel order and attention.

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\*Note-Methodist hospital at Colorado Springs, Colorado.

However, this problem is largely solved by getting someone with life, resourcefulness, and a good personality.

The 30 minutes is soon spent and all the classes again assemble in the main auditorium for the closing exercises. After these exercises many of the children leave and go home.

The second part of the service now opens as the congregation sings, "Crown Him with Many Crowns." At the close of this song there was a responsive reading (the minister reading one verse and the audience the succeeding verse) closing with the Apostle's Creed. All stand to their feet while the minister prays. The people are silent during this exercise, but they join in at the close repeating the "Lord's Prayer" in unison. This prayer, presents a group wholeness, or the "we" consciousness. This unity is well expressed by Professor Charles Cooley. "Perhaps the simplest way of describing this wholeness is by saying that it is a "we"; it involves the sort of sympathy and mutual identification for which 'we' is the natural expression. One lives in the feeling of the whole and finds the chief aims of his will in that feeling."\* An anthem by the choir was the next thing on the program. Then came a scripture lesson, which was found in the first chapter of First Peter. Then after the announcements which were the same as during the Sunday school hour, the morning offer-

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\*Cooley, Charles Horton, Social Organization, p. 23.

ing was taken by the four ushers while the pianoist played softly. Just before the sermon, which was an exposition on the scripture lesson, a solo was sung by one of the ladies of the local church. When the minister had finished his sermon the congregation sang, "Beneath the Cross of Jesus." The audience stood while they sang, and remained standing while the minister pronounced the benediction. Then, as the people left the church, the pianoist kept playing until the people were all gone. #

The Nazarene Sunday school, and several other church schools, open at 9:45 A. M. instead of 9:30 A. M. as in the case of the Methodist Sunday school. At 9:30 A. M. there are approximately 35 children and 20 adults assembled for the service. Much the same procedure is gone through as in the larger school.

The question might be asked, "Just what would one hear the pastor preach about on a representative Sunday morning?" Some questions similar to this was responsible for the statement in the questionnaire for ministers, "Give 10 samples of sermon subjects." Since these answers were all different, though some of them overlap, the author thought it would be interesting to note the various sermon topics. These sermon topics may be classified under four types; orthodox, unique, sensational, and evangelical.

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#Conversation with Mr. J. Brown, S. S. Teacher. Apr. 2, '34.

## ORTHODOX

"Christ, the Saviour of the World"

"Christ, the Friend of Sinners"

"Immortality"

"God is Love"

"God, the Everlasting"

"God, the Creator"

"The Sacrifice of God"

"The Atonement"

"Deity of Christ"

"Delivered and Translated"

"Justification by Faith"

"Steps to Salvation"

"Confession"

"Repentance"

"Baptism, is it Necessary"

"One Mediator"

"The Three Crosses"

"The Bible, the Inspired Word of God"

## UNIQUE

"The Uniqueness of Our Lord Jesus Christ"

"Sin, its own Detective"

"God's Traffic Signals"

"Our Unpossessed Possessions"

"Break up the Fallow Ground"

"Prayer Changes Things"

"Nehemiah the Model Worker for God"

"Faithful Witnesses in Difficult Places"

"The Soul's Spring time"

"Channels of Power"

"The Shadow of the Cross"

"Every Day Religion"

"The Glory of the Church"

"The Means of Grace"

"What is Prayer"?

"Christ the Good Shepherd"

"Giving our Best to God"

"Making Use of God's Gifts"

"Stewardship of Life"

"Christ in You"

"The Supreme Test"

"John's View of Christ"

"Our Burden Bearer"

#### SENSATIONAL

"Prisoners of Hope"

"Spiritual Insanity"

"Spiritual Suicide"

"Through Hymns to Him"

"Denominationalism, or the Church's Greatest Foe"

"The World's Greatest Discovery"

## EVANGELICAL

"The Triumph of the Gospel"  
 "Who is on the Lord's Side?"  
 "The Healing Virtue of the Cross of Christ"  
 "The Danger of Drifting"  
 "God's Answer to the World's Need"  
 "The Cost of Rejection"  
 "Man's Need of a Refuge"  
 "Christ in the Home"  
 "Neglected Vineyards"  
 "The Problem of Prayer"  
 "Nearness to God"  
 "The Cost of Discipleship"  
 "God's Abundant Things"  
 "Jesus the Only Saviour of All Mankind"  
 "What Constitutes a True Christian?"  
 "The Potter and the Clay"  
 "The God of Peace"

Each minister, however, though he may differ from the other ministers in regard to sermon topics agrees that the unevangelized should be won to the fold of Christianity.

For the ministers, Sunday is a full day. In addition to the morning exercises, there are two in the evening, a young people's service and a sermon or program.

The nature of these young people's meetings, such as

Epworth League (under the control of the young people, and the supervision of the pastor) are described as follows: "Topical Bible Study, Discussion, Worship;" "We follow a course of study prepared by our denominational leaders;" "Mass;" "Bible study, missionary reports, foreign mission experiences, church history and inspirational current literature;" "Devotional and educational;" "A leader appointed from among the young people has charge. He selects a subject and questions and bible verses are given individual members to elucidate."

In this connection, it is only natural for one to be desirous to find out how many people attend these programs. The results by denominations are these:

DENOMINATION	ATTENDANCE
First Presbyterian	30
Baptist	40
Assembly of God	40
United Presbyterian	60
Seventh-day Adventist	30
English Lutheran	20
Congregational	300
Roman Catholic	200
St. Paul's Lutheran	25
Free Methodist	15
Nazarene	25

Evangelical Lutheran	20
Evangelical	25
Christian	16
Methodist	<u>45</u>
Total	891

These results give an average attendance, for the 15 churches, of 59.

The evening service is another great problem for the local ministers. This is partially solved in the summer by the union meetings. Other special programs act as a drawing card but are only external stimulants for the time being. Just what can be developed in the future to draw the people to church on Sunday evening is a problem needing immediate solution.

### THE MOST POPULAR 10 CHURCH SONGS

In answering the request, "Give the ten most popular songs used in your church", a wide variety of songs was selected. Nineteen of these that were selected were listed from two to seven times. "Rock of Ages", was the most popular of the eighty-five songs chosen, being given by seven different churches. In the order of their importance they are given below:

SONG	TIMES LISTED
Rock of Ages	7
The Old Rugged Cross	6
What A Friend	5
I Love to Tell the Story	4
Jesus Lover of My Soul	4
My Faith Looks Up to Thee	3
Nearer My God to Thee	3
All Hail the Power	3
Just As I Am	3
Rescue the Perishing	3

\* \* \* \* \*

The song, "Rock of Ages" which is so prominent in these seven churches and which is sung at times in most of the others, seems to merit some special consideration. It is an interesting coincidence that this hymn was written

Note. These are the ten most popular church songs of Loveland.

\*Appendix Table III.

the same year in which the American Independence was declared, 1776. It was written by Augustus Montague Toplady who had been converted in an evangelistic meeting in a barn at the little village of Coddymain, Ireland. Mr. Smith tells us that, "There is no question but that this hymn is one of the noblest expressions of evangelical faith and worship to be found in all hymnology.

"The editors of The Sunday At Home, an English publication, invited their readers to send lists of the hundred English hymns which stood highest in their esteem. Three thousand five hundred persons responded to the invitation. "Rock of Ages" was named first by 3,215 people, thus showing that it was regarded as the most popular hymn in Great Britain."\*

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\*Smith, Robert Elmer, Modern Messages from Great Hymns, p. 196.

## THE FIELD OF RELIGIOUS EDUCATION

The response to the question, "What does your church do along the line of religious education?" was answered by the ministers in the following manner:

**First Presbyterian:** Sabbath School, Communicant Classes, Daily Vacation Bible School, Mid-week Bible Study.

**Baptist:** Training School once a year, Class in Teacher Training in progress most of the time, Send our young people to the Assembly where they pursue various courses.

**Episcopal:** Making Bible students and churchmen is the most important function that they become good citizens.

**Assembly of God:** Sunday School is all at present time.

**United Presbyterian:** We have a Director of Religious Education who has the oversight of Young People's Work and the work of the Sabbath School.

**Seventh-Day Adventist:** Makes a course of Bible lessons, graded, available to every grade school child, besides the regular weekly Sabbath school lessons.

**English-Lutheran:** Helps support schools and colleges.

**Congregational:** Sunday School, Christian Endeavor and Confirmation work, A special training period for young people.

**Free Methodist:** Sunday School.

Nazarene: Sunday School work is all that we have done with the exception of Junior services on Sunday afternoons.

Evangelical Lutheran: Summer schools, week-day instructions, and Sunday school.

Evangelical: Our church sponsors religious education among its children, young people and adults. We have a local, state or Conference and General board of Religious Education which promotes the work of the Sunday School and Young People's organizations.

Sweedish Lutheran: Sunday School, Luther League, Brotherhood, Ladies Aid, Missionary Society, Confirmation School, etc.

Methodist: Teacher Training through correspondence courses at one dollar each. Has a small library for teachers. Stresses religious education as adequate method when done by those who know what they aim to do.

Christian: Nothing in a unified way, but much in an individual congregation manner. Bible school, Christian Endeavor, Christian Action programs, Conferences, etc.

Hope Reform: We have regular Sunday School using Zahn's Biblical History and the Heidelberger Catechism. Annually we aim to have a pastor's class preparatory to full membership.

These answers indicate that the religious instruction is left largely to the sabbath school. The communicant classes, daily vacation schools, and special training for

young people add to the religious training of the youth of Loveland.

### THE SUNDAY SCHOOL

Each of the 18 protestant churches and the Roman Catholic church have a Sunday school. In addition, the Christian Science Church which did not report, announces their Sunday school in the local newspaper.

Most Sunday schools are under the direct supervision of Sunday school superintendents. In a few cases the pastor was in charge of this office. The superintendents for the most part had no special training. However, they had some natural talent and enthusiasm. The writer wished to find out their aims and objectives for their Sunday schools. He believed that this could best be done by the question, "What are five aims of your Sunday school?" The various answers given to this question are listed in the appendix.\*

Nearly every Sunday school wished to increase its membership, and to prepare the pupils to be active in the church and in the community. This inspiration for better living, inculcated by educated Christian churchmen, is a lofty ideal and should be actively supported by every citizen of Loveland.

Each superintendent is supported by a staff of Sunday school teachers who impart religious instruction to the

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\*Appendix Table VI.

pupils. The question naturally arises, "Are these teachers qualified for their position since they receive no remuneration?" Several writers of late are dissatisfied with the church's inefficiency in adapting itself to the city, for as Carl D. Wells, a graduate student of Southern California, says, "In the machine age it is hard for the urbanite to excuse inefficiency."\*

And there seems to be inefficiency in the teaching staff, in spite of the fact that many of the superintendents believe that their teachers are qualified for their tasks. In answering the question, "Do you regard your Sunday School teachers efficient?" five out of twelve answering, answered yes, two answered no, and the remaining answers are qualified:

"Yes, as a whole. A teacher's training class would be of great benefit to some, especially the younger teachers."

"Many of them are very efficient. Some who are most interested are not strong teachers. It is difficult to get trained teachers."

"Nearly every one."

"Average."

"Some are and some are not."

This question was intended to get the subjective

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\*Wells, Carl D., "Adapting the Church to the City." Sociology and Social Research IV (Vol. 15) Mar.-Apr., 1931.

attitude of the superintendents toward their co-workers in regard to their qualifications for service. Undoubtedly, some of the superintendents who considered their teachers inefficient would have also regarded teachers of other schools unqualified according to their standards. Due to this subjectiveness in the preceeding question another, "What are their qualifications?" was asked. To this question the answers indicate that each church had its own standard of qualifications.\*

In addition to the qualifications of the teachers, the question was asked concerning the amount of time spent by the superintendents for their Sunday duties. The answers varied from "Practically no time at all," up to four hours and a half. Ten gave the numerical amount of time spent and the arithmetic mean was one hour and fifteen minutes. This portion of time seems woefully inadequate in comparison to the great responsibility devolving upon them, untrained men.

Another question, designed to test the method and order of their procedure was this, "Are your plans set up for the entire year or how do you plan the program?" A number of different answers were given, such as:

"We mostly plan our program from month to month as we have our worker's conference and covered dish supper the first Tuesday evening of each month excepting June, July

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\*Appendix Table IV.

and August." This Sunday School is a very successful one and it may be due partially to the interest created through social contacts of this kind.

"Yes; the Sunday School sponsors a certain number of programs each year; the superintendents have been urged to follow a definite outline for opening exercises; certain amount of memory work is to be done by each department each year."

"The church provides plans by giving us the church year to follow."

"From quarter to quarter or as a definite need arises."

"Aside from the regular Sunday School program we have a special program at the end of each quarter, and several drives during the year when we have special offerings for missions. The lessons are a new topic for each quarter."

"We use international series."

"We hold meeting monthly to set our plans."

"Plan from Sunday to Sunday."

"General plans made from year to year; other and more specific plans made from quarter to quarter."

"Our church has plans given for the whole Synodical year."

"No. Mostly a week or two in advance."

"Each child according to his ability learns a part of the Heidelberger for every Sunday. In Biblical History we start with the first chapter and keep on studying a

chapter every Sunday until we are through the book."

Each Sunday School seems to be following some definite program and in this respect has advanced further than in any of the other ways heretofore described.

The average attendance for 1933 for the nineteen Sunday Schools was 109. At one extreme was the Protestant Episcopal Sunday School with an average attendance of 16, and at the other extreme the Congregational School with its average of 400. The average attendance, % children and % adults (adult being twenty-one or above), for the respective schools are these:

Denominational S. S.	Av. Attend.	% Children	% Adults
First Presbyterian	160	59	41
Baptist	250	60	40
Protestant Episcopal	16	100	00
Assembly of God	65	50	50
Catholic	35	100	00
Seventh-day Adventist	68	40	60
Congregational	400	50	50
United Presbyterian	180	60	40
English Lutheran	22	100	00
St. Paul Lutheran	50	100	00
Free Methodist	50	65	35
Nazarene	40	60	40
United Brethern	90	40	60

Evangelical Lutheran	40	100	00
Evangelical	100	65	36
Sweedish Lutheran	16	100	00
Methodist	355	75	25
Christian	110	75	25
Hope Reform	35	90	10

When comparing the average Sunday School attendance with the average church attendance of members, the correlation is significant in this particular incident.

The total membership for all denominations is 3,539.

The average membership attendance for all denominations is 2,559. And the average Sunday School attendance for all denominations is 2,032.

The Sunday School, like other church services is a socializing factor in the development of the children as well as a distinctly religious function. A few samples of the answers to the question, "In what way does the Sunday School help the children?" are these:

"To conform to the group. To serve as a sort of Kindergarten experience or preparatory school to the grade school."

"It prepares them for confirmation."

"It lays a foundation for Christian living."

"It familiarizes them with Bible stories."

"It gives them a moral foundation."

"It brings them in touch with the church, the influ-

ence of good."

"Gifts to missions \$75.00. Two weeks daily vacation Bible school of 160. Camp for boys, 25; and girls, 40."\*

The preceding answers indicate that many of these Sunday schools have accomplished in 1933, at least in part, those things for which they are striving to accomplish as given under the five aims of their schools.

Upon asking them for criticisms or suggestions concerning their work some helpful suggestions were offered. Five suggested the pressing need of a thorough teacher's training class. Other comments followed:

Hope Reform: "Not classified enough according to the ages. Should have at least some English. Are not punctual in attendance. Do not make a thorough preparation for the class."

First Presbyterian: "Our attendance shows a decrease in primary and junior departments over the previous year. A teacher's training class is needed."

United Presbyterian: "We do not reach as many as we should, this is especially true of the young people from 18 to maturity."

Evangelical: "A lack of space and equipment handicaps us, and prevents the working of many desirable plans; but in spite of this the school is progressing."

Methodist: "Lack of preparation of teachers to teach real

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\*Appendix Table VII.

Christianity. Inconsistent attendance. Lack of spiritual quality and purpose (the evangelistic spirit)."

One of these Sunday schools, measured by the type of character produced and by the finer spiritual fruitage is a marked success. It is presided over by a devout Bible-loving man who gathers to his support reverent and faithful teachers. The school is marked by an atmosphere of reverence and has long been distinctly evangelistic and markedly missionary, but its success is only partial, for it does not reach many within its territory.

For a Sunday School which lays claim to success: (1) it must reach its constituency; (2) it must teach its constituency. For in the words of Dr. Burroughs, "A Sunday School, then, in order to be considered in any sense successful must do these two things--it must reach the people and it must teach the people. It can hardly be said that one of these things is more important than the other, since they are inter-dependent. We cannot teach people unless we reach them; when we reach people we will almost certainly teach them. A successful Sunday School therefore is a school which reaches and teaches its constituency. Mere bigness does not in itself constitute a successful Sunday School. But no Sunday School can be considered successful which is not fairly reaching its constituency."\*

In proportion very largely as the Sunday school main-

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\*Burroughs, P. E. Building A Successful Sunday School, p. 11.

-tains aggressive efforts to bring the people under its influence, will it function in the many high tasks to which it is set in the church. And as Powell quotes from Dr. Beets, "Every teacher of religion finds himself confronted with three distinct yet correlated aims: 1. Fruitful Knowledge, 2. Right Attitudes, 3. Skill in Living."\*

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\*Powell, Marie Cole, Junior Method in the Church School, p. 47.

VACATION SCHOOLS  
and  
AGENCIES FOR YOUTH

It was with some degree of surprise that the author noted that with many Sunday schools there were only two which conducted Daily Vacation Bible Schools, and that there was no unionization of effort along this line. The Methodists maintained for two weeks a Daily Vacation Bible School with an enrollment of 160. Also, they have a camp for 25 boys and 40 girls. The Presbyterian church did not give its enrollment figures.

This is one of Loveland's greatest opportunities when it comes to religious education. Two obstacles which hinder this great work are denominationalism, and inefficient teaching staffs, the greatest of these being denomination-  
alism. If this barrier could be removed, there would be little question of finding qualified teachers for many of the ministers are highly specialized. However, those qualities which are desirable in junior teachers may be developed in the various denominations. In any normal class, if the students are asked what they consider the first essential of a good teacher, they almost invariably reply, a pleasing personality. Many of the qualities which go to make up the intangible thing we call personality can be differentiated so that the teacher may work at the process of acquiring them. Of course, over against them,

there is a certain charm of manner and a certain force of character that constitute individuality. Not all share equally in this indefinable power, but all can have enthusiasm, vitality, can dress neatly, and can be sympathetic and friendly. All of these qualities can be cultivated by those who really desire them. Eight qualifications for the Junior teacher are given by Powell: Willingness and ability to acquire skill in teaching, Adaptability, The ability to play, sense of humor, the open mind, honesty in words, life and purpose, variety of interest and a deep Christian experience.\*

It is obvious that teaching methods for Juniors follow so closely those in use in the public school room that a Junior teacher ought either to have had some knowledge of public school teaching or ought to be willing to enroll in training classes and acquire skill in the methods used in all elementary grades. A Junior class contains many surprises. The unexpected is always occurring and no one who has unadjustable "Old-maidish" tendencies ought to try to teach them. They live in a world of play, and the instructor must get out and play with them occasionally and must understand how to utilize the play spirit in the class room. In selecting the Junior teacher one should recognize that truth is not absolute, and that no one who has closed his mind to possible new ideas on Biblical

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\*Powell, Marie Cole, Junior Method in the Church School, pp. 308-311.

interpretation or scientific discovery or educational methods should be on a teaching force. He should live all the qualities which he wishes his Juniors to emulate. They are quick to detect insincerity of any kind. They should feel that the teacher is deeply in earnest in all that he says or does and that he expects them to take seriously the class work which is their joint undertaking.

This report on the phase of religious education would be incomplete if it failed to take into consideration other Junior organizations. The Nazarene denomination, throughout the summer of 1933, on Sunday afternoons conducted special services for Juniors. At these times interesting object lessons were given on moral and religious subjects. The attendance averaged thirty-five. A special program for the children was included in the Baptist revival campaign. Instruction of a religious nature and singing drew two hundred children to that church each evening for an hour for two weeks. Beside the four Lutheran churches, several other churches have special communicant classes.

In addition to the Sunday school, vacation schools and these agencies for the youth, there are the young people's departments which have been described in chapter five under the Young People's Hour.

## AN ANALYSIS OF THE RELIGIOUS LIFE OF THE COMMUNITY

If we are content to deal with the hypothetical family of four, the 432 homes which filled out the community questionnaire, out of a possible 1092, one should get a large enough sample for a cross section survey of public opinion on most any subject of interest. This is especially so when studying the church for nearly every one has pronounced views upon the subject, and is willing to express them.

The questions, of this community questionnaire, were devised so as to correlate the beliefs of the ministers with that of the public, to consider the church as a social agency, to consider indirectly their attitudes toward the church as an institution, and to measure as far as possible the quantitative amount of religious exercises practised in the homes.

# AN ESTIMATE OF THE CHURCH AS A SOCIALIZING FACTOR IN THE HOME AND IN THE COMMUNITY

We are all knowing, feeling, willing, individuals set in a world of other like individuals. The adjustment of all these persons, like molecules in the mass that whirl and shift and shape themselves together is the source of our morality, art, business, invention, and progress. The church like all other institutions deals with us as we live this common social life.

Just how does the church influence our social life? This question is answered subjectively by the people of Loveland when they answered the questions, "Does the church help you adjust yourself to society?", "To the Home?", "To community contacts?", and "In what other ways?"

"Does the church help you adjust yourself to society?"

Yes -----	405
Blank -----	89
No -----	35
In doubt -----	<u>3</u>
Total	532

"To the Home?"

Yes -----	418
Blank -----	91
No -----	21
In doubt -----	<u>2</u>
Total	532

"To the community?"

Yes -----375

Blank -----133

No ----- 23

In doubt ----- 1

Total                   532

"In what other ways?" The most significant answers to this question are:

"It affords opportunity to come in contact with the best class of the community."

"Lifts burdens and cares."

"It gives me an opportunity for a musical career."

"It helps in every way."

"In rearing a family."

"Helps one to live a more useful life."

"Gives a broader concept of life."

"Children who go to Sunday school are better children."

"It has a refining influence in the home."

"It satisfies the longing for fellowship and spiritual contacts."

"Business and social contacts."

"In education, but people shouldn't go to church to help out their business."

From this analysis, the members unanimously agree that the church helps them adjust themselves to society at large, but even more specified that it aids them in

the home. The comments under the question, "In what other ways?" indicate that the 79% who were benefited by the church were in favor of remaining under the churches influence. This percentage is slightly lower than the percentage of the community who are church members: 81.8% of the people belong to some denomination and 79% believe that it is for their good.

The attitude of the people toward the church, as an institution of the community and their particular denomination locally represented, was subjectively criticized. The point of view differed from the extreme Utopian belief of a Roman Catholic who said, "I think it is wonderful," to the opposite extreme of the butcher who said, "I don't think there is much here. I think a person had better stay at home than go to these churches. In fact there is not much religion in Colorado. There are more hypocrites here than in any other place I have been."

These criticisms are divided into three parts, those which are neutral or favorable, favorable and unfavorable both, and unfavorable. Part of these overlap as in the case of those which objected to the many churches of the city. There were 50 people who believed that Loveland was overchurched.

Twenty-two were neutral or favorable in their criticism of the religious situation of the city. They replied:

"Very good among both foreigners and Americans."

There are three classes of foreigners which make up a considerable part of the community's population, which are Mexican, German and Russian.

"Compares favorably with other towns."

"Most everyone active in Christian work."

Other comments, favorable and unfavorable both, and unfavorable are given in the appendix.\*

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\*Appendix Table VIII.

THE COMMUNITY'S  
PSYCHOLOGICAL ATTITUDE TOWARD THE CHURCH

While many people criticize the present government, it is doubtful if they would wish it to be changed very much. Likewise, the statements of several who criticized the church as an institution, and would not attend or support it, wished their children to enjoy its benefits. For instance an elderly man who was very bitter against all of the churches, in answering the question, "Do you wish your children to become church members?", said, "Surely I want my girls to be in the church so that they may be under Christian influence." This question, since most everyone desires the best for his children, seems specially well fitted to gain the psychological attitude of the community toward the Church as an institution. The answers to this question are as follows:

"Do you wish your children to become church members?"

Yes----- 415

Blank----- 106

No----- 11

Total 532

Out of the small minority which said they did not wish their children to become church members, several said that this wish was not against religion itself, but against organized religion as it is at present.

A good many who left the question blank stated that they would leave this to the child's own choice, while the remainder had no children.

THE COMMUNITY'S ABILITY TO DISTINGUISH  
BETWEEN SPIRITUAL ESSENCE AND  
THE OUTWARD MANIFESTATION

The religious life of any community always rests upon a somewhat elaborate social structure--not necessarily a church, but something that does in fact what the church aims to do. The higher sentiments, or irrational powers of the soul are subtly evoked and nourished by language, music, ritual and other time-wrought symbols. And even more obviously, ideas of God and of the larger being, of religious observance, of government and duty are matters of communal and secular growth.

A root problem of the church is to get the use of the symbol without the accompanying abuse. Professor Cooley approaches this problem from the following view point. "Is it not the fact, however, that the progress of religion has been less in the perception of new truth than in bringing it home to the many by organization? There is perhaps little in religious thought that was not adequately expressed by occasional thinkers millenniums ago; the gain has been in working this thought into the corporate life. The great religions--Buddhism, Judaism, Christianity, Mohammedanism--are nothing if not systems; that is to say, although based on primary needs of human nature, their very being as widespread religions consists in a social structure, adapted to the changing state of society,

through which these needs are met and fostered. Thus the appeal of Christianity to the human mind may be said to have rested, in all periods, partly on the symbolic power of a personality--so idealized and interpreted as to be in effect a system as well as a man--and partly on a changing but always elaborate structure of doctrines, ritual, policy, preaching and the like. Take away these symbols and there is nothing distinctive left. And if the whole is to go on, the system of symbols, again renewed, must go on, too. No more in religion than in any other phase of life can we have an inside without an outside, essence without form."\*

In other words, we must have essence and form, but the two should not be identified. They should be thought of as distinctly separate. This thought evoked two questions for the community questionnaire. Is the elaborate system of membership and church ritual identified as Christianity or is this system simply its form? Does an entire surrender to Christ and his principles constitute real Christianity. The results were gratifying to some extent; "Is church membership and attendance, and observance of church rites, enough to make one a Christian?"

No-----410

Yes----- 50

Blank----- 72

Total-----532

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\*Cooley, C. H., Social Organization, pp. 374-375.

"Does an entire surrender to Christ and His principles make a Christian out of a person?"

Yes-----442

No ----- 16

Blank----- 74

Total                    532

The first question was qualified in various ways. One said that church membership and the performance of ritual supplemented being a Christian. Another, "Don't have to attend church to be a Christian." Other comments were: "One must live each and every day as one thinks Christ would have lived", "You don't have to belong to any church," "Necessary part in Christian's life. A person should become a Christian before becoming affiliated with a church".

In qualifying the second question, the answers indicate that the people did not confuse essence and form. Here are some of the replies: "If it is a true surrender to all of His principles," "If they live the life", "I know lots of good people outside the church", "If it is a continuous and not just a temporary surrender," "Yes, if we observe His teachings". One individual is inclined to include baptism as a necessary requisite in becoming a Christian. And, "An entire surrender must be interpreted in the light of the New Testament."

CLASSIFICATION AS TO  
LIBERAL OR CONSERVATIVE BELIEFS

As in the case of Brunner in his study of Village Communities, it was found that the village church exerts a considerable influence as a conservator of moral opinion. While it was often said that the church had little influence on conduct, it was observed that those things that it condemned were more often opposed than condoned by public opinion.\*

Also, this study revealed a close correlation between the beliefs of the people and the ministers. The ministers, as was seen in their beliefs, were ultra conservative. This extreme conservatism is reflected in the beliefs of the people. The same questions of belief which were asked the ministers were asked the community. The three questions were concerning the inspiration of the Bible, the Divinity of Christ, and the literalness of the miracles of the Bible. To the first, "Do you believe in the inspiration of the Bible?", they answered:

Yes -----	495
No -----	7
Blank -----	<u>30</u>
Total	532

To the second, "Do you believe in the Divinity of Christ?",

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\*Brunner, E., Village Communities, pp. 82-83.

these answers were given:

Yes-----	495
No -----	5
Blank -----	<u>32</u>
Total	532

And the third, "Do you believe in the literalness of the miracles of the Bible? (Did Christ literally turn the water into wine?)"

Yes-----	369
No -----	25
Blank -----	109
Symbolic -----	<u>29</u>
Total	532

The first question was qualified in the following manner:

"No more inspired than lots of other books; No more so than the work of Josephus"; "We are taught to believe so"; "To some extent"; "Hardly believe so"; For the most part those who questioned the inspiration of the Bible questioned traditions, and questioned it because they had no rational interpretation for its inspiration.

Those qualifying the second question said: "Yes, if anything is divine at all"; "The same as us"; "Not exactly"; "I think I do"; "Too difficult"; and, "Yes, to a certain extent". These answers are typical concerning this question. To some the question concerning the Divinity of Christ was very sacred and their answers were emphatic-

-cally in the affirmative.

The third question, concerning the literalness of miracles, seemed more perplexing, and the answers largely built upon tradition rather than upon a rational interpretation. This perplexity and uncertainty is revealed in some of the following statements: "I have always thought that He did", "There must be a spiritual meaning for us"; "Doesn't sound reasonable to me"; "Am afraid this question is too deep"; "Guess He did". This unassuredness is expressed in the extreme by a timid little lady, "I have been told so and think about it and wonder"; "I should believe it, but I hardly know"; "Too difficult"; "I think He did"; "I don't know, the Bible says so"; "I believe He performed all those miracles but some I do not understand"; "I don't lay much stress on some things in the Bible". A little more assurance is expressed by others. "Yes, into pure juice of grape, not intoxicating drink"; "In so far as conveying the meaning taught by the Bible"; and, "Not impossible for Him, but don't know whether He did or not".

When it comes to the question of belief, the people of Loveland need a rational interpretation. Such an interpretation would eliminate a great deal of uncertainty and perplexity.

# QUANTITATIVE AMOUNT OF RELIGIOUS EXERCISE IN THE HOME

It is not an easy thing to reduce qualitative data down to a quantitative basis. However, this was attempted in measuring the amount of religious exercises carried on in the homes. The question was, "Do you ever have prayer and Bible reading in your home?", and, "How often?" The replies were classified in four groups:

<u>Regularly</u>	<u>Occasionally</u>	<u>None</u>	<u>Blank</u>	<u>Total</u>
119	194	182	37	532
22.37%	36.46%	34.21%	6.96%	100%

This graph indicates that 27% of the church people have prayer and Bible reading in their homes regularly, that is if only church members engage in religious exercises in the home. This is far a larger percentage than was estimated by the ministers of the Ministerial Alliance. The term regularly was interpreted to mean daily or twice a week, while the term occasionally was interpreted freely and might mean once a month, once a year, or once a week, or however the individual might interpret it.

## SUMMARY AND CONCLUSIONS

In summarizing the findings of the present study, there is approximately one church for every 246 inhabitants of the city, while for the United States as a whole there is a church for every 344 inhabitants over 13 years of age.\* However, there are two factors which must be taken into consideration, namely, the people from the surrounding country, and the number of the inhabitants under 13 years of age. It seems as if these two factors would tend to balance each other and that the answer to the question concerning the church condition in Loveland as compared with the United States in general is that Loveland is over-churched for its population when using the general index as a criteria.

One may well wish to know if there is any correlation, and how much, between the large number of churches and the high percentage of church membership. From the observations of this study and a year's residence it seems as if the large number of churches furnishes rather rigorous competition and that perhaps this may be a large factor in the large number of church members.

The church boards in cooperation with their ministers estimated the combined valuation of 19 churches (edifices) to be \$202,550 besides the 15 parsonages which were valued \*Fry, C. Luther, The U. S. Looks at Its Churches, p. 30.

from \$2,000 up to \$4,000. This estimate on the church edifices when divided by the total church membership for the city is equivalent to \$54.89 per individual. This obligation has been taken over by this community of its own free will. In addition to this obligation the local churches report annual expenditures for salaries paid to ministers, up keep of church plants, payment on debts, contributions for benevolences, home missions, foreign missions, and all other purposes. It seems significant that the average congregation gave \$123.82 more to foreign missions each year than to home missions.

The effect of the depression on the church progress was very noticeable. Every church had been compelled to reduce its budget in one way or another, and one church temporarily disbanded. Moreover, many contributors to the church were not attending because of their inability to pay.

The ministers, in the main, are as well trained for their work in comparison as in the United States as a whole. Fifty five per cent are both college and seminary graduates. Three are college graduates and the other six from which information was received had attended a Bible Institute.

The attitudes and beliefs of the Loveland ministers are in great contrast to those published by Professor C. W. Betts in the Literary Digest for these men are very conservative despite the fact that they are well educated men.

Only a few take active part in the affairs of the community outside the Ministerial Alliance.

Their Sunday School program seems quite efficient in reaching the youth of the community but there is an evident lack of training and ability in leadership in the church school. A more severe criticism would be the need of cooperation and organization in the vacation schools. With only one exception, two services of the week puzzled the ministers and more especially in the summer time. These were the mid-week prayer service and the Sunday evening meeting. The Sunday evening meeting problem for the summer time was largely solved by union services. "Rock of Ages", as in England, is the most popular church song sung.

The church, as an institution, is a permanent factor in the community. For in the words of many, "I would not live in Loveland without the church." This attitude expresses the trust, consolation, spiritual desires and social life which are derived from the church. Some of the occasional church attenders and even non church attenders voiced their appreciation of the church. A few were too sophisticated to attend church but they may be like old man Anonymous in the Forum some time. "But I realize now that I was unhappy outside the church. Although I continue to believe that the world is hundreds of millions of years old, that Adam is as legendary as Prometheus, and that 'sin'

is largely a reversion to primitive character traits, something I am unable quite logically to explain made me want to go back. On Sunday morning there was always a feeling that I ought to be at services--not so much a painful conscience as an impression that I was missing something which I should have been experiencing.....I have never really doubted the existence of God. Moreover, there have been occasions when He seemed immediate, almost demonstrable. These experiences have occurred most frequently in the presence of nature's prodigal beauty or during the reading of a great poem.....For me the feeling can often be recaptured in the church. There is something peculiarly restful about the service which even the driest and most dogmatic of sermons cannot completely eradicate. And it seems to me that in spite of all my doubts perhaps because of them--I need some inner assurance of God. If, then, the church helps to cultivate it, I ought to go to church, just as I ought to stroll in the woods and read good poetry."\* A large per cent of those who did not feel that they were directly benefitted by the church believed that the church was a worth while institution and wanted their children to be under its influence.

In attempting to find the most efficient method and program for the religious life of the village, the inference of this study indicates that there is too much reduplication of church activity. The author would suggest that

\*Anonymous, "I'm Going Back to Church", Forum and Century, July, 1932.

many benefits would accrue from an amalgamation of those overlapping denominations. For instance, the four Lutheran churches could unite, the two Presbyterian, and also those of a more evangelistic tendency. Perhaps a modified plan of Mr. Walter Burris' Utopian religious community would meet the need of the religious life of this community. He suggests that, "The picture of the church in this coming new community is an interesting and inviting one indeed. The great community temple is at the center. 'A way shall there be, and a highway; and the redeemed of the Lord shall walk therein'. The 'way', however, will probably be the paved 'highway', and the redeemed' will be passing over it in automobiles at the rate of sixty miles an hour. It may be an air-way with the redeemed flying in from the four quarters of the much enlarged community to have a part in the activities at the community center. With one church in this county wide community there will be supported a minister who is as efficient as any minister in a parish in a great city. Where we have some 4,000 clergymen in a state, if the number could be reduced to not more than 400 it seems to me that it would be a great improvement on the situation. 'Bigger and better clergymen' might well be a slogan in a campaign to develop this new phase of community life.

"One sees in this vision of the new church in the new community that is to be, a great orchestra, a magnificent

chorus choir--a 'multitude keeping holy day'. The music will be under the direction of a very highly trained and well paid director of sacred music. The church school will be a real educational institution, headed by a superintendent who has qualifications equal to those of the secular school superintendent; and with a faculty of teachers trained and paid as are teachers in our common schools. This new departmentalized institution will not need to seek to build itself up out of the community, but it will be the great spiritual and social power-house to successfully empower all the processes of the new community.life."\*

However, the function of the church is not to attend to the busy work of community betterment but to maintain the spiritual vision and worship, to renew the spiritual and physical energy of men, women, and children whose only decent mission in life is continually to be building a new community.

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\*Burr, Walter, Small Towns, An Estimate of Their Trade and Culture, pp. 263, 264.

THE APPENDIX

Table I - Church Equipment as Given by the Church Clerks  
of the respective denominations

First Presbyterian reports, pews, fifty or sixty folding chairs, 1 organ, 2 pianos and 12 large wooden chairs and pulpit.

Baptist - two sets of song books, dishes, cooking utensils, chairs, pulpit, 4 pianos, and a pipe organ. This church is also equipped with a splendid baptistry.

Protestant Episcopal - organ, altar hangings, brass communion set, china basin and pulpit.

Assembly of God - piano, pulpit, stove, pews, benches, secretary desk, and communion set.

United Presbyterian - Pipe organ, 4 pianos, Sabbath school equipment, and pulpit.

Seventh-day Adventist - 2 pianos, 1 organ, maps, black board, 2 heating stoves, pews, pulpit, desks, 2 tables, and book case.

English Lutheran - beautiful pulpit and altar, fine pews, and piano.

Congregational - 4 pianos, modern heating system, fine pews, and adequate Sunday school furnishings.

Roman Catholic - pulpit and altar, images, pews, and organ.

Free Methodist - seats, stove, and pulpit.

Nazarene - piano, heater, pews, pulpit, and sand table.

Immanuel Lutheran - organ, pulpit and pews.

Evangelical - 2 pianos, pews, pulpit and chairs.

Sweedish Lutheran - seats, organ, piano, altar, pulpit, etc.

Christian - piano, pulpit and Sunday school equipment.

Methodist Episcopal - 2 pianos, pulpit, organ, 3 stoves, 2 electric stoves, and two furnaces.

Hope Reform - heater, piano case organ, chairs, pulpit, hymn boards, table, church hymnals, and Bibles.

Table II - Baptisms and Marriages for Eighteen Denominations (1933)

Denomination	Baptisms	Marriages
Presbyterian	11	11
Baptist	50	12
Episcopal	1	
Assembly of God		4
Catholic	30	6
United Presbyterian	15	4
S. D. Adventist	7	
Eng. Lutheran	6	
Congregational	50	25
St. P. Lutheran	13	5
Free Methodist	4	
Nazarene		1
Imm. Lutheran	5	4
Evangelical	12	4
Swed. Lutheran	7	3
Methodist	15	8
Christian	11	
Hope Reform	<u>7</u>	<u>3</u>
Total	244	90

Table III - The Most Popular Church Songs of Loveland.

SONG	TIMES LISTED	SONG	TIMES LISTED
When I Survey the Wondrous Cross	2	He Keeps Me Singing	2
Abide With Me	2	In the Garden	2
Draw Me Nearer	2	Make Me a Blessing Today	2
I Need Thee Every Hour	2	Pass Me Not	2
Near the Cross	2	Sweet Hour of Prayer	1
Just When I Need Him Most	1	Oh, Zion Haste	1
Take the Name of Jesus With You	1	I am Happy in the Service of the King	1
Anywhere with Jesus	1	The Church's One Foundation	1
Living for Jesus	1	In the Sweet bye and bye	1
Victory Ahead	1	When the Roll is Called Up Yonder	1
I Believed the True Report	1	Jesus Saves	1
Jesus is Passing This Way	1	The New Jerusalem	1
My Name is There	1	Follow On	1
Victory	1	Old Hundredth '121 Psalm'	1
The Way of the Cross	1	Blessed Assurance	1
More About Jesus	1	Jesus Saviour Pilot Me	1
The Lily of the Valley	1		

Beautiful Isle of Somewhere	1	Cover With His Life	1
Don't Forget the Sabbath	1	Safe in the Arms of Jesus	1
Whosoever Will	1	Ring the Bells of Heaven	1
Tell Me the Old, Old Story	1	In the Cross of Christ I Glory	1
A Mighty Fortress is Our God	1	I Gave My Life for Thee	1
Where He Leads I'll Follow	1	He Leadeth Me	1
Close to Thee	1	Leaning on the Ever- lasting Arms	1
I Love to Walk with Jesus	1	Lead Me Higher	1
Sunlight, Sunlight	1	Hidden Peace	1
Lead and Keep Me	1	Come Thou Almighty King	1
Come Thou Fount of Every Blessing	1	Son of My Soul	1
Nearer, Still Nearer	1	I Would be Like Jesus	1
I Have a Friend in Jesus	1	Jesus is All the World to Me	1
That Will be Glory for Me	1	Holy, Holy, Holy	1
Blest be the Tie	1	Break Thou the Bread of Life	1
Have Thine Own Way	1	My Jesus I Love Thee	1
Doxology	1	I Would Be True	1
I'll Live for Him	1	Saviour Like a Shepherd Lead Us	1
Stand up, Stand up for Jesus	1	Holy Night	1
Jesus Loves Me	1	Let the Lower Light be Burning	1

Table IV - Qualifications of the Sunday School Superintendents.

"Pretty good personalities."

"A few read outside their lessons. One or two college people."

"Three are taking correspondence courses".

"Just church members."

"Christian character. Bible knowledge. Some have had special religious training instruction."

"Good knowledge. Examples to the children. Orderly."

"Good."

"All saved, most of them are sanctified. Good prayers, and stay by God's word."

"Converted people."

"One has college education, other two are consecrated workers."

"A Christian spirit, patient, a knowledge of God's word, ability to expound it to others and study to understand his or her pupils."

"A few have had training for public school work."

"Must have an experimental knowledge of salvation. Be filled with the Holy Spirit and a love for lost souls."

"College graduate (have only one teacher)."

"Common school education and a sincere desire to serve humanity."

"Every teacher a Christian and interested in the

salvation of the members of their classes."

Table V - Questionnaires Used in the Survey

## LOVELAND COMMUNITY QUESTIONNAIRE

1. With what church are you affiliated?
2. If with none do you wish to join at some future date?  
Why?
3. Does the church help you adjust yourself to society?
  - a. To the home?
  - b. To community contacts?
  - c. In what other ways?
4. Do you wish your children to become church members?
5. Is church membership and attendance, and observance of church rites, enough to make one a Christian?
6. Does an entire surrender to Christ make a Christian out of a person?
7. Do you believe in the inspiration of the Bible?
8. Do you believe in the Divinity of Christ?
9. Do you believe in the literalness of the miracles of the Bible? (Did Christ literally turn the water into wine?)
10. Do you ever have prayer and Bible reading in your home?  
How often?
11. How many from your family have been in attendance at church services in the past four Sundays?
12. What do you think of the religious life of Loveland?

## QUESTIONNAIRE FOR MINISTERS

1. Denomination
2. Are you a graduate of college, seminary or both?
3. How many sermons do you preach annually?
4. What is the average length of your sermons?
5. How many pastoral calls do you make annually? Nature?
6. Do you hold special services throughout the year?  
Nature?
7. In what community interests are you active? In what ways?
8. How are you continuing training?
9. Give ten samples of sermon subjects.
10. Are your sermons planned and related?
11. What does your church do along the line of religious education?
12. Give number of baptisms per year.
13. Give number of marriages per year.
14. Number that attend young people's services. Nature of services.
15. What are the women's organizations in your church?
16. In what social activities does your church engage?
17. Give the ten most popular songs used in your church.
18. Do you believe in the inspiration (plenary or verbal) of the bible?
19. Do you believe in the deity of Christ?
20. Do you believe in the literalness of the miracles of the bible? (Did Christ literally turn the water into wine?)
21. What criticism or suggestion do you have concerning the religious situation in Loveland?

## QUESTIONNAIRE FOR THE SUNDAY SCHOOL SUPERINTENDENT

1. What are five aims of your Sunday School?
2. Do you regard your S. S. teachers efficient? Comments.
3. What are their qualifications?
4. Give the amount of time spent in preparation for the Sunday service.
5. Are your plans set up for the entire year or how do you plan the program?
6. What does your S. S. attendance average? (1933)
7. What % children, and what % adults? (December, 1933 enrollment)
8. In what way does the S. S. help the children?
9. What has your S. S. accomplished in 1933?
10. What criticism or suggestions do you have concerning your S. S.?

## QUESTIONNAIRE FOR THE CHURCH CLERK

1. Name of church.
2. Seating capacity.
3. Church equipment.
4. Valuation of church.
5. With or without parsonage.
6. Church expenditures: Local - Itemize fully as possible. Home missions. Foreign missions.
7. Number on membership roll.
8. Rural and urban membership (%).
9. Ratio of men and women members.
10. Per cent of members that attend Sunday services.
11. Per cent that attends prayer service.
12. To what class do your members belong? Working class. Business group. Professional class. Retired group. Give per cent.
13. In what ways is your church progressing?
14. How has the present economic depression affected your church?

Table VI - Aims of the Sunday School, as given by the  
 Sunday School Superintendents.

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"Winning souls to Jesus Christ. Every member a Christian, every Christian a worker and every member trained."

"To teach the Bible. To inspire better living among adults. To train children for right living. To lead children to Christ. To substitute Christian activity for worldly activity."

"Regular attendance upon both Sunday school and services. Thorough in doctrination. Giving or contributing towards church and missions. Studying church hymns. Christian life (everyday)."

To lead the pupils to Christ. To impart Biblical instruction. To reach any not already attending Sunday school. To lay a foundation for character building. To each year increase our average attendance over that of the previous year."

"Teach them the articles of faith as taught by the Heidelberg Catechism. Teach them the History of the Bible as well as the teachings of the Bible. To increase the number of members. To make number one citizens."

"Better teachers educationally. Better teachers spiritually. More accommodations. More consistent attendance. Greater religious power in the school."

"To make educated churchmen. To make educated Bible

students. To mould the child's life to have a fear of God. To supplement the existent evil by knowledge of the good. To make christian citizens."

"To increase in membership. To make it more interesting for old and young. Plant the truth of God in the children's hearts. A teacher's training class to increase the efficiency of teachers. To get children in Sunday School who are not attending anyplace."

"Instruction in and knowledge of the Bible. Moral and religious instructions. Interest in the work of the church. A social program that has a moral and religious background."

"Soul winning. To obtain a knowledge of God's work. To help missions. To awaken in us a love for sacred truths. To learn how to regulate our lives to become fit subjects for the kingdom."

"To teach them about Jesus Christ. Salvation through Christ. To make better citizens of them."

"Our aim is to prepare the children for confirmation."

"To instill principals of christianity."

"Gain all we can. Have them there on time. Get them interested in God's word. Get them to accept Christ. Get them interested in the salvation of others."

"Attendance, Bible instruction, christian way of living and urge them to stay for church services."

"Regular attendance upon both Sunday School and services."

Table VII - Ways in which the Sunday School Helps the Children.

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"Teaches them reverence for the church; it gives them a knowledge of the Bible and its teachings; they learn sacred songs and music."

"Teaches them obedience to God and man."

"Intellectually, morally and socially."

"It teaches them the Bible, the way of salvation, and reverence in God's house."

"Twelve to 15 members of the school have accepted Christ, \$110.00 has been given to mission work, and the running expenses of the school (between \$250 and \$300) has been taken care of."

"Many children were brought to Christ. The growth has been steady."

"Increase in attendance and a deepening in spiritual things."

"Sunday school members have increased, church membership. Many have obtained a deeper knowledge of God's word, and large offerings have been given to missions."

"Helped some to a better way of living."

"More scholars. Sent money to the orphan's home."

"Have interested a large group in Bible study."

Table VIII - The Community's Criticisms of the Religious Situation in Loveland.

"Never saw so many churches in so small a town."

"Compares favorably with other towns."

"Above the standard for such a town of Loveland's size"

"Most everyone active in Christian work."

"Pretty good."

"All right."

"A good many church goers."

"If all churches would work life we do they would all be filled." (Member of Congregational Church)

"I think it is wonderful."

"Religious sentiment is unusually strong."

"The religious life of Loveland is as it ought to be."

"Some mighty fine people."

"You couldn't get me to live in a town where there was no religious life."

"Our religious spirit is an essential part of our civic life." It was noted in the study that many felt that to be a good Christian meant to be a good citizen also, and in fact one was the equivalent of the other.

One was inclined to believe that there was something for each church to do -- "Every church has its place."

"People take more interest in church here than in

most places."

"Loveland is a religious city."

"The majority of the people are Christians and attend church."

"There are more real Christians in Loveland than in the neighboring towns."

Some feel that the ministers set a worthy example before the community and express it in numerous ways such as, "Some very good ministers of the gospel," or by commendations about the different ministers.

"It is the best I have known."

Other comments were both favorable and unfavorable:

"It is uplifting but could be much better. I would hate to live in Loveland without the churches here."

"Could be better, too many church members and not enough christians."

An elderly man thought that the churches did him no good, he did not attend nor support any, but felt that they were needful in the community to help maintain the morals of his neighbors. "Poor, but has some influence over my neighbors, think the devil would get them if they didn't do right."

"People should be different. (Perhaps not the churches fault.) There should be no picture shows or baseball on Sunday."

"There are plenty of churches but there are too many who go only to hide their meanness." Another shade of

this same thought was voiced by another, "Really think religion is a good thing but have been double-crossed by church members."

"Could be deeper. Times would be better if people lived better." This individual tends to correlate good times with God's approval and economic depressions with shallow and superficial religious fervor.

"If people would put as much interest in church as in other things, it would be better."

"It is like everything else, some good and some bad. About half belong to church just for the name. A good church member is a jewel."

"All kinds of people in Loveland. Have enough churches and preachers. People have of late grown quite indifferent, cards, dances, etc."

Even in the church some believe that "economic determinism" plays a significant role; "All the way through it is a worship of the almighty dollar. There are lots of good Christians though."

"More service as a community would help. Concentrated effort would bring the workers to more direct service."

"It is fair," but on a second thought, "When you have all night liquor parties it is bad." This additional comment was directed toward the effect of prohibition repeal.

"Higher than many places. This is a careless age, and we too are allowing ourselves to drift."

"A deeper conviction in the real personality and genuineness of Christ, in the individual heart will make it still more desireable."

"Some very devout, others not so good."

"All right for those who are religious."

"Church going people. Sunday picture shows, I am sorry to say."

"In the future we will not adhere to denominational lines so closely." This individual is more optimistic than one would gather from conversing with the ministers of the town. Each, while not clinging to tenaciously to denominational doctrines, has a great responsibility to support in a financial way the general church interest. This is so great that it makes an immediate joining of interests impossible.

The last division of the comments deals with the unfavorable aspect of the criticisms. They are here listed:

"When prayer and Bible study are neglected it cannot but be at low ebb."

"It is not what Christ would desire."

"Spiritually low."

"It isn't progressing as it should."

"Run around since I was fourteen and am now sixty-two, and only found one true blue Christian (a preacher). More hypocrites here than any other place. Don't know you unless you have your Sunday suit on." (Wants his girls in church,

under Christian influence.)

The above quotation may not be a severe criticism, but they should not feel badly because they fail to pay church dues when they are out of employment. The following case illustrates this condition. "The religious part is all right but if you can't pay your dues you are no longer a member. They don't care for your soul if it goes to hell or not, they care for your money."

"There is too much disobedience to the first commandment."

"The people are too much for pleasure."

"Most of the people are self-righteous in their own ways."

"The people are indifferent in general."

"No Sunday observance." The more liberal attitude toward Sabbath keeping is contrasted by the elderly people with when they were young.

"It is not sincere enough and needs something to bring religion closer to the minds and hearts of people."

"Quite a lot of modernism." This conclusion seems invalid in the light of our finding concerning the beliefs of the ministers of Loveland. This same conservatism is reflected in the beliefs of the community as a whole.

"It is getting worse. Never was much to brag on."

"Too much churchanity and not enough Christianity."

"The practice of the Golden Rule is better than going

to church, for some of the church goers are big hypocrites!" This same thought was expressed by a local business man when he said, "While I do not belong to church, I practice the Golden Rule and that is better than Mr. \_\_\_\_\_ down at the \_\_\_\_\_ church. He beat me out of a lot of money, and under the guise of religion."

"People interest themselves more in the lodges than in churches. Too much friction in the churches."

"Church going doesn't make a Christian. If you have no money, they have no interest in you."

"Many churches are not friendly." This view is contrasted by another, "The churches of Loveland make you feel right at home."

"Too many different kinds of religion."

"Loveland needs a spiritual awakening."

"Weighed in the balance and found wanting."

"Union and fellowship needed." This expresses in another way, "The churches are too much divided."

"Should be a larger church attendance."

"Not so good as it used to be." In conversing with many church members, it was found that there were a few of the older people were inclined to idealize the past. Not only was this so concerning religious conditions, but with other things as well.

"In need of a revival."

"Lots go to church that are not good Christians."

"Not very good."

"At a low ebb."

"Can't be a Christian while you are in these churches."

This individual was rather dubious about all other forms of Christianity than the one she represented.

"The town is over-churched. Neutral--lacks drive and incentive." The above statement was made by a clear thinking business man who is also a church man.

"Too many churches." According to a minister, as well as a layman, "Four or five churches would be enough for this town."

"Less churches and more Christians would be better."

"If they were more liberal they could unite."

"We have put other things ahead of Christ."

"Too much after the money in my church."

"Our people should do more living of true Christianity and do less talking of it."

"Mighty poor. Care for those who do not need it and forgetful of the poor." It is hard to give much weight to this statement for the church which she criticized,(she is neither a member or regular attender,) gave her financial help when in need.

"Too little practice of the persons respective religion."

"It could be better the way they voted."

"I think lots of people ought to send their children to Sunday school rather than let them go on the streets."

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A B S T R A C T

## Introduction

In my work, as a student pastor of a church in Loveland Colorado, several problems have presented themselves for solution. This study has been concerned with these problems. After analyzing them, several objectives were set up, which have been condensed to five main objectives.

I. How does the religious condition in Loveland compare with that of the United States in general?

II. What of the local Churches as a socializing factor in the home and in the community?

III. Are the people of Loveland, and their ministers, liberal or conservative in their beliefs?

IV. What is the psychological attitude of the people toward the local Churches of the city?

V. What would be an efficient method and program for the religious life of Loveland?

## Method of Procedure

To gain information for this study, the writer had many interviews with various ministers, business men, and citizens of the town. A community questionnaire was taken to every home in the city and 532 questionnaires were filled out. About one-third of the people were not at home, one-third refused to answer for various reasons, such as, too long, in a hurry, opposed to such a survey,

while the other third responded to the best of their ability. The Loveland Chamber of Commerce gives the present population at 5,462, and the Colorado Year Book, for 1930, gives the population at 5,065. Thus the results are concerned with a little over one-third of the population.

Another questionnaire was sent to each of the ministers. Out of 21 possible replies, 19 were returned. Likewise a questionnaire was sent to each Sunday school superintendent and one to each church clerk. The percentage of returns were the same as for the ministers.

The writer endeavored to maintain the "scientific attitude" and a high degree of objectivity throughout the study. This was exceedingly difficult since the author was in such close contact with the religious problems of the city. Personal experience may have influenced unconsciously some of his observations. As far as possible he has assumed the part of the disinterested investigator and has followed facts wherever they have led.

He believes that the physical sciences have learned to answer the question, "Why does this thing happen?" by giving an accurate description of the happening, itself. The same thing should be applied to the social sciences. This method would replace causal analysis with analytical description. Therefore, he has concentrated his attention

upon the four rather intensive surveys.

### Results

There is approximately one church for every 246 inhabitants of the city, while for the United States as a whole there is a church for every 344 inhabitants over 13 years of age. However, there are two factors which must be taken into consideration, namely, the people from the surrounding country, and the number of the inhabitants under 13 years of age. It seems as if these two factors would tend to balance each other and that the answer to the question concerning the church condition in Loveland as compared with the United States in general is that Loveland is over churched for its population when using the general index as a criteria.

One may well wish to know if there is any correlation, and how much, between the large number of churches and the high percentage of church membership. From the observations of this study and a year's residence it seems as if the large number of churches furnishes rather rigorous competition and that perhaps this may be a large factor in the large number of church members.

The church boards in cooperation with their ministers estimated the combined valuation of 19 churches (edifices) to be \$202,550 besides the 15 parsonages which were valued from \$2,000 up to \$4,000. This estimate on the church

edifices when divided by the total church membership for the city is equivalent to \$54.89 per individual. This obligation has been taken over by this community of its own free will. In addition to this obligation the local churches report annual expenditures for salaries paid to ministers, up keep of church plants, payment on debts, contributions for benevolences, home missions, foreign missions, and all other purposes. It seems significant that the average congregation gave \$123.82 more to foreign missions each year than to home missions.

The effect of the depression on the church progress was very noticeable. Every church had been compelled to reduce its budget in one way or another, and one church temporarily disbanded. Moreover, many contributors to the church were not attending because of their inability to pay.

The ministers, in the main, are as well trained for their work in comparison as in the United States as a whole. Fifty-five per cent are both college and seminary graduates. Three are college graduates and the other six from which information was received had attended a Bible Institute.

The attitudes and beliefs of the Loveland ministers are in great contrast to those published by Professor G. H. Betts in the Literary Digest for these men are very conservative despite the fact that they are well educated

men. Only a few take active part in the affairs of the community outside the Ministerial Alliance.

Their Sunday school program seems quite efficient in reaching the youth of the community but there is an evident lack of training and ability in leadership in the church school. A more severe criticism would be the need of cooperation and organization in the vacation schools. With only one exception, two services of the week puzzled the ministers and more especially in the summer time. These were the mid-week prayer service and the Sunday evening meeting. The Sunday evening meeting problem for the summer time was largely solved by union services. "Rock of Ages", as in England, is the most popular church song sung.

### Conclusions

The church, as an institution, is a permanent factor in the community. For in the words of many, "I would not live in Loveland without the church." This attitude expresses the trust, consolation, spiritual desires and social life which are derived from the church. Some of the occasional church attenders and even non church attenders voiced their appreciation of the church.

In attempting to find the most efficient method and program for the religious life of the village, the inference of this study indicates that there is too much redup-

lication of church activity. The author would suggest that many benefits would accrue from an amalgamation of those overlapping denominations. For instance, the four Lutheran churches could unite, the two Presbyterian, and also those of a more evangelistic tendency. This would enable the community to have fewer and better churches.

The function of the church in the new community is not to attend to the busy work of community betterment but to maintain the spiritual vision and worship, to renew the spiritual and physical energy of men, women, and children whose only decent mission in life is continually to be building a new community.