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THE PEOPLES CHURCH AS A SOCIAL INSTITUTION

by


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A Thesis submitted to the Committee on Advanced
Degrees in Partial Fulfillment for the Degree
of Master of Arts.

Department of Sociology

Approved


Head of the Department


Chairman of the Committee
on Advanced Degrees

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THESIS

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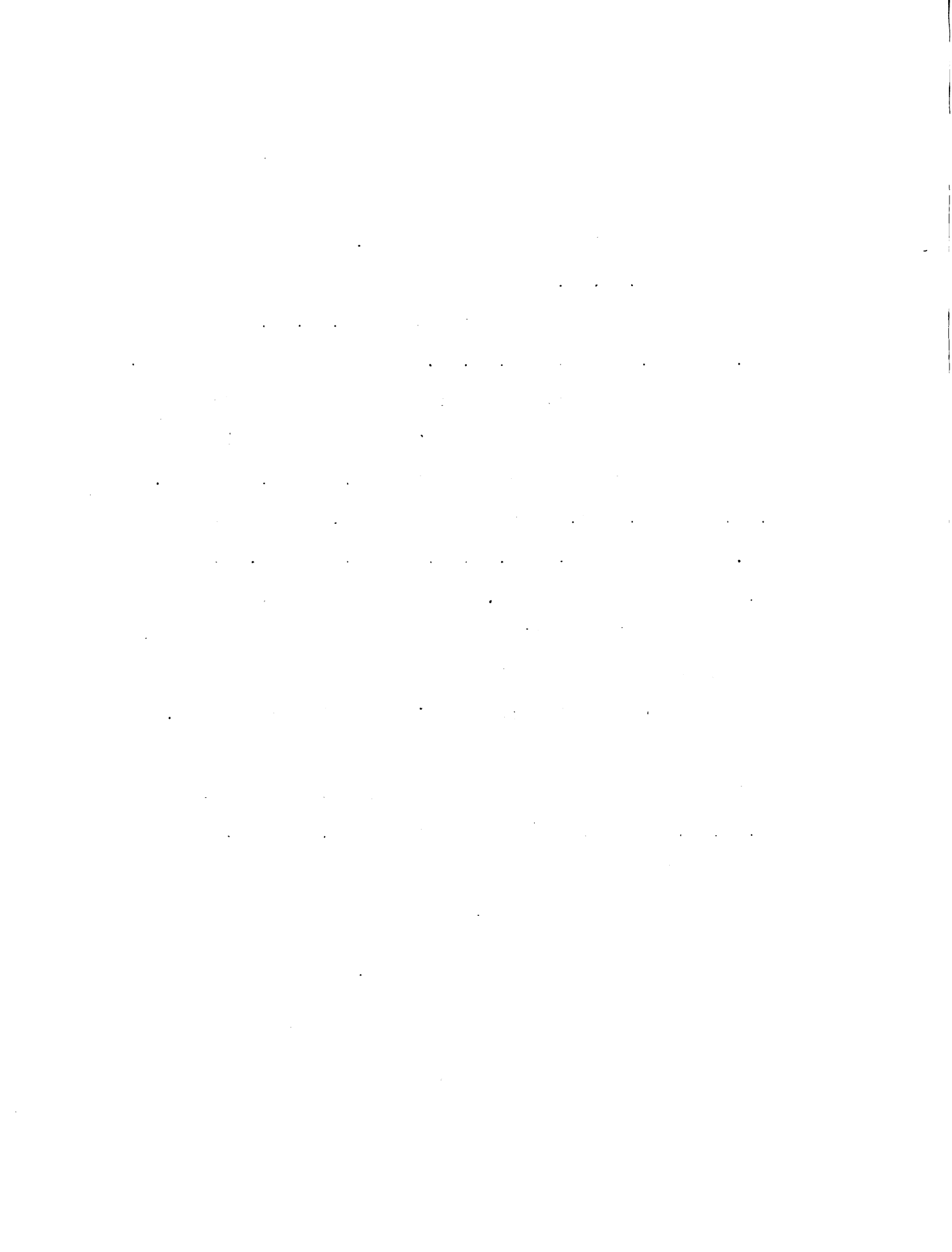
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Ruth C. Clark



Chapter 1

INTRODUCTION

The Church is one of the basic institutions in organized society. An institution may be defined as "one of the mechanisms through which groups satisfy certain fundamental interests associated with sex and the care of children, occupation, play, health, education, religion, mutual aid, and government." ⁽¹⁾ There is a distinction between institutions and groups which Cooley explains as being one of point of view. ⁽²⁾ "A group", he says, "is primarily an aggregation of persons, like a family or congregation. An institution, on the other hand, is more than just the group, or congregation."

An institution is a distinct organic process whose vitality consists in an organic whole of transmitted ideas which has the power to enlist the activities of a group, but does not, for the most part, originate with the group, and can not be explained as a mere product of the personalities." ⁽³⁾ In Maciver's definition that "institutions are forms of order established within social life by some social will," ⁽⁴⁾ are to be found the outstanding characteristics of an institution, namely, social recognition or establishment, and permanence.

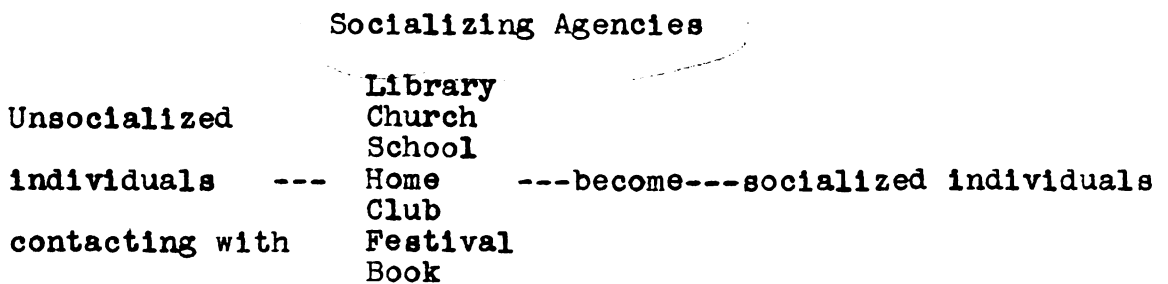
The Peoples Church of East Lansing, Michigan fulfils the requirements of the aforementioned characteristics of a

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- (1) Dawson and Gettys - "Introduction to Sociology". Page 38.
(2) Cooley, C. H. - "Sociological Theory and Social Research".
Page 318.
(3) Ibid.
(4) Maciver, R. M. - "Community, A Sociological Study", Page 154.

social institution. It is a unit in community organization, having a high degree of permanence, yet sufficiently flexible so it can readjust itself to changing conditions.

It may be considered " a formally organized instrument of group behavior", ⁽⁵⁾ having as its aim the satisfying of certain fundamental interests associated with religion.

When the term "social" is mentioned, it is not to be interpreted by the narrow meaning generally attributed to it by common usage, but implies interstimulation, and response. The concept of "socialization" takes into consideration more than just Church suppers, parties, and entertainments. The society editor of a newspaper thinks only of special affairs such as entertainments which are of interest to only a selected group of people. From a sociologist's view-point, however, "social activities" refer to all kinds of human contacts. "The end of all human institutions is socialization", ⁽⁶⁾ says Hawthorn, and to illustrate his point, he gives the following diagram:



"Social" problems which the Church is endeavoring to help solve are such problems as war, the problem of labor, the problem of family disintegration, the problem of the

(5) Dawson and Gettys - op. cit. Page 46.

(6) Hawthorn, H. B. - "The Sociology of Rural Life". Page 20.

delinquent child, and the problem of poverty.

"The Christian Life as conceived of today is not an ascetic, cloistered life withdrawn from the world of man and problems; it is a life full of the experience which comes with the struggle to solve social problems and to diversify human associations. It is life, not only progressing with its task of socialization, but expressing itself through a wide range of group contacts." (7) Christ was the "Master Sociologist". In the words of Hawthorn: Christ "defined life in sociological terms by contrasting human contacts with the monastic life, humanism with clanism, democracy with caste spirit, social service to the maladjusted and crippled with profession of holiness, love of neighbor and mutual aid with elaborate ritual, and parable taken from nature with scriptural tradition. Society, through the parable of the buried talent, was admonished to dedicate itself to the sociological task of utilizing potential talent." (8)

From a sociological standpoint, religion may be tested by the extent to which it promotes tolerance, humanism, social service, and expression of human life.

Granted that Peoples Church is a social institution, what, then, is the best method of approach in studying it? Several methods suggest themselves. The method of statistics is an exact one, but as a measurement of social phenomena which can be reduced to quantitative units, it has certain limitations. Social phenomena, dealing, as they do, with

(7) Hawthorn, H. B. - op. cit. Page 48

(8) Hawthorn, H. B. - op. cit. Page 18

human beings, are subject to both environmental and hereditary influences; hence they are not completely measured when they are dealt with in a quantitative manner. By such an approach, the interpretation of qualitative and individual factors is entirely ignored.

The survey method is perhaps the oldest procedure for obtaining sociological data. The immediate purpose of this is a practical one, namely, to give specific recommendations for social enterprises. This, however, is not the aim of this thesis, and hence the survey method is not used. The Institute of Social and Religious Research has made some notable Church surveys which have involved the entire country (9) in their scope.

In the purely historical method of studying an institution, the significant, outstanding features of the past are investigated. The special limitation of this method is that it does not explain all the reasons for conditions as they are in the present. Moreover, history does not explain the existence, one social importance (or mode of living) of "insignificant", unimposing factors in society, or the existence of the mass of nameless individuals which effects the entire panorama of society. This recording of unique events, which history gives, however, has produced the subject matter and background for describing many social situations. For certain purposes, it is, therefore, a valuable method.

By the case study method, the processes and minute

(9) Among these studies may be mentioned, "The U.S. Looks at its Churches", by C. L. Fry; "1000 City Churches" by H. P. Douglass, and "United Churches", by E. R. Hooker.

relationships of an institution are investigated, but over a limited time, generally the present. The most distinct, typical, and manageable elements of the institution are subjected to intensive study, with the aim of discovering the special character and function of the institution " to find out how it appeals to human nature and is enabled to enlist a share of human vitality in its service." (10)

Cooley describes this method of studying the intimate and distinctive character of an institution as being "like the theme of a symphony, continually recurring, and of which the whole organism of the music is a various unfolding." (11) Like the pattern which the theme of a symphony produces, the institution has a distinctive pattern which is focused for special study. We try to discover just how the institution develops and works under various conditions, how it acts and reacts, and is modified, and finally how its character may be changed by the contributing factors of its community environment. Interactions between tradition and the persons who are carrying on the institution, as its leaders, discipline, methods of training its members, and all its conscious processes for planning and propaganda must be minutely investigated. Notable among the studies made by this method are Dr. E. de S. Brunner's book, "Churches of Distinction in Town and Country", and Douglass' work on "Some Significant City Churches."

The life history method is that method which combines the historical and the case study methods. It includes both

(10) Cooley, C. H. - op. cit. Page 319

(11) Ibid. Page 320.

phases, presenting not only a cross section picture of the present time, but also the significant historical happenings, and attempts to explain and interpret them. It is this method which will be the major method of this study. Statistics will be used in their simplest forms to help present significant truths that can not be shown in any other way. Masses of numerical facts are objective and measureable, and as such, they are of great value in interpreting social phenomena.

Religion is an emotional as well as an intellectual experience. In the past, it was based on theological and metaphysical assumptions which did not have a scientific basis. Since 1860, and especially since 1900, there has been developed a greater use of scientific methods in the explanation of religious matters. In this development, sociology and social research have an important place, because sociology attempts to describe and interpret social life with the same precision that has characterized other sciences, such as those which deal with plants and animals.

Besides the Institute of Social and Religious Research, the Interchurch World Movement, and the Federal Census have done much to give us factual information about the statistical, quantitative aspects of Churches in general. We know, for instance, that in 1926, the number of denominations in the United States was 212. The White House Conference of 1930, called by President Hoover, presents significant facts like these, about American Churches:

(12) "White House Conference". Pages 249-250.

1. In 1930, there were 232,154 churches of 214 denominations.
2. Fifty-five per cent, or 44,380,000 members are over 13 years of age.
3. Among the adult membership, there are 5 women to every 4 men.
4. \$1,000,000,000 are spent by Churches in one year.
5. Nearly \$4,000,000,000 are invested in Church property.
6. There are 9 Churches for every 10 public schools.
7. Membership growth of Churches has been almost parallel to population growth during the last two decades. (13)
8. There are certain definite tendencies in the development of the Church today, such as:
 - a. The wholesome development of religious education programs for children and youth.
 - b. The tendency for the Church to relate itself to its young people, not only in matters of worship, but in various ways, aiding adjustment to actual everyday experience.
 - c. The growing tendency of Churches toward community effort.
 - d. A significant tendency on the part of the Church to extend its activities to the week day, with such programs as the daily vacation schools, the week day Church schools, as well as youth activities under Church auspices.
 - e. Evidence of a restless hunger for deeper spiritual values in this materialistic, pleasure-mad age." (14)

Facts like these, and the constant demand for more detailed studies of individual, primary-group Churches have served as incentives to secure such information about the Peoples Church. It will be observed as this study develops, that the tendencies quoted above are present in Peoples Church to a remarkable degree. The Church is at the present time a definite pattern in society, the threads of which are so inter-related that they can not be clearly distinguished. Yet in combination, they comprise a clear-cut picture which is called a Community Church.

Zumbrunnen defines a community Church as "one which is the only Church in a community, being composed of or

(13) 17. 6 per cent and 17. 2 per cent in 1920 for Church membership and population growth.
18.9 per cent and 19.0 per cent in 1930 for Church membership and population growth.

(14) Ibid

seeking to admit the representatives of all the various denominations in the community into its membership; which seeks to minister to the whole life of the community and to the whole life of all the people in it, and to do so economically and efficiently." (15)

The activities of a community Church, he says, may be classified in the following divisions:

1. Devotional
2. Educational
3. Recreational
4. Social
 - a. Amusements
 - b. Community welfare
 - c. Social Service (16)
 - d. Supporting movements for social betterment

East Lansing has but one Church. "The sentiment of the Church and the community has always been that there should be but one Church, and its program should be comprehensive enough to meet the needs of the community." (17) When it was organized as a Congregational Church, in 1907, its founders acted on the theory that "one strong Church in a community is sufficient for the religious needs of a town the size of East Lansing, and is better than a number of half-supported competing Churches." (18)

Interdenominationalism is a movement which has long been an ideal among some of the more liberal-minded Christian workers, but until comparatively recent times, it has not been realized as an actuality. There were in 1923 when Peoples Church became an Interdenominational Church about

(15) Zumbrunnen, A. C. - "The Community Church". Page 78.

(16) Ibid Page 81

(17) From a report to annual meeting, Jan. 1922 by O. W. Behrens, student pastor of Peoples Church, 1919-1922.

(18) From the "Dedication Services" bulletin. Published 1926.

(19)
137 so-called "undenominational Churches". There are, however, only four other community Churches in college towns, namely, at Davis, California; Durham, New Hampshire; Vassar College at Kiepsie, N.Y.; and Hamilton College at Geneva New York. No studies about any of these Churches are known. Peoples Church is therefore among the first Churches to have approximated realization of this ideal of interdenominationalism.

Among the questions that this thesis attempts to answer are such questions as these:

1. When and why was Peoples Church first started?
2. To what extent has the aim of its founders been realized?
3. How quickly has Peoples Church responded to the changing needs of the times?
4. What is the nature of the services that Peoples Church extends to the community, the student body, the state, and to the country at large?
5. How does Peoples Church compare in the success of its achievements with the average urban Church in Michigan and in the United States?

In short, what are the factors which have contributed to making Peoples Church the institution that it is now, and to what extent does it exert its influence on society? The view-point is a sociological one rather than a religious one. The objective is to determine the nature and volume of social contacts, and how these contacts stimulate the people. In general, the aim of this thesis is to describe this "pattern" in society, called the Peoples Church, its social processes and functions. From the standpoint of social

theory, it may be possible to discover how social activities actually occur; whether they verify our existing social theories; and whether they reveal any new uniformities in social behavior.

The sources of information have been varied. The annual reports and records of Church letters were obtained from the clerk's office. Membership records were secured from the clerk and the Church secretary. Financial records were kept at the treasurer's office and in the Church office. Historical pamphlets, clippings, from magazines and newspapers, and old Church bulletins were loaned by various staff members or other members of the Church. Persons who were present at the founding of the Sunday School and Church very willingly cooperated in giving information which especially contributed to the history of the Church. All the departments of Michigan State College were interviewed to ascertain the number of persons who live in East Lansing by virtue of the fact that the head of the family is directly connected with the college. Census material was obtained from the college library and from the sociology department. The books and publications used in connection with this study are listed in the bibliography.

The Character of the Parish

According to the 1930 Census, the city of East Lansing has a population of 4,389. Of this number, it was found by actual count that 1,639 persons, or 35 per cent of the total population live in East Lansing because the head of the family is employed by Michigan State College. There are no

major industrial enterprises in East Lansing. As a result, it may be assumed that the other 65 per cent of East Lansing's population is here chiefly because of the presence of the college. The doctors, dentists, merchants, and other business men get most their trade from employees and students of this institution. Even the persons who work in Lansing, but live in East Lansing, do so because this is a "desirable" place to live. The special opportunities caused by the intellectual and cultural level of a college community, coupled with the desire of certain families who move here especially to educate their children are important factors in prompting others to live in the community.

Michigan State College was organized as a "Land Grant" college, being formally dedicated in 1857. It was the first state institution in the United States to offer instruction in scientific and practical agriculture. Since then, however, courses have been opened to five other chief divisions: Engineering, Home Economics, Veterinary Medicine (including Biology), Applied Science (including Physical Education), and Liberal Arts (including Business Administration, Public School Music, and Hotel Training). In addition, there are agencies for research and investigation and extension work outside the college. Its total enrollment on March 1st, 1931 was 4,367.

The city of East Lansing is located three and one-half miles east of Lansing, the capital of Michigan, in Ingham County. It is connected with Lansing by two paved roads and a street car system. Although incorporated as a separate

city, yet it has a number of public utility systems in common with Lansing. It has the same telephone, electricity, and gas systems, but has its own water system.

The population grouping of East Lansing by sex, nativity, and race are as follows:

<u>By Sex</u>	<u>Total 4389</u>	<u>100 per cent</u>
Males	2083	47.5
Females	2306	52.5

By Race and Nativity

Negroes	1	0
Native white	4114	93.7
Foreign-born white	274	6.3

Parentage

Native parents	3314	80.5
Foreign and mixed parents	800	19.5

By age groupings, the population is divided as follows:

<u>All Ages</u>	<u>4389</u>	<u>100 per cent</u>
Under 5	369	8.4
5 - 14	759	17.3
15 - 24	717	16.3
25 - 34	837	19.1
35 - 44	752	17.2
45 - 64	764	17.5
65 -	187	4.2
Unknown	4	0

Sixty-five per cent of the population is over 21 years of age. There are 90 males to every 100 females. Except for one person, the entire population of East Lansing is of the Caucasian race. (20)

Such, in brief, is the character of the community which Peoples Church seeks to serve.

In conclusion, it may be said that Peoples Church

(20) These figures are exclusive of college students who are not residents of East Lansing.

is a social institution by virtue of its program and form of organization. The life-study method is an important method of approach in studying social phenomena of this type, and hence will be the major method used in this study. The approach, therefore, is from a sociological standpoint rather than from a religious one.

Chapter II

HISTORY

In order to get an adequate understanding of the historical development of Peoples Church, it is necessary to present a clear conception of the religious activities of the college and the community, prior to the establishment of the church. Religious exercises were held in the college from its opening in 1857. The students attended "chapel" in what was called "Old College Hall". In 1871, the "College Christian Union", a forum for religious discussions was formed, which resulted in the Y.M.C.A. in 1881.

"The main object of the Y.M.C.A.", said Mr. Beal in his history of Michigan Agricultural College, "is to promote Christian fellowship. It is by no means an exclusive organization, but aims to reach and aid every student in every way within its power. It is an organization of students for students. The association has high aims and ideals, and is worthy of the support of every man in college."⁽¹⁾

In 1895 an organization exclusively for faculty women was started, called at first the "Order of King's Daughters", and then the "Try and Trust Circle."

In 1896, a Y.W.C.A. branch for college women was organized on the campus, holding its meetings in the women's dormitory.

There were no special religious services for the townspeople, however. They had to go either to Lansing or

(1) Beal, W. J. - "History of M. A. C. " Page 213

attend the college chapel, which was too small to accommodate both students and townspeople. The only means of transportation to Lansing was by a street-car that ran once every thirty minutes. The result was that the people very seldom went to Church. Moreover, there was no organization or center for social activities that made the residents of East Lansing "community minded". In 1902, the community, exclusive of the college, had a population of about 350. Half of this number consisted of the college faculty and their families, and the other half consisted of people who were not connected directly with the college who for the most part were not especially interested in it. There existed between these two divisions, a quite sharp social distinction. The "faculty people" felt slightly superior to the more common, laboring classes who lived in their own little section on the west side of the town. ⁽²⁾ There was a slightly different intonation of the voice when reference was made to a person living in "Collegeville". "Oh yes, he lives in Collegeville!" was said as a term of contempt.

The children were growing up with no religious training. It is true that a Mrs. Charles Weel had started a small Sunday School for faculty children, which she held in her own home. This Sunday School did not last long, and the children of the non-faculty people never had any opportunities for religious instruction. In fact, Miss Edith Dresser,

(2) Between what is now Delta Street and Harrison Road.

the young teacher of East Lansing elementary school children, had asserted that seventy-five per cent of them did not know even the simplest prayers. She started Bible reading and prayers at the beginning of each school day, till one day a visitor objected on the grounds that "this is a school, and not a Sunday School", and threatened to have her lose her position if she did not stop her religious services. As a result, Miss Dresser, Mrs. Jennison, Mr. Newman, and Mr. Longear met at Mrs. Jennison's home, and talked about plans for establishing a Sunday School for the children. They called on the Reverend William Ewing, who was the State Congregational organizer of Sunday Schools, and whose headquarters was in Lansing, to help them get established. With his help, the first Sunday School was organized on January 5, 1902 in the little red school house which was located where the present Junior High School now stands. It was made an interdenominational Sunday School, because of the diverse views of the members that composed it, and was called simply the "East Lansing Sunday School". Quarterlies, hymnals, and other equipment were obtained from the various denominations according to their economy and suitability to the needs of the school. The persons most influential in its start, did not even know what denominations they all belonged to, and it did not occur to them to even ask. (3) The entire purpose of its founding was for service to the community religiously and socially. Its first superintendent was the present postmaster, B. A. Faunce; Miss

(3) Later the six members of the staff (Viz: Orvil Ayres, Dresser, Faunce, Jennison, Longear and Newman) found that no two of them belonged to the same denomination.

Dresser was the first secretary-treasurer, and Prof. Chase Newman the first treasurer. The Sunday School started with an enrollment of 30 to 35 members, composing four classes, one for the children 4 - 8 years of age, one of boys 8 - 16, one of girls 8 - 16 years of age, and one Bible class for adult members. A year later the membership had reached 74. That first year, 50 meetings were held, the average attendance per Sunday being 40, and the average collection \$.78 a Sunday. By 1907, the attendance had grown so much (about 150 members) that the Sunday School had to move to the college chapel for its services. By this time a class for students had also been organized.

Organization of the Church

It was in this little Sunday School that the members felt a greater need for a church. The immediate purpose of its organization was to provide a more adequate social center for the community, rather than the culmination of a dream of interdenominationalism. Prof. Blaisdell, Prof. Bogue, Prof. Newman and their wives were perhaps the chief leaders in its actual accomplishment. When Professor Bogue died in 1907, the Sunday School raised a memorial fund to him, amounting to \$16.73 which was given as the first donation toward the erection of a Church building. In the same year, Prof. Blaisdell proposed that such a Church building be erected in East Lansing, and the first meetings to discuss the organization were held in the school house and in the homes of private members. On Dec. 7, 1907, "The Peoples Church (Congregational) was formally organized

in the college armory, with 83 charter members, representing 11 denominations. At this time there were about 600 people in East Lansing, with 800 students. The reason for attaching "Congregational" in parenthesis was because that denomination was the one of broadest tenets, and most closely allied to a project like the Peoples Church, and because some denomination had to be adopted for practical, economic reasons. Moreover, the problem of getting ministers was simplified by the Peoples Church allying itself with a state-wide organization. The purpose of its founding was not an abstract ideal, but a practical idea of service to two bodies of people, the students and the community. One of its supporters, however, a Baptist minister once said of the Peoples Church, "This is the way it will be in Heaven", having in mind, presumably the ideal of a united body of Christians.

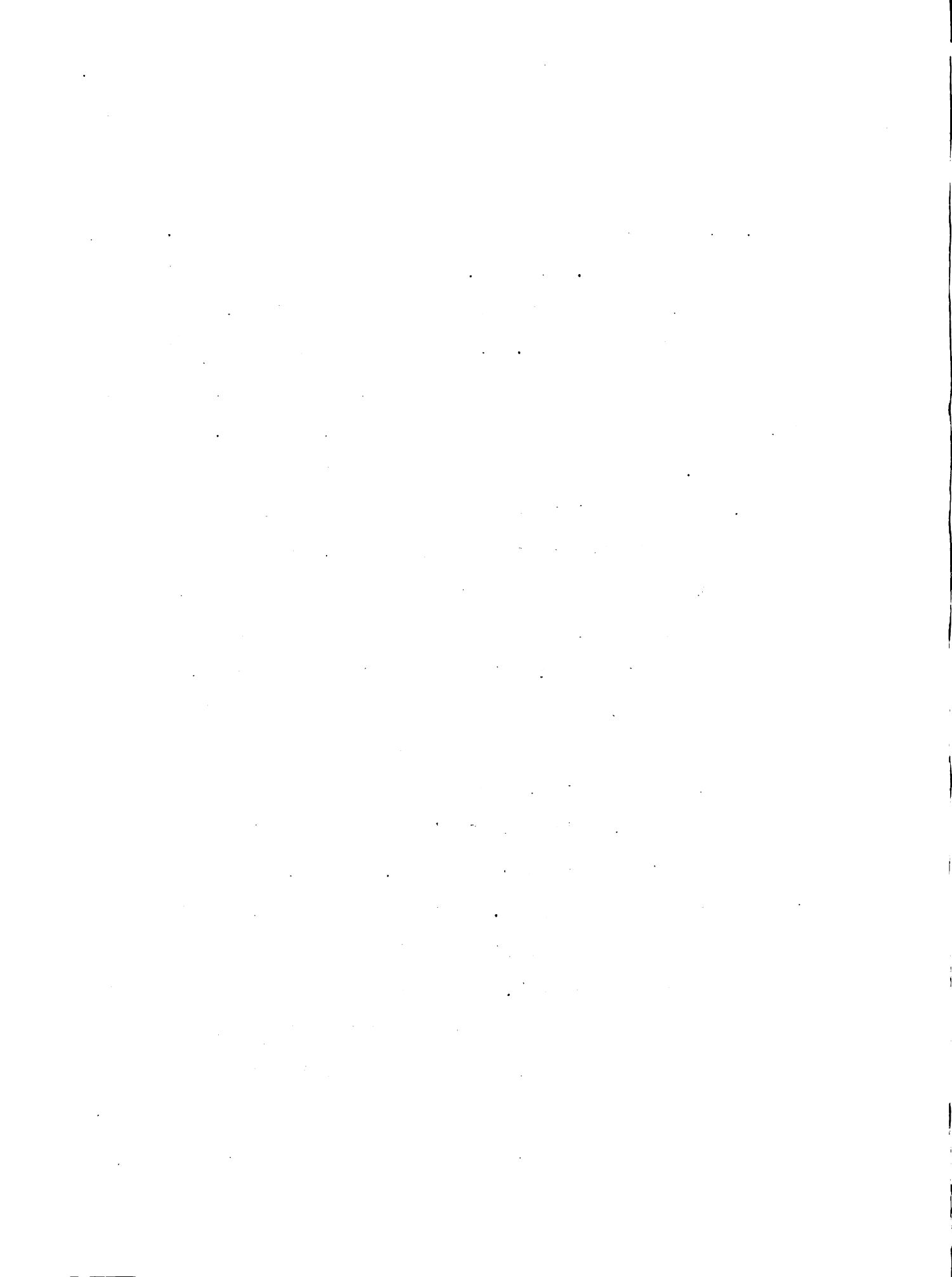
The actual visiting of homes to get the people to come to the new church was done by private members, under the leadership of Mrs. Bogue. The chief argument used was the need for a greater unity among the East Lansing citizens. They were so spread out, and were so diversified that there had been no common interest to bring them together. The fact that it was college faculty members who made the first approach, and that the Church offered a place where all could meet on an equal basis for social activities as well as religious reasons caused a number of people to attend Peoples Church occasionally while retaining their memberships in a Lansing Church.

At the organization services on Dec. 8, 1907, there were six ministers from Lansing and Olivet College, repre-

senting the Congregational, Baptist and Presbyterian Church.

For the first few months of its existence, the pulpit was filled by various local men and by members of the Faculty of Olivet College. The first regular pastor was the Reverend Fred. W. Corbett, a Methodist, who came July 1, 1908, and continued till Dec. 1, 1909. During this period two important organizations were started, the Woman's Society, meeting for the first time at the A. C. Anderson home, and the first student Bible classes, started by Mr. and Mrs. C. C. Wood. Mr. Wood was teacher of the young women, and Mrs. Wood of the young men. Soon after the organization in the little school house, they moved into the old college chapel, and the classes grew in interest and membership, the young men calling themselves the Students' Citizenship League, and the young women the League of the Silver Cross.

The first church building was the schoolroom, the following year the college chapel was used until it became too small, and the year after that a tent was rented for the meetings. Consequently, steps were taken to build a permanent church building. Bulletins entitled "A City Without a Church" were circulated among the students, alumni, and persons interested in the project. In these pamphlets, special stress was made on "the situation", "the vision", the "covenant of membership", an explanation of the organization of the church and a brief account of its history, "the burden" and "the appeal." At the time of its circulation, late in 1909, the population of East Lansing was about 750, and of the college 1350, making a total of 2100. "The city



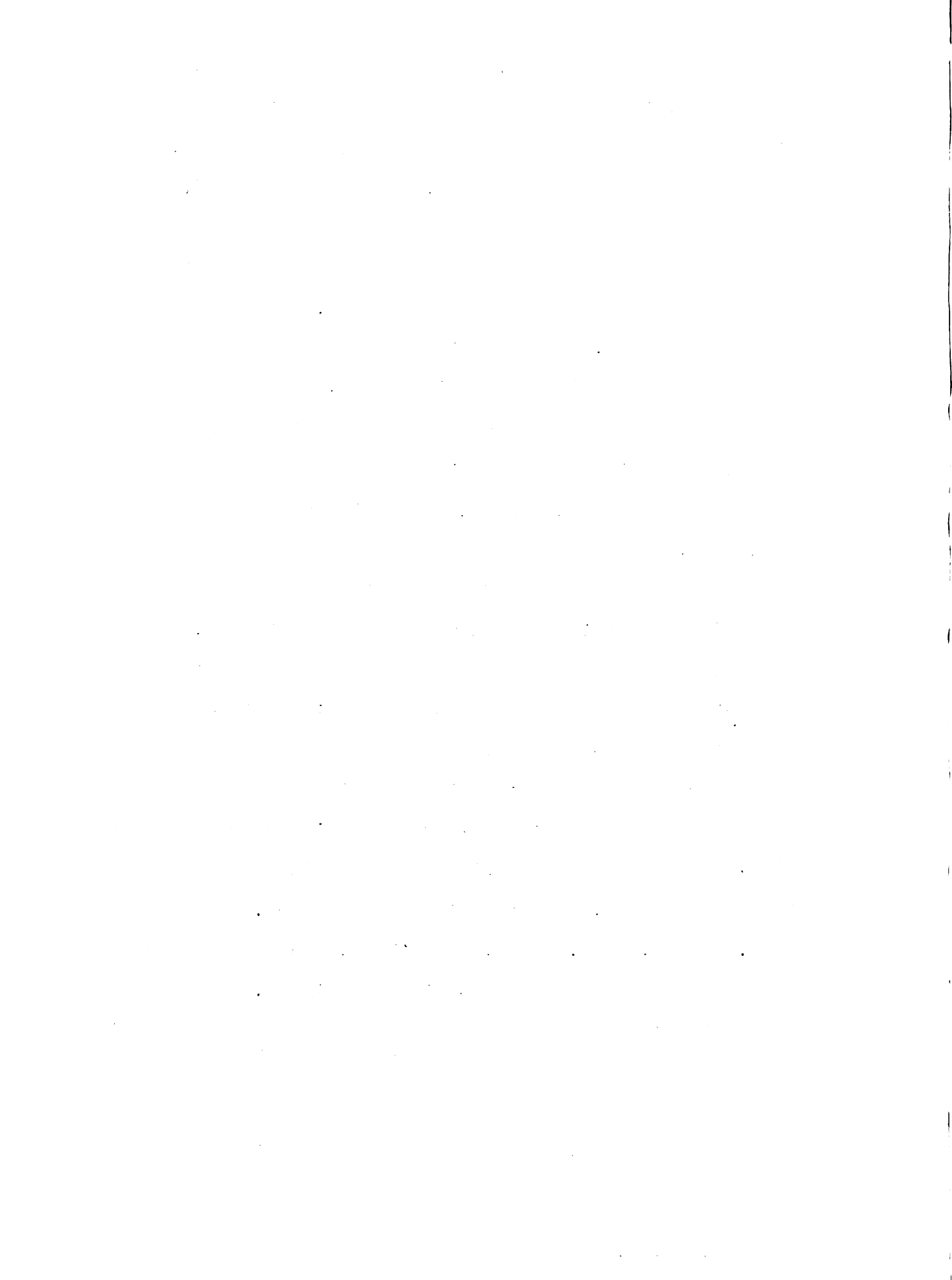
owns its own water works, has a modern system of sewers and drains, is supplied with gas and electricity, and has miles of concrete sidewalks;" the bulletin asserted, "but it is a city without a Church". As to "the vision", it said, "In September, 1907, a few citizens of East Lansing, feeling their own need, and considering themselves responsible for the spiritual welfare of these students, met and organized a Church society. Having a vision of one city where there should be no denominational bickerings, where the Church should be in truth the center of the inspirational and social activities of the entire community, they adopted the simplest possible articles of faith and signed the following:

Covenant of Membership

"I believe in the teachings of Jesus Christ, and with the help of God I will strive day by day to lead the life of purity, of unselfishness and of service which He exemplified to the world".

For the "vision" of a Church which should be in reality the social and civic as well as the religious center of the city, a place from which might radiate all sorts of inspirational activities, the community, led by Prof. Blaisdell, Prof. Newman, Prof. Ryder, and others, planned a church building which would accommodate these ideas. Besides an auditorium they were to have "numerous social rooms and in the basement a large general room, retiring rooms, a kitchen and pantry etc.", the complete building and furnishings to cost about \$15,000. ⁽⁴⁾ The Church had \$600 in the bank

(4) This figure is more accurately stated elsewhere as \$17,079.45,



with pledges from the people of \$3600. The building was to be kept open seven days in the week for neighborhood and college purposes, every effort being made "not only to unite the people of the town, but also to bring the students more closely in touch with positive religious and social activity". An appeal for \$8000 was made to the friends of the Church outside of East Lansing. Later on a second edition of this pamphlet was sent out. Finally enough money was raised so that construction of the building was begun, (5) two blocks east of the present Church.

Before its dedication, Robert Goldsmith, a brilliant young Presbyterian minister became pastor of the Church on Dec. 1, 1909. The corner stone of the Church was laid Oct. 23, 1910. at which three-minute talks were given by nine members on some phase of the new Church as:

The New Church and Its Sunday School

The New Church and the Community

The Church of Christ Today

The New Church and the College

About 150 persons were present at the laying of the corner stone, "an unusually large crowd".

On Oct. 24, 1911, Peoples Church was formally dedicated, the pastor, Mr. Goldsmith preaching the sermon, the former pastor, Mr. Corbett assisting in the exercises. The chapel held 275 persons, but folding chairs had to be placed in the aisles at the front, and in the rear, and all of them were occupied. The college choir and the "Bemis

(5) About where the "Lyon's Cafe" now stands.

Frank

Violin Quartette" furnished the music. A list of the activities of the first week indicate to some extent to what degree the Church was integrating its program with the community.

Sunday Morning 10:30, Church service. Sermon:

"The Method of Science in the Realm of Religion"

Sunday Noon --- Sunday School

Sunday Evening, 7:30, Church service. Sermon:

"A Clearing House for Idealism"

Monday Evening, 7:30, Church Reception

Remarks by Pres. Snyder:

"The Peoples Church and M. A. C. "

Remarks by Mayor Gunson,

"The Peoples Church and East Lansing"

Wednesday Afternoon, 2:30, Women's Society

First meeting in community parlors

Wednesday Evening, 7:30 Devotional Service

Elders in charge

A Meeting for Thanksgiving and Rejoicing

After the program, Testimonials by Everybody

Friday Evening, 6:30 Community supper (Woman's Society)

Topics on various phases of the Church by 9 persons.

Saturday 10 A.M. to 2 P.M. Children's Indoor Picnic

Mr. Newman in charge

"There will be stereoptican views, plenty of games, probably an auto ride and surely something to eat.

This is for all the children in the community".

Saturday Evening, 7:30 Class Reception

Mr. & Mrs. Wood in charge

"A Welcome Evening" for the members of the Citizenship League and their friends. Something doing every minute".

At the community supper, 300 were present, "twice as many present as were expected" Dr. Williamson of the Mayflower Congregational Church in Lansing, complimented "those who had labored to make this Church possible", and stated that the work at this place would be watched with a great deal of interest". "The Community Church is what we need", he said.

The Congregational Church Building Society assisted in the financing.

At the end of the year, Reverend Corbett made the statement at annual meeting that five times as many people were attending Church in East Lansing or Lansing as before the organization of the Church. He considered this a result of Peoples Church.

On Feb. 1, 1912, Reverend William Sidney Steensma, a Congregationalist, came as pastor, and remained until Feb. 1, 1916. Through his suggestion, the practice of keeping the Church open every day was inaugurated. Another instance of the cooperation of the different classes toward accomplishing their purpose of making the community better is the activities of the Men's Class of Applied Christianity. Besides their regular organization, they had three committees, one on civic improvement, one on juvenile entertainment, and the third on public morality.

All these issues were studied thoroughly and systematically "with the idea in view of solving some of the great problems presented to the American people by these three subjects". (6)

In a newspaper published in 1912 is an account of this class sending five boys to Grand Rapids with the Reverend Steensma to attend the leadership conference there for the purpose of bettering conditions among the small boys of the community. This "Leaders Club" for boys was organized by Mr. Steensma.

The work with and for the students was conspicuous. Besides four classes of students meeting for purely religious reasons, on Sundays, Mondays and Wednesdays under the leadership of Mr. & Mrs. C. C. Wood, there was a Students' Citizenship League for men students, meeting on Friday nights for purely social and literary causes. No mention is made of a social group for women students. During this period a student employment bureau was established and conducted by Reverend Steensma.

Emphasis was constantly made that the building was for community use, and that persons desiring to use the Church anytime during the day could do so. The Men's Social Room was for reading, writing, conversation etc. In the parlors could be found opportunity for meeting friends and for Bible study, meditation, and prayer. All that a person had to do to reserve any parts of the Church for meetings, luncheons, receptions, and other purposes was to arrange

(6) Henceforth a number of quotations will be made with no footnotes as to reference. They are taken from isolated newspaper clippings and bulletins collected by Mrs. Lyon, Mr. Mc Cune, and Mr. Newman.

with Mr. Steensma. A special request was made to leave information at the office concerning the sick and new residents.

From this period on, the history of the Church is one of constant growth and expansion of duties. On November 19, 1916, the Reverend James Tivyson Jones, D.D. also a Congregationalist, came as pastor. The Church began to be too small to hold the congregation, although the auditorium's seating capacity was about 300, and at its building it had been considered good for several years. Plans were drawn to rebuild the church.

On September 30, 1917, the present pastor of the Church, the Reverend N. A. Mc Cune preached his first sermon at the Peoples Church. He was an M. A. C. graduate, and had been an outstanding student of his class. ⁽⁷⁾ He also studied at Boston University, where he graduated and got his M.A. Degree in the School of Theology. Moreover he had studied one term, in 1914, at King's College, London, England. The committee for selection, the chairman of which was Dean Ryder, found him at Benton Harbor, Michigan, a young Methodist minister, with good experience, and interested in the Peoples Church project. When he started preaching, the Church auditorium became so crowded that people sat on the steps and on the first floor, beneath the auditorium, resolving to come earlier the next time. But until the Church could be rebuilt, the people had to be accommodated someway, so they moved to an empty store building which could hold 600. It was called "The Mc Cune Garage".

(7) Class of 1901.

Then came the war. On May 1, of 1918, community gardening adventures began. The men of the Church rented 18 acres of land and planted it to pop corn, tomatoes, potatoes etc. "Working in the gardens the men got acquainted as never before. Arguments between militant Democrats and Black Republicans speeded up the hoeing and drove away ennui. Wives of the learned professors proved A number one corn huskers. The gardens netted \$1,131.29 of which \$800 was invested in liberty bonds. This was the beginning of the funds for a new Church building." ⁽⁸⁾ Several women opened the Church as a hostess house for use of the S.A.T.C. boys who were in training at the college.

On Oct. 1, 1918, Mrs. Margaret Holt came as matron of the hostess house and continued till July 15, 1922. During the autumn of 1918, the influenza epidemic broke out, and Mrs. Holt kept the Church open day and night," as a refuge for parents and relatives hurrying to the bedsides of dying soldiers". ⁽⁹⁾ The building was kept open day and night for months. The success of the Open Church has been contributed more to her "wise and faithful ministry" and "her kind and happy personality and spirit of helpfulness" than to any other cause.

The war caused a new interest, or "renaissance" in religion. Efficiency and economy of work was the predominant idea in the minds of religious workers as well as in industry and every other phase of society. It was perhaps due to this condition more than to any other cause that interdenom-

(8) "Dedication Booklet". Page 14.

(9) Ibid.

inationalism began from now on to be a serious, practical solution of many problems. To meet the growing needs of the growing college and community, greater coordination among the denominations was necessary. A new Church plant, better facilities for religious and social activities, and more specific attention to students seemed imperative. As a result on Feb. 9, 1919, the secretaries of the boards of education for four denominations met at East Lansing to suggest a cooperative student work at the Church. (10) A second meeting of these denominations, the Baptists, Congregationalists, Methodists and Presbyterians, was held at the Downey Hotel in Lansing. Through the efforts of Dr. R. C. Hughes, of the Presbyterian Board, the special leader of this project, the four denominations came to an agreement whereby each of them was to pay the salary of a man who could give his entire time to religious work among the students. As a result, on April 1, 1919, the Reverend O.W. Behrens was appointed as the first student pastor. By this action, the difficulties encountered in other college communities, of limited fields, overlapping of work, and narrowing of purpose for both students and student pastors was definitely eliminated.

In 1920, the negotiations on the Interdenominational Agreement began, and continued for three years. The result of this agreement will be discussed later.

Meanwhile in May of 1920, a campaign for money for erecting a new Church was carried on by a committee of which Professor A. J. Clark was chairman. The result of the

(10) Special causes for the ushering in of this era were suggested by Dean Ryder.

campaign was \$25,000. Persons residing in one hundred and eight Michigan cities, and 17 states besides Michigan contributed to the building fund. This indicated the extent to which Peoples Church influence had reached.

Several organizations had their origin at this period. ⁽¹¹⁾ On Oct. 19, 1920, the "Older Boys Club" was organized by Professor Newman for local boys of high school and college age.

On Jan. 5, 1921, the Women's Missionary Society was organized with Mrs. Edwin Morrison as president. This was the successor of the "King's Daughters" which had been a strong society in East Lansing since its origin in 1895.

On July 1, 1921, the property of Mrs. Eva Felton was purchased for a building site, costing \$18,000.00

On Oct. 7, 1921, the Friendly Bible Class was organized with W. A. Robinson as teacher and J. H. Pratt as president.

On Oct. 1, 1922, the position of Director of Student Religious work and Y.M.C.A. Secretary was accepted by Professor Bennett Weaver, of the English department of the college.

On Oct. 1, 1922, the work of the college Y.M.C.A. and the Y.W.C.A. was affiliated with the Church program. Miss Helen Hudson came as first Y.W.C.A. Secretary and Director of Women Students Work.

On Sept. 1, 1922, Mrs. Delora Mc Elroy came as matron, succeeding Mrs. Holt who resigned July 15. At the same time

(11) Taken mostly from "The Dedication Booklet". Pages 14, 15.

the Reverend John G. Biery began his work as Employment Secretary at the college Y.M.C.A., this office having become affiliated with the Church program.

On Oct. 9, 1922, the first service was held in the temporary auditorium, the congregation filling every seat and with many standing.

On Nov. 6, 1922, the Sunday morning nursery for taking care of children whose parents attended the Church service was opened with Miss Margaret Sawyer in charge.

In January, 1923, the building fund committee was formed, consisting of ten members with D. A. Seeley as chairman. From March 23 to 30, a "whirlwind campaign" was conducted in East Lansing for the building fund, which resulted in \$58,000 in pledges. To keep up the interest of the people, a sheet was published daily giving the results of each day's work. Following this campaign, the two field secretaries, working under the direction of the above committee raised \$165,000 in pledges in three years, outside of East Lansing.

On March 31, 1923, the first signatures were affixed to the Interdenominational Agreement, which had finally been agreed to by all parties, after three years of negotiations.

According to this agreement, four great denominations were bound together "for the common purpose of ministering to the religious needs of the student body of Michigan State College and the resident population of East Lansing, Michigan".
(12)

They drew up a constitution to which 42 names were signed, and which took three years to complete. At first this document was begun in the office of Grant M. Hudson, at that time the General Director of the Michigan Baptist Convention, and Congressman of the sixth district of Michigan from 1923 to 1931. When the committee grew in size so it could not be held in Mr. Hudson's office, the meetings were continued in the Church. These were the parties to the agreement:

1. The Baptists, represented by the Michigan Baptist Convention, and the Board of Education of the Northern Baptist Convention (New York).
2. The Congregationalists, represented by the Michigan Congregational Conference, the Congregational Church Building Society (New York), and the Congregational Education Society (Boston).
3. The Methodists, represented by the Michigan Annual Conference of the Methodist Episcopal Church, and the Board of Education of the Methodist Episcopal Church (New York).
4. The Presbyterians, represented by the Synod of Michigan of the Presbyterian Church, U.S.A., and the General Board of Education of the Presbyterian Church, U.S.A., (New York).
5. The Peoples Church, represented by the trustees.

When the document was completed it was submitted to four attorneys, representing the four denominations who passed on its legal aspects.

There are 21 articles to the constitution, which pertain to the following subjects:

1. The Parties in the Agreement (as named above).
2. The Denominational Status
(The "Peoples Church" (Congregational) was to withdraw its membership from the Association of Congregational Churches and Ministers, and become incorporated as an Interdenominational Evangelical Christian Church, under the name of the "Peoples Church of East Lansing, Michigan".)
3. Purpose (to minister to the religious needs of the student body of the Michigan Agricultural College, and the resident population of East Lansing, Michigan).
4. The Covenant of the Church (see Appendix).
5. The Denominational Affiliation.
(Each denomination might record the name of the Church on their year books. The Peoples Church might elect a delegate to represent it at all the regular local and state meetings of each denomination).
6. The Church Building.
(Each denomination was to contribute \$25,000 toward the construction of a proposed church building, the Peoples Church contributing, too).
7. The Annual Budget.
(An annual budget must be maintained for student work, including the special activities among the students).
8. Special Student Work.
(For the supervision of religious work among the students, a Board of Control consisting of 12 persons from the 4 denominations and the Peoples Church were to be appointed. In 1930, this section was ammended to include 15 persons instead of 12).
9. Cooperation with Other Denominations:
(All other Evangelical Christian denominations who desire to share in this work may be taken in on the same basis as the four denominations now allied).
10. Policy of the Church.
(The government of the Church is vested in its members who are in good standing and of legal age. It is subject to control of no other ecclesiastical body, but it recognizes, accepts and sustains the obligations of mutual counsel and cooperation with the denominations who are or may hereafter be partakers thereto".)

11. Doctrine
("The Church accepts the Scriptures as its authority in matters of faith and of living").
12. Terms of Membership
13. Method of Choosing Officers
14. Sunday School Status
15. Meetings of the Church
16. Ordinances
(Baptism and Lord's Supper)
17. Benevolences
(To be divided equally each year among the cooperating denominations).
18. Discipline
(Guided by law of Christ as given in Matthew, XVIII, 15 - 17).
19. Auxiliaries
("All organizations formed for its members and using the facilities of the Church proper are regarded as integral and auxiliary parts of itself. Of all such auxiliaries, the Pastor shall have general oversight, and from each the Church will expect a report at its annual meeting".)
20. Methods of Amending the Constitution
21. Methods of Suspending the Rules

Names of Witnesses (41)

Amendment (passed Jan. 14, 1930).

(There shall be 15 persons on the Board of Control consisting of the following:

1 member from the Board of Education of each of the four denominations 4

1 state representative from each of the four denominations 4

4 members of the Peoples Church 4

1 representative of the Y.M.C.A. 1

1 representative of the Y.W.C.A. 1

Pastor of Peoples Church who is to be ex-officio chairman 1

agree on all the provisions was a difficult one. After each of them had made a state-wide campaign to raise its own share towards the Building Fund, one denomination refused to give it up, saying that it was not allowed to put money raised in such a way into the treasury of another denomination. Another one said it could not put its money into an interdenominational organization. Other difficulties were also encountered. As a result, the sponsors of the Peoples Church were very much discouraged, and almost gave up the hope of ever smoothing out its difficulties.

Perhaps the principal force in causing them to finally come to an agreement was the appeal to the greater efficiency and financial economy that would result from an interdenominational project. With the cooperation of four denominations, work with the college students could be brought to a higher level. A better student pastor could be obtained. A finer church plant for the religious and social needs of the students could be erected. Moreover, the community itself was paying toward the erection and upkeep of the building, and would pay for all the Church expenses except the salary of the student pastor.

As a result, by convincing one party that giving to an "interdenominational Church" was not the same as giving to a "denomination"; by adjusting a few other problems, as making special arrangements in the construction of the platform of the Church so immersion could be given at baptisms, if any members so desired; and by appealing to the economic efficiency of the plan, the agreement was finally accomplished among the representatives. Soon after this, on

April 1, 1923, Dr. C. C. Copeland was appointed field secretary for the four denominations.

The first sod for the new Church was turned, on July 29, 1923 and at last erection of the new building was under way. Mrs. Grace E. Lyon assumed duties as Church Secretary, on Sept. 1, 1923, succeeding Mrs. Mc Elroy.

With the beginning of the college term, came a new woman students' director, Miss Doris Frizzell. Mr. Weaver began teaching college credit classes in religious education, for the first time this kind of instruction had been given in Michigan State College.

On Oct. 15, 1923 the Church ceased to be the "Peoples Church (Congregational)" and was re-incorporated as an interdenominational Church, "The Peoples Church of East Lansing, Michigan"⁽¹³⁾. The method of transference is an interesting one. About a month previous to this date, 12 prominent members had asked for letters of dismissal. When they were granted, they had met and organized, electing officers for the contemplated "Peoples Church Interdenominational", for which they were able to secure a state charter on Oct. 1, 1923. The 458 members remaining in "Peoples Church Congregational" thereupon sent the following letter to the twelve:

"The Peoples Congregational Church of East Lansing, Michigan to the Peoples Church of East Lansing, Michigan: Greetings.

This certifies that all active members (per list) are

(13) See appendix for "Articles of Association".

members in good and regular standing of the Peoples Congregational Church of East Lansing, Michigan. As such, they are at their own request, hereby dismissed, and affectionately recommended to the fellowship and care of the Peoples Church of East Lansing, Michigan, and when received by it, their membership with this Church will cease.

By vote of the Church,

Oct. 1, 1923

C. F. Woodcock, Clerk"

The "Peoples Church (Congregational)" gave up its charter; the twelve members of "Peoples Church Interdenominational" voted to assume their assets and liabilities, and to receive them into their membership. As a result, on Oct. 15, 1923, "Peoples Church Interdenominational" increased from 12 members to 580 members!

Because of the unusual amount of ministerial work necessary at this time, a minister's assistant, Mrs. Lydia P. Gillis, was appointed and assumed duties on Nov. 1, 1923. She remained until the following September.

On Nov. 24, 1923, the corner stone of the present church building was laid. An indication of the extent to which Peoples Church was exerting its influence is revealed by an examination of the speakers on the program:

The invocation was given by the president of the Lansing Ministers' Association.

Remarks were given by the President of the Student Council of the college and by the President of the Woman's Society; addresses by the President of the College, and by the pastor. The college band played. The corner stone was laid by the four denominational trustees.

From January 25 to 27, the first annual "College Christian Conclave" was held, with representatives from the four denominations leading in discussions among the students. The purpose of the "conclave" was to give the students an opportunity to have personal consultations with leading religious thinkers and to hear addresses from them. The three days "conclave" began with a special convocation in the Armory, and continued with meetings and services at the Church. Saturday was devoted to personal consultations. Two of the leaders found it necessary to admit three or four students at a time in order to see everyone who wished to talk with them. Five fraternity houses invited the leaders to discuss problems with them. Since this conclave in 1924, a student conference of some sort has been held every year, lasting in each case from three days to a week. In 1931, a state-wide conference of student delegates was held here under the leadership of Kirby Page. Other student leaders, like Bruce Curry, Allyn K. Foster and Dean Chas. W. Gilkey of Chicago have led meetings for the students under the auspices of the Church and Y.M.C.A.

On Sept. 1, 1924, Miss Neva Mary Lovewell was appointed director of women students religious work, and Y.W.C.A. secretary. Two months later, the Reverend Benjamin Heideman, a Presbyterian, became assistant minister and director of religious education. At this time there was felt a need for another person to assist Dr. Copeland as field secretary, so on December 1, Mr. F. H. Sanford was appointed as his helper.

A year later, in 1925, Mr. Heideman started teaching

week day religious education classes to the school children. At last, after twenty-three years, Miss Dresser's dream had become realized.

From May 11 to 18, 1926, the dedication of the new building took place. Five thousand attended the services. On Dedication Sunday, May 16, Dr. Ozora Davis, president of the Chicago Theological seminary gave the sermon. The dedication of the building was done by five principal leaders of the four denominations and the Peoples Church. Bishop Thomas Nicholson, president of the Anti-Saloon League of America, and Dr. Davis consecrated the Church membership and congregation. The choir consisting of about 50 members sang the anthem. The pipe organ recital from 10:15 to 10:30 by Mr. W. J. Tillitson, the organist of Central Methodist Church, Lansing, was telephoned to Peoples Church and broadcast by radio over station WKAR, the college station. At that time Peoples Church had no pipe organ.

At 4:00 P.M. Sunday, the dedication of Newell A. Mc Cune Chapel took place, the words of dedication being given by the Reverend Frank Kingdon, Central Methodist Church, Lansing and three other Lansing ministers.

In the evening at 7:30, there was a special service in which the former pastor, the Rev. F. W. Corbett, Mr. Bennett Weaver, Rev. Benjamin Heideman, Rev. John G. Biery took part, and Bishop Nicholson preached. The M.S.C. Orchestra and College Choral Union gave four musical numbers.

The other services of the week from May 11 to 18 indicate with what great enthusiasm and appreciation the completion of the church building was received by its

members and friends.

On Tuesday, May 11, 1926 at 6:30 P.M. was held a Victory Banquet. Prof. J. T. Blaisdell, one of the "fathers" of the Peoples Church told the 470 persons gathered that this Church was "at least two, if not four generations ahead of its time in showing what can be done with inter-denominational cooperation." He and Dean E. H. Ryder rehearsed the difficulties the Church had gone through to achieve the present level, and congratulated the college, the community, the state, the staff, the religious leaders of the four denominations and the pioneers who made possible the rapid progress of the community Church. Besides special music by the choir and soloists, there was community singing led by a student.

On Wednesday, from three to six, the Woman's Society held a reception. At 7:30, there was a religious education program, an address by Dr. J. D. Jeffrey, and Dedication of the class-rooms.

On Thursday at 6:30, "All College Night" was held at the Church. President Butterfield of the college, Mr. Weaver, President Spencer, Dr. O. D. Foster, Hon. Thomas E. Johnson, and B. J. Dobben, a student, were the speakers. Music was given by the varsity quartet, and community singing led by a student.

On Friday was "Lansing Night", at which a banquet was given by the luncheon clubs of Lansing.

On Monday evening there was a concert by the Michigan State College Choral Union given at the Church.

At two different times on Tuesday, the Chicago Symphony Orchestra gave a concert at the Church.

From an examination of the above activities of the Church at this climatic period of its history there is gained a conception of the progress of the Church, its integration with the community, and the scope of its efforts.

In the appendix will be found a copy of the Church plans. The cost of the entire church building was \$350,000, not including furnishings.

In an account of the Church activities for this period as given in the "Lansing State Journal" for May 10, 1926 are found these words concerning the church building:

"The Church in which all these assemblies will gather, and which is the center of all services is one of the finest and most perfectly equipped in this part of the country. One of its main features is its adaptability to community needs, social as well as religious". The building is located at such a position that it is literally "The Church at the Center". It stands at the intersection of M 39 and U S 16, the two main streets of East Lansing, and directly across the road from the campus, where it is very accessible to residents and students alike. (See map, chart No. 2). East of it is the business district, south of it is the campus, and on the west and north, residences. A Chicago architect is quoted as having said, "It is the best site in the city. Easy to see, easy to find, easy to get to, from all parts of the city".

The building is 150' long and 100' in width, and contains three stories and a basement. The third floor is

(14) From a clipping from a 1919 East Lansing newspaper.

devoted to Church school purposes and to organizations, like scouts, which are connected with this age period. On the second floor are parlors for men and women students, which may be used as one large parlor, or as five separate parlors divided by accordion doors. A \$350 radio set and complete furnishings for the student parlors were given by private individuals from Chicago, Iania and Detroit. On the same floor there is a suite of offices for the staff members, two large rooms for small children and a kitchenette for the use of the students. (There is a kitchen or kitchenette on all four floors).

At the entrance of the first floor is a spacious hallway and a friendship foyer floored with slate, for which a large sum of money was donated. The purpose of building this foyer was to provide a place for social intercourse before and after service. The general office for the Church secretary and other department heads leads off from the main lobby. The chapel, to the left, is reserved for week-day services, weddings, funerals and meetings of small groups.

The auditorium is designed to seat 1300 persons. A baptistry is counter-sunk below the floor of the rostrum. A moving picture booth has been erected over the main entrance to the balcony for a double projecting machine, and to serve as a look-out post for the radio broadcasting operator. At the front of the auditorium is a choir loft that seats 50 persons.

On the first floor are: the women's society room,

three class rooms for religious education, the men's parlor(which was furnished by Governors of Michigan), and a kitchenette. From 1926 to November 1931, the city library was housed in one of the credit class rooms.

In the basement are: offices of the employment bureau, the furnishings of which are donated by a man from Wheeling, Virginia, a banquet hall to seat 500, gymnasium to be used for sports, a large kitchen and tea-rook, store and checking rooms and lavatories.

The dedication of the Cassavant pipe organ took place March 13, 1927 with Mr. Frank Wrigley of Detroit the concert organist, Mrs. Olive Dobson Henkel the soloist, and Mrs. L. B. Sholl the accompanist.

Since the dedication of the Church, there have been no unusual happenings in the Church history. There have been a number of changes in the staff. In July, 1927, Reverend Robert M. Pratt, a Congregationalist, came as associate pastor, filling Mr. Heideman's place. In 1928, Reverend Norman W. Kunkel, a Presbyterian, replaced Mr. Weaver as director of men's student work. In September, 1931, Miss Emma Sater, a Congregationalist replaced Miss Lovewell as director of women students, and Dr. Martin Luther Fox, a Methodist was appointed associate pastor to succeed Mr. Pratt.

The foregoing description brings the history of Peoples Church from 1902 to 1932, a period of 30 years. Through it all, certain sociological principles have been demonstrated. Unusual leadership, both among the ministers and the Church members, is apparent. Throughout

its existence, there has been constant though regular growth, far out-reaching the expectations of its founders and supporters. There has always been one uniting force among the members of the Church, the ideal of interdenominationalism, despite the fact that in the beginning they were nominally a part of the Congregational denomination. The reason for its organization was primarily, the need for a community center. Peoples Church has constantly kept in mind the constituency of its membership, that is, the three classes of people comprising it; the college students, the faculty, and the non-academic citizens. It has also realized the fact that no one denomination can dominate the others. There has been a high degree of cooperation and community-mindedness among the members. Service for the entire community has been the key-note of the entire organization. Group unity is one of the fundamental sociological concepts. The function of the Church in this direction constitutes one of its main sociological bearings. This unity between the different classes of people, the sympathetic appreciation between college and community, the efficiency of management, the flexibility of the Church to meet changing needs, and other sociological principles may be found illustrated in its history, and will be made more apparent in subsequent chapters.

Chapter III

MEMBERSHIP OF PEOPLES CHURCH

A. As Revealed By Annual Church Statistics

Absolutely uniform and complete statistics for all the years of the Church's existence are not available. For the years from 1911 through 1923, data were tabulated according to the system shown in Table I, so that for these years the statistics are uniform and quite complete. From 1924 through 1931, however, some items, such as composition according to sex, differentiation of new members into those received by letters and those by confession of faith, numbers of families represented, and distinctions between adult and infant baptisms are not always recorded. By taking into consideration, however, the material which has been tabulated, or has been obtained by counting the cases on record in the clerk's books, and in the Church bulletins, certain tendencies in the membership of Peoples Church may be discovered.

For the years for which data are given, the average division of sexes is 79.6 males to every 100 females. By the 1930 census, it was observed, the division for East Lansing as a whole was 90 males to every 100 females, as compared with 80.5 males to every 100 females in the Church membership of 1930. This is almost exactly the same figure as that for the United States as a whole. ⁽²⁾

The total membership of Peoples Church has increased

(2) Fry - "The United States Looks at Its Churches". Page 9.

Table I. - Annual Church Statistics of Members of Peoples Church, 1911 - 1931.

Yr. End. Dec. '31	Members		Received			Removed			Baptized		No. Fam- lies				
	Male	Female	T.	Abs.	Confes.	Letter	T.	Death	Letter	Discon.		T.	Adult	Child	T.
1911	58	59	117	23	2	15	17	0	7	11	18	0	0	0	100
1912	70	88	158	32	28	24	52	0	11	0	11	0	3	3	150
1913	75	89	164	33	4	11	15	1	8	0	9	3	3	6	150
1914	87	101	188	34	14	18	32	1	7	0	8	9	1	10	150
1915	88	100	188	0	1	7	8	0	8	0	8	2	6	8	150
1916	84	97	181	0	0	0	0	2	5	0	7	0	0	0	150
1917	110	145	255	0	33	55	88	2	11	0	15	0	0	0	150
1918	134	185	319	46	32	47	79	0	8	7	15	2	20	22	150
1919	185	228	413	52	23	93	116	4	10	8	22	7	11	18	175
1920	204	260	464	71	26	64	90	0	15	0	15	11	3	14	175
1921	243	328	571	32	40	67	107	0	18	0	18	24	5	29	195
1922	268	360	628	20	16	57	73	2	16	0	18	4	14	18	231
1923	290	384	674	9	30	41	71	1	24	0	25	5	0	5	269
1924	*	*	755	*	*	*	*	5	30	0	35	24	22	46	*
1925	*	*	834	*	*	*	98	3	16	*	*	0	6	6	*
1926	*	*	837	*	*	*	151	0	18	0	18	0	12	12	*
1927	440	544	984	17	*	*	180	2	31	0	70	11	28	39	490
1928	456	566	1022	*	22	49	71	1	32	*	*	0	25	25	500
1929	491	604	1094	*	26	80	106	6	27	0	33	1	17	18	531
1930	506	628	1139	*	28	54	82	5	38	0	43	0	31	31	552
1931	519	655	1174	*	51	14	65	8	17	0	25	0	26	26	575

* No data available.

slightly over ten times over this period of 20 years, and more than fourteen times since its organization in 1907, with a membership of 83. The corresponding increase of the population of East Lansing from 1911 through 1931 has been only a little more than five times. (1)

For the years in which information is given concerning members received by confession of faith and by letter, 1912 is the only year when the members received by confession exceeded those received by letter. For the other fifteen years when members were received, there have been from 1 1/4 to 7 times as many members received by letter as by confession.

In 1911, eleven members, or almost one-tenth of the total membership, were discontinued. Just why such a large percentage (more than any succeeding year) lost interest at this time, may be explained in part by the fact that for the first time in its existence East Lansing was having a church building. As a result, persons who were not deeply interested in the welfare of the new institution, but who were carried away with the novelty of the situation, joined the Church. As might be expected, however, they gradually lost interest and finally broke away entirely. On the other hand, there may have been individuals whose emotional natures were not satisfied by the broad tenets and informal program of the new Church, so they too became indifferent and gradually severed connections with the new Church. Except for this year, however, and 1915, when the number of members

(1) See Table II for East Lansing's population.

removed was exactly equal to the number received, the members received in all the other years far exceeded those removed.

There is no unusual increase in the number of baptisms for the more recent years. In fact, the proportion of baptisms to the number of members decreased rather than increased. For the twenty years, there were 103 baptisms as compared with 233 infant or child baptisms.

For the first seven years there were almost as many families represented as members. This may be interpreted as indicating that during these years, the membership consisted mostly of heads of families. After 1918, however, the members were from 2 to 2 1/2 times as numerous as the families represented, which may indicate either or both of two situations, namely, a larger number of single persons added to the membership, and more persons in the same family became members of the Church.

B. Membership of the Church as Compared with the Population of East Lansing.

In Table II, the membership of the Church is compared with the population of East Lansing during the same years. For the inter-census years, the population of East Lansing was arrived at by assuming that population increases geometrically. ⁽³⁾ The effective rate of change (increase) per year during 1910-1920 is 11, and for the decade 1920-1930, 11.4. Seventy-four per cent of the people of East Lansing were considered thirteen years of age and over, or at the

(3) See Mills, F. C. - "Statistical Methods". Pages 34, 35, 136-139.

Table II. - Number and Percent of People of East Lansing Attending Peoples Church and Sunday School.

Year	Pop. of E. Lansing	No. People in E. L. 13 yrs. of age and over	T. Church Membership	Church Members 13 yrs. of age and over	Pct. of E. L. 13 yrs. and over who are members of P. C. 13 yrs. of age and over	Average Attendance of S. S. per Sunday	Pct. of People of E. L. attending S. S. per average Sunday
1910	802	595	*	*	*	125	15.6
1911	875	647	117	115	17.8	*	*
1912	954	705	158	155	21.4	141	14.8
1913	1039	769	164	162	20.5	*	*
1914	1132	838	168	136	21.4	*	*
1915	1233	912	133	166	19.6	191	15.5
1916	1343	994	181	179	17.2	160	11.9
1917	1452	974	253	252	25.2	205	14.1
1918	1583	1171	319	316	23.2	191	12.1
1919	1725	1276	413	409	31.4	249	14.4
1920	1839	1598	464	459	32.2	269	14.2
1921	2055	1521	571	565	33.5	314	15.3
1922	2236	1656	521	516	30.5	375	16.8
1923	2433	1800	674	667	36.4	350	14.4
1924	2647	1959	755	747	38.5	*	*
1925	2880	2131	854	826	38.1	*	*
1926	3153	2318	837	829	35.1	*	*
1927	3409	2523	984	974	33.0	412	12.1
1928	3709	2745	1022	1012	36.2	375	10.1
1929	4035	2986	1094	1083	35.6	500	12.4
1930	4389	3264	1139	1128	33.9	490	11.2
1931	4743	3510	1174	1162	32.4	375	12.1

* Data not available.

age when they are most likely to consider Church membership. The percentage of East Lansing thirteen years of age and over who are members of Peoples Church is tabulated in the fourth column. It is significant that this percentage steadily increases, reaching its peak in 1924, when almost 40% of the possible Church members of East Lansing belonged to Peoples Church. (See Chart I).

The per cent of people of East Lansing attending Peoples Church Sunday School is a fairly constant figure, varying from 10.1% in 1928 to 16.8% in 1922. Since all persons of every age are eligible for membership in the Sunday School, and since only average attendance is the figure used, ⁽⁴⁾ this uniformity of average attendance at the Sunday School is a significant indication of the success of Peoples Church as an integrating force in the community, and of its fulfillment of a definite, constant need for religious training.

The degree to which the community of East Lansing is interested in Peoples Church is brought out by the following facts:

From September 1931 to May 1932, Dr. M. L. Fox, the associate pastor of Peoples Church, has been making house-to-house calls on all the families in East Lansing. He reports that there are about 1350 families in East Lansing. Of this number, 575 are represented in Peoples Church membership. About 500, he estimates, belong to other Churches outside of East Lansing, about 100 families going to Lansing

(4) Comparison of enrollments for the different months in five years, will be discussed in the Chapter on Organizations.



YEARS

Chart I

Churches, and 275 families belong to no Church. Nevertheless, he says, almost all of the 275 families belonging to no Church, reported attending Peoples Church frequently. About 100 of the 500 families belonging to Churches not in East Lansing attend Peoples Church intermittently. It appears, therefore, that in the aggregate, approximately 950 families, or 70 per cent of the families in East Lansing are occasional or regular attenders of Peoples Church. Another aspect of the situation is revealed by the fact that out of all the names listed in the East Lansing city directory, 572 were the names of persons who were known to attend Peoples Church. (5)

From the foregoing data, three significant facts are evident. The membership of Peoples Church has steadily increased over the last twenty years. The percentage of the population of East Lansing who have joined the Church has steadily increased. About three-fourths of the families residing in East Lansing attend Peoples Church regularly or occasionally. In other words, Peoples Church is definitely recognized in the community as filling an important need that challenges whole-hearted loyalty and support.

(5) Checked by the Church Secretary.

Chapter IV

FINANCES OF THE CHURCH

The main sources of income for the Peoples Church over a period of time from 1918 to 1931 are shown in Table III. In 8 years out of the 12 for which records were available, considerably over half of the total income was derived from regular envelope contributions, from 7 to 10 per cent was derived from loose collections, and from 17 to 31 per cent from the four denominations. The receipts from the denominations are used towards the salaries of the student directors and for student work in general. The salaries of the student directors are apportioned among the four denominations, the community welfare fund, and the employment bureau.

Besides the main sources of income listed in the table, \$1000 has been given by the college, and \$2050 from the community welfare fund.

The other sources of income come from several different places. For the years, 1919, 1925, 1931, they are listed in Table IV.

The distribution of East Lansing subscribers in 1931 is indicated on the map on Chart II. Each dot represents one subscriber. Although the map does not indicate the density of population, it is significant in that it shows the general community-wide interest taken in the welfare of Peoples Church. There were a number who subscribed to Peoples Church but who were not members of the

Table III. - Peoples Church Principal Sources of Income, 1918 - 1931.

Year	Total Church Receipts		Principal Sources of Receipts				Total Pct. from Main Sources		
	Amt.	Pct.	Envelopes		Loose Collection			"Big 4"	
			Amt.	Pct.	Amt.	Pct.	Amt.	Pct.	
1918	\$ 4,940	100	\$ 3,020	61	\$ 475	10	\$ 0	0	71
1919	8,568	100	4,085	48	773	9	2,006	23	80
1920	12,994	100	4,953	38	908	7	3,936	30	75
1921	13,679	100	5,707	42	1,084	8	4,262	31	81
1922	14,706	100	6,172	42	1,501	10	4,566	31	83
*									
*									
1925	19,201	100	11,111	58	1,821	10	4,800	25	93
1926	23,318	100	13,112	56	2,449	10	4,800	20	86
1927	27,772	100	16,770	60	2,761	10	4,800	17	87
1928	28,970	100	19,411	67	2,736	9	4,800	16	92
1929	29,239	100	18,461	63	2,538	9	4,800	16	88
1930	27,389	100	16,431	60	2,545	9	4,800	17	86
1931	28,076	100	17,710	63	2,224	8	4,600	16	87

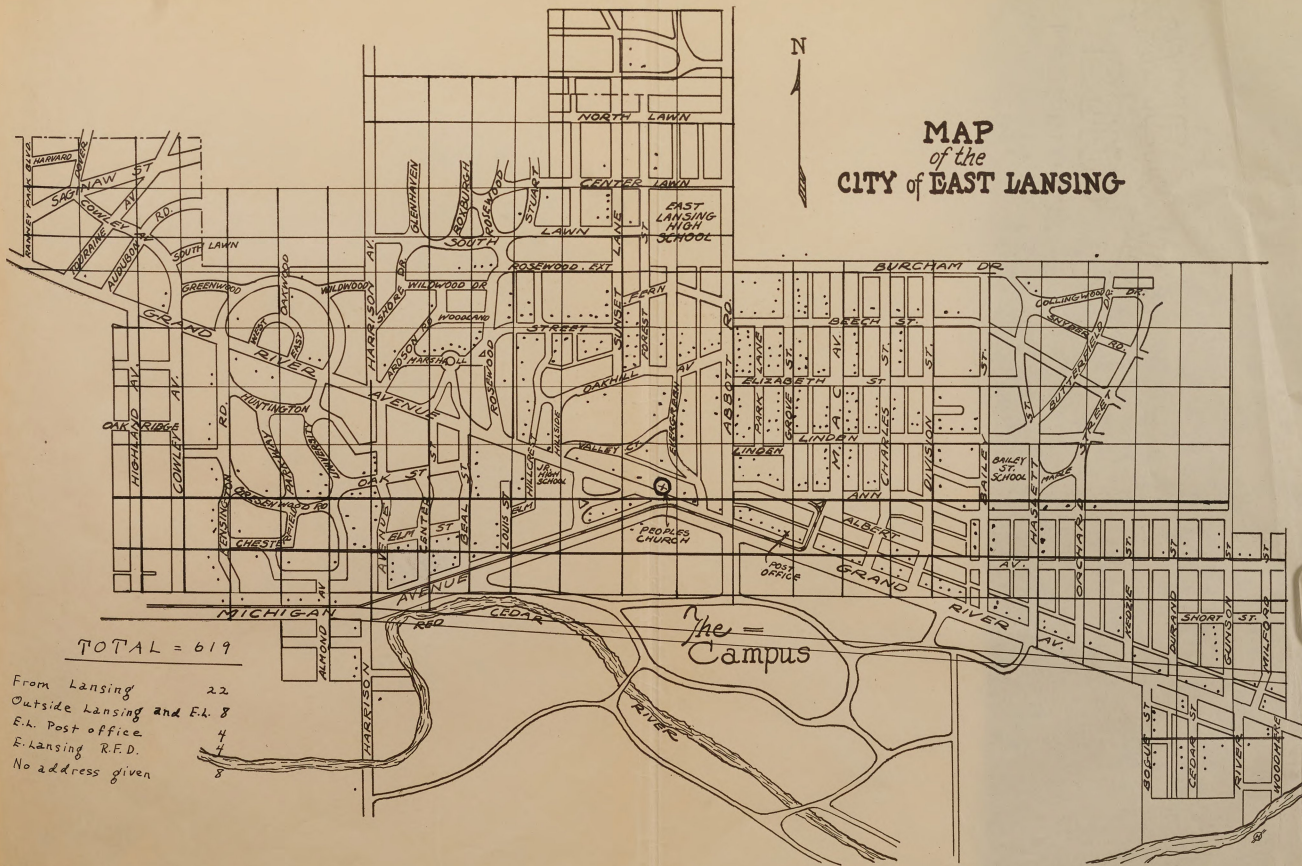
* Records for 1923 and 1924 were missing.

Table IV. - Total Sources of Receipts for the Years 1919, 1925 and 1931.

Items	1919	1925	1931
Balance in Bank	\$ 68.16	\$ 15.69	\$ 67.85
Reserve Fund at Interest	525.00	975.00	1,790.00
Loose Collections	773.32	1,820.85	2,223.62
Envelopes	4,085.05	11,111.00	17,709.81
Small Odd Donations	140.75		
Baptist Education Board	515.70	1,200.00	1,200.00
Congregational Education Board	516.70	1,200.00	1,200.00
Methodist Education Board	458.40	1,200.00	1,000.00
Presbyterian Education Board	515.61	1,200.00	1,200.00
Congregational Home Mission	500.00		
Womans' Society	500.00		
Interest on Deposits	31.62		
Kings' Daughters (1)	5.50		
Interest Reserve Fund			30.60
Capital Savings and Loan		199.21	
Interest on Liberty Bonds		3.18	
Rental for Church (E. L. School)		262.50	
Rental for Chairs		1.50	
Returned Checks		2.00	89.50
S. C. L.		10.00	
E. Lansing Library			150.00
Refund Bond			30.00
Auditorium and Chapel Rental			875.00
Stage			132.00
Miscellaneous Rentals			10.90
Totals	8,567.65	19,200.93	28,075.57

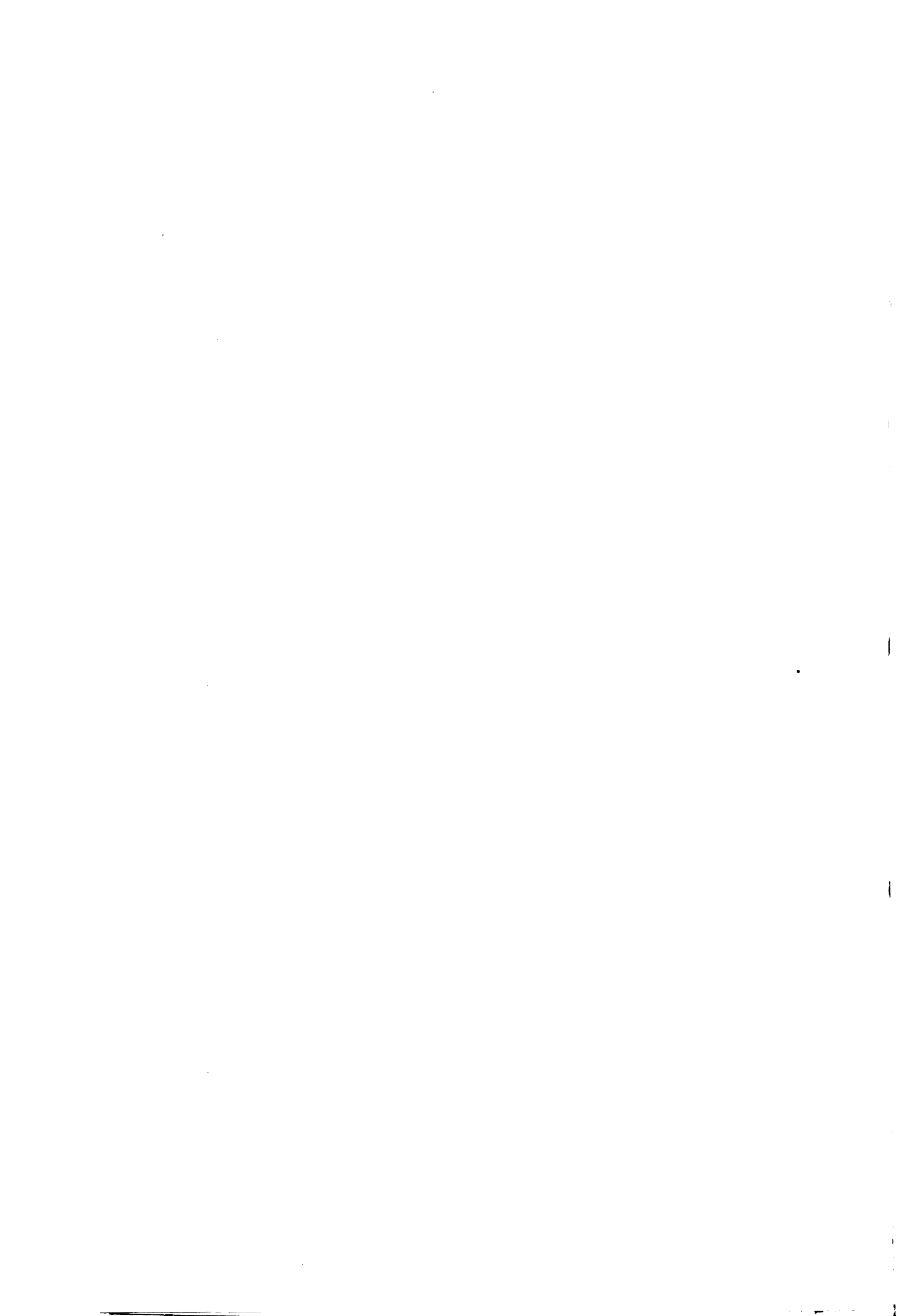
(1.) Now the Missionary Society.

MAP
of the
CITY of EAST LANSING



TOTAL = 619

- From Lansing 22
- Outside Lansing and Ek. 8
- Ek. Post office 4
- E. Lansing R.F.D. 4
- No address given 8



Church. Merchants and professional men were well represented. Of the 619 subscribers, 30 or about 5 per cent, lived outside East Lansing, 3.5 per cent living in Lansing. The distribution of subscriptions by amounts is shown on Chart III, and the methods of subscribing on Chart IV. Twenty-seven and four-tenths per cent gave from ten to fifteen dollars a year, 17.3 per cent gave from \$25 to \$30, and 14.5 per cent gave from \$50 to \$55. There were no subscriptions from \$55 to \$60. All but two subscriptions were less than \$200.

Of these 619 subscribers, 396, or 65 per cent, were members of the Church. Of the 1174 members, 1062, or 87.4 per cent were either subscribers themselves or were members of families who subscribed to the Church.

From these figures, the following general deductions may be made concerning the subscribers of Peoples Church:

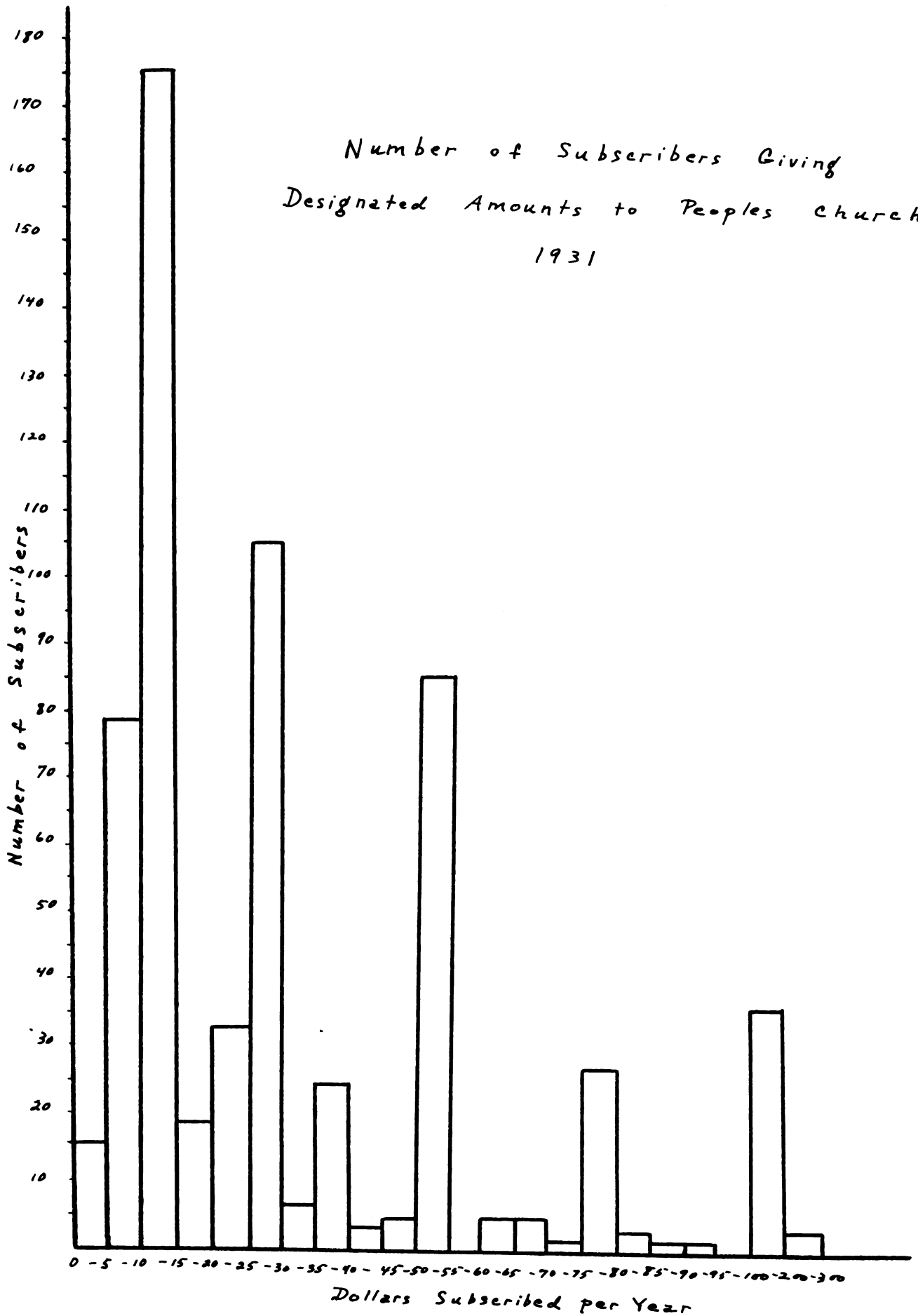
1. Ninety-five per cent of the subscribers of Peoples Church live in East Lansing, an indication that Peoples Church is supported almost entirely by local people.

2. Almost two-thirds of the subscribers of Peoples Church are also members. One-third of the subscribers, however, give to the Peoples Church because they recognize its value as a Community center and its influence on East Lansing residents and students.

3. A little more than three-fourths of the members are also contributors.

The fact that the other 12.6 per cent did not subscribe in 1931 may be explained largely by the economic depression since 1929.

Number of Subscribers Giving
Designated Amounts to Peoples Church
1931



Methods of Subscribing to Peoples Church
1931

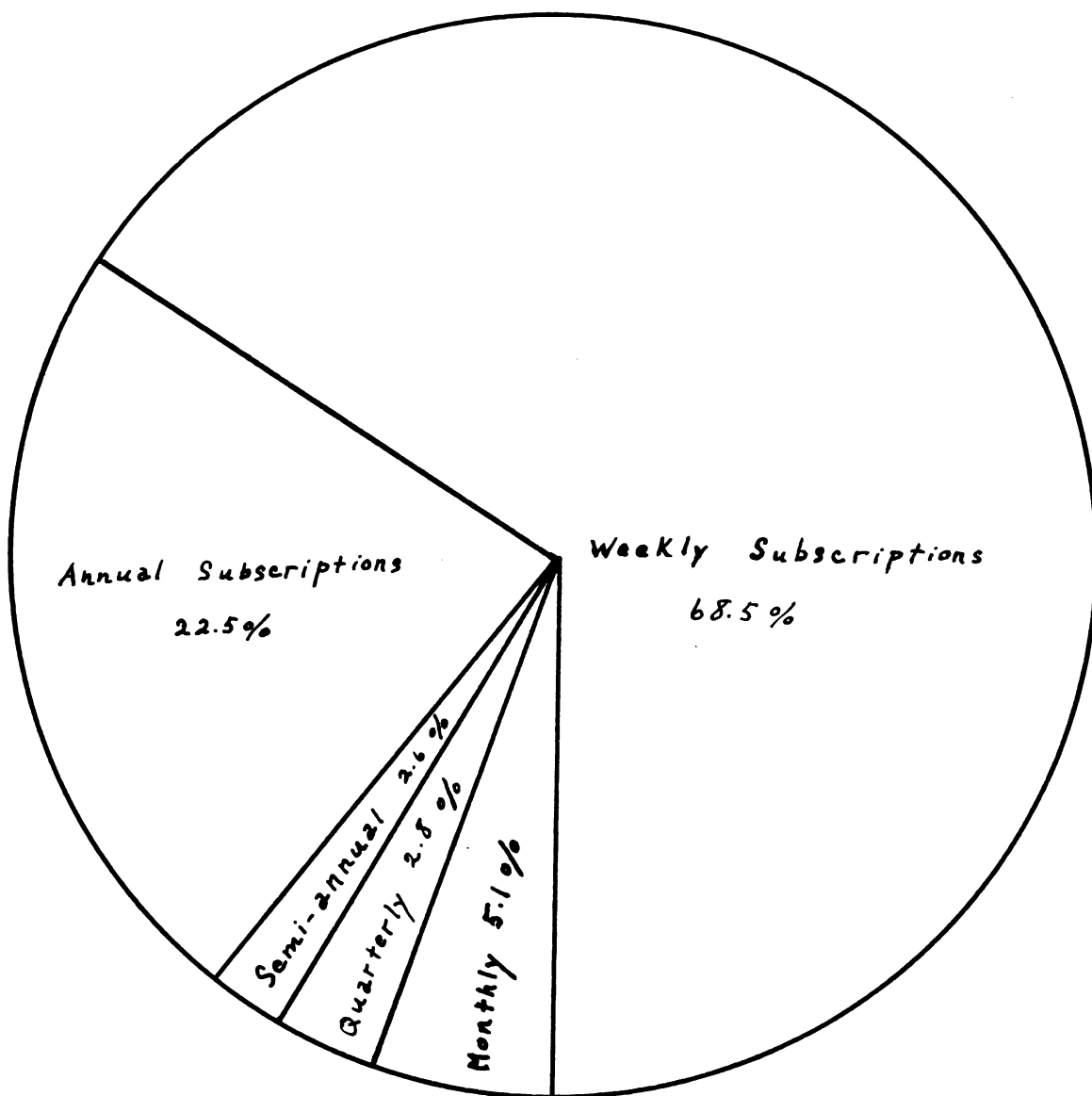


Chart IV

The major expenses of Peoples Church have varied considerably from year to year. Table V reveals the disbursements of Peoples Church for 1919, 1925, 1931, as they have been reported to the annual meetings.

The Benevolences of Peoples Church are derived from a number of sources. For 1931, the benevolence treasurer gave the following report:

On hand Jan. 1, 1931	\$ 471.94
Interest on savings	5.96
Special Easter offering	284.85
Envelope offering	1425.75
	<hr/>
Total	\$2188.50

The disbursements from the above were apportioned in 1931 as follows:

To Methodist denomination	\$ 325.00
" Baptist "	325.00
" Congregational "	325.00
" Presbyterian "	325.00
" United Church Workers	50.00
" N. A. Mc Cune	5.00
" American Board Foreign Missions	285.00
Balance on hand Jan. 1, 1932	548. 50
	<hr/>
Total	\$2188.50

Besides the above sources of benevolences, in 1931, the Woman's Missionary Society gave \$291 for benevolent projects, of which \$200 went to the four denominations

Table V. - Total Disbursements for the Years 1919, 1925 and 1931.

Items	1919	1925	1931
Reserve Fund at Interest	\$ 925.00	\$1,175.00	\$ 1,825.00
Mrs. Holt's Revolving Fund	10.00		
Pastor's Salary and Supplies	2,803.37	4,874.51	5,000.00
Associate Pastor's Salary		2,700.00	2,600.00
Student Director of Men	2,062.76	2,800.00	3,000.00
Student Director of Women		800.00	1,180.00
Hostess, or General Secretary	500.00	1,275.00	1,600.00
Stenographer	5.10		5.00
Janitor	430.10		1,697.55
Music	72.10	689.69	1,923.60
Coal	190.27		1,357.44
Light	45.12		1,093.16
Gas	10.92		
Telephone			153.28
Water	17.88		83.80
Taxes			222.59
Payment on Church Debt and Interest	318.00		
Repairs and Upkeep	248.46	2,236.94	902.01
Printing	432.14		682.47
General Office		1,742.90	
Student Office		26.89	
Office Supplies			936.56
Insurance			596.00
Religious Education			153.00
Religious Program			30.00
Publicity		232.26	258.04
Payment on Wood House			600.00
Building Fund Collection			721.85
Correcting Pledge Payments			127.75
Miscellaneous	77.96		226.69
Balance on Hand, December 31.	350.31	647.72	1,110.18
Totals	8,567.65	19,200.93	23,075.57

and the remainder for programs, flowers, organ fund, refreshments, cards or postage for the sick, Council of Church women, Sparrow Hospital in Lansing, support of an Indian boy, and the East Lansing relief fund. Ninety dollars was given by the Elders Fund for flowers for the "sick and bereaved people of the community". The Woman's Society gave \$67.29 for flowers, \$65.95 for gifts and \$9.40 for Welfare Work. In the Sunday School, the Primary Department raised \$25 for an Indian orphanage, the Junior Department raised \$35 for a mission among the Black-foot Indians, and the Intermediate Department gave \$30 for a South African mission. Although these figures indicate actual amounts paid out in money, they do not give any conception of the other gifts to benevolent projects in the form of actual service, old clothes, food, toys, Christmas parties, etc. furnished by numerous organizations for welfare and missionary work.

Besides the welfare agencies already mentioned, the Church has cooperated with other institutions for benevolent purposes. Among those which the Church has helped to support are the Near East Relief, the Anti-Saloon League, the Boy Scouts, Girl Scouts, Ellis Island, a number of hospitals, and several foreign mission projects.

The Building Fund is one of the major phases of the financial aspect of Peoples Church. There have been two campaigns for funds for the new church building, in 1923 and 1929.

In 1923, \$58,000 was raised in East Lansing and in Lansing. In 1929, \$110,000 was raised in East Lansing and Lansing. The exact amount raised outside of these immediate vicinities could not be ascertained. Each of the four denominations is paying \$25,000 toward the building fund. The entire cost of the new building, furnishings and organ is about \$400,000. The financial secretaries solicited outsiders as well as local persons. Something of the result of their efforts will be discussed in a subsequent chapter. In the Jan. 1, 1928 annual report made by the business executive, Seldon C. Adams, the following facts about the building fund were cited. He said, "Among some unfavorable mental attitudes is the local idea that all the money should be raised outside of the home base, and abroad, the idea that it should all be raised in East Lansing. People in East Lansing have a tendency to think they are poor and the people outside of East Lansing think they are rich. Some studies of the former subscription lists-----speak well for the local field and give us encouragement to believe that more will be done at home".

Mr. Adams' classification of all the building fund subscriptions in 1927 which were paid in full indicate that "the comparatively small giver" had thus far financed Peoples Church, and that effort would be made to appeal to the large givers. The 1316 pledges up to Jan. 1928 were as follows:

\$ 1.00 - 10.00-----	274
10.01 - 25.00-----	299
25.01 - 50.00-----	280
50.01 - 100.00-----	253
100.01 - 250.00-----	109
250.01 - 500.00-----	69
500.01 - 1000.00-----	24
1000.00 - 5000.00-----	7
Over 5000.00-----	1

The geographical analysis of subscriptions to the building fund in 1928 were:

Local	49 per cent
Denominations	28 " "
At large	23 " "
	<hr/>
	100 per cent

In January, 1932 the Building Fund finances showed that during 1931 a decrease of \$11,700.00 had been made on the debt, and that \$3500 had been borrowed to complete payment on bonds. The amount unpaid on subscriptions made in May, 1929 was \$32,776.87. The total amount paid on pledges during 1931 was \$17,726.70.

In summary it has been shown that most of the subscribers of Peoples Church are local people. One-third of the subscribers give to the Church because they recognize its value on the community, even though they themselves are not members. Most of the subscriptions both for general expenses and for the building fund have been "small givers".

Peoples Church gives extensively for benevolent purposes, outside East Lansing as well as in East Lansing. Finally, the fact that in the 1928 building campaign, 28 per cent of the subscriptions were made by the four denominations, and 23 per cent by private individuals outside the local district is an indication of the influence of Peoples Church on the state and country at large. This influence will be discussed in more detail in Chapter VII.

Chapter V

ORGANIZATIONS AND ACTIVITIES OF THE CHURCH

The degree to which Peoples Church serves as a socializing force in the community is indicated by the list of organizations which met regularly at Peoples Church during 1931. The office secretary, in her report to the January, 1932 annual meeting tabulated them as follows:

5 Troops Girl Scouts	Board of Trustees
1 Troop Boy Scouts	Y. M. C. A.
2 Music Classes	Y. W. C. A.
Woman's Society	Junior Choir
Missionary Society	Senior Choir
Child Study Club	Stamp Club
East Lansing Woman's Club	Junior Matinee Musicale
Board of Elders	Friendly Indians
Civic Theater Guild	Peoples Church Players
Student Orchestra	Student Recreation Nights
5 Gymnasium groups	

All these organizations have met in addition to the Church School and the Church School Parties which have a set date. The Advisory Board, the Religious Education classes, Episcopalians and Theosophists met at stated times. In 1930, 58 regularly organized groups used the building as a meeting place.

In this chapter, a study will be made of the organiza-

tions which have made reports to the annual meetings for the years from 1925 through 1931. Special attention will be paid to the following phases: type of membership, regularity of meeting, total enrollment and average attendance, program activities, and special projects. Emphasis will be placed on achievements during 1931.

There are 30 different groups which meet regularly every week at the Peoples Church. Twenty-one per cent of them meet every Sunday, 3 on Monday, 3 Tuesday, 3 Wednesday, 4 Thursday, 2 Friday and 1 on Saturday, the Religious Education Classes meeting twice a week, on Tuesdays and Thursdays. The Sunday groups are all auxilliary organizations of the Church. The other 18 groups consist of organizations like the Hi-Y, Boy Scouts and Girl Scouts, the "Friendly Indians" (for boys younger than those of the scout age), and Religious Education classes, all of which the Church sponsors but which can not be considered exactly "auxilliary organizations" as defined in the Church constitution.

One group, the Girl Reserves, meets three times a month. Four groups meet every other week. Eleven groups meet once every month. Thirty-six groups meet more or less regularly. A complete list of the number of times each organization met at the Church during 1931 follows:

Business Women's Bible Class	42	Intermediate Department	52
Sunday Morning worship	52	Junior	52
Nursery and Cradle Roll	52	Primary	52
Fellowship League	42	Beginner's	52
Y. M. C. A.	36	Senior	52

Young Married Peoples Class	42	Student Social Hour	36
Friendly Bible Class	42	Good Cheer Class	42
Student Citizenship League	36	Open Forum	42
Campus Girls Assembly	36	Sunday Evening Club	42
Peoples Church Players	36	Hi-Y Group Meeting	42
Student Christian Union	36	Boy Scout Meeting	42
Sunday Community Service	52	Board of Elders	12
5 Troops Girl Scouts (42 each)	210	Woman's Society	84
Advisory Board Meeting	12	Missionary Meeting	12
Church School Council	12	Choir Rehearsal	42
Religious Education Classes	72	Girl Reserve Groups	126
Y.W.C.A. Cabinet Meeting	36	Junior Choir Rehearsal	40
Mid-week prayer service	52	All Student Fun Nite	33
Fellowship League Social Evening	10	Friendly Indians	42
Y.W.C.A. All-membership Meeting	9	Hi-Y Club	42
Board of Trustees Meeting	12	Child Study Club	21
East Lansing Literary Club	21	Quilting Group	42
Junior Matinee Musicale	21	A.A.U.W. (about)	5
College Music Course	5	Theosophists	42
College Liberal Arts Course	6	Friendly Workers	10
Council of Church Women	3	Sigma Alpha Iota	40
High School Orchestra	3	Episcopals	12
Cosmopolitan Club	3	Lutherans	6
Catholic Students	3	Civic Players	40
Vesper Services	4	Gymnasium Groups	70
May Morning Breakfast	1	Organ Recitals	4
Scout Breakfast	1	Student Recitals	5
Lincoln Day Banquet	1	Orchestra Club	3
Homecoming Breakfast	1	Girl Scout Council	3
Dairymen's Banquet	1	Theta Alpha Phi	3
Music Classes (hours about)	250	Grange	3
Six O'Clock Club	1	Sphinx	2
Woman's League	2	Kiebler Night	1
French Club	8	Spartan Singers	1
Young Married Peoples Class Social Evening			12
Friendly Bible Class Social Evening			10

One or more meetings for the following groups:

Kappa Kappa Gamma	Sigma Epsilon
Sigma Kappa	Mu Phi Epsilon
Kappa Delta	Rho Tau
Sigma Alpha	High School Football
Tau Sigma	Science
High School Varsity Club	

Teas, conferences and entertainments, the number of which can not be accurately ascertained, because of their meeting at many times when they were not scheduled or recorded anywhere.

The total number of scheduled meetings for these 91 or more groups at the Church during 1931 were 2659 or more. If this number (2659) is divided by 365 days, the average is 7.3 meetings a day at the Church. This is not taking into consideration that during July and August very few groups meet at all.

During the month of November, 1931, 39 organizations besides those scheduled for regular meetings signed up for the use of rooms at Peoples Church. The actual number of groups that meet for committee meetings and private business is not known since so many of them come to the Church expecting that they will find at least one room for meeting. Individuals use the Church as a convenient central place for meeting friends, or a place for leaving messages or articles for them. The extent to which it is used for this purpose is too great to be accurately stated.

In Chart V will be found an organizational life history of Peoples Church. It indicates in a graphic way the diversification of groups during the existence of Peoples Church. When an organization changed its name, or merged with another group, the change is indicated by a perpendicular line. From 1907 to 1921, it may be observed, there were few new organizations started. In the more recent times, however, there has been a marked increase in new organizations, mergers, and changes. A more detailed study of these Auxiliary organizations follows.

The Woman's Society

The Woman's Society was first organized in 1907 at the A. C. Anderson home. The following table of disbursements indicates the degree to which the efforts of the Society have increased on a financial basis:

1918	=	\$ 675	1925	=	\$ 4,153
1919	=	500	1926	=	12,256
1920	=	800	1927	=	3,424
1921	=	2758	1928	=	3,896
1922	=	1754	1929	=	4,563
			1930	=	5,201
			1931	=	4,977

There are six divisions of the Woman's Society which meet twice a month on Wednesday afternoons. Once a month they meet as divisions at different homes, and once a month they meet as an entire organization at the Church. In 1927, the total enrollment was 270, and the average attendance 60, or 22.2 per cent. In 1931, the total membership was 380, but the average attendance was not given. Perhaps the biggest financial projects the Woman's Society assumed was the taking over in 1929 of a note of \$11,800 for the payment of the Cassavant organ in the Church. By the end of 1931, they had paid off \$6100 on the organ, besides a \$2175 note at the East Lansing State Bank, and the \$1000 a year cost of running expenses. Their main sources of income have come from the serving of church-night suppers (3 were served in 1931 with an average attendance of 250) and serving of meals for special occasions, like convention meetings at the Church. Besides the serving of meals

their sources of receipts in 1931 have been from the following:

Bazaar 1930	\$ 10.50
Concert	78.80
Cook Books	5.00
Dudley Paper Co.	6.75
Gifts	175.00
Laundry	6.40
Meals	1066.66
Miscellaneous	3.03
Programs	12.82
Refreshments	.69
Supplies	.10
Rentals	259.39
Division I	333.96
Division II	524.87
Division III	317.88
Division IV	329.67
Division V	397.83
Division VI	185.51
Organ Rental	446.34
Total	<u>\$4161.20</u>

Of these receipts, \$1255 was used to pay off the bank note, and \$2145 went to the organ fund. Besides these activities, the Woman's Society made 400 calls on new people, and paid out \$50 to the Welfare Work. In 1926 they assumed the entire cost of furnishing the Women's Parlor in the new church building, an item of \$10,174.42. They sent flowers to homes where there had been illness or death, and cards of congratulation on the arrival of new babies. Throughout their entire existence, the Woman's Society has taken an active part in helping assume Church obligations, and have contributed a great deal in service for community needs, as well as serving as a means of social get-together for the women in the community and their families.

The Missionary Society

The Women's Missionary Society meets for one afternoon

every third week of the month at the Church. The average attendance in 1926 was 32. The total enrollment in 1931 was 99. Their special projects have been to sponsor a day of prayer once a year, to help to support a number of hospitals and special missionary projects, to give designated amounts to the four denominations for missionary enterprises, to send flowers and gifts to sick people and to sponsor receptions in honor of returned missionaries. In their programs, they have made studies of outstanding books on missionary work, and had a number of returned missionaries speak to them.

The Student Department

The student department consists of the following organizations:

1. The Y.M.C.A. for undergraduate men students.
2. The Y.W.C.A. for undergraduate women students.
3. The Students' Citizenship League for men students, meeting every Sunday noon for 45 minutes.
4. The Campus Girls' Assembly for women students, meeting every Sunday noon for 45 minutes.
5. The Student Christian Union for mixed groups of students, meeting every Sunday from 5:00 to 7:00 P.M.
6. The Religious Council composed of the officers of the student organizations.
7. The Fireside Club composed of graduate students and young instructors.
8. The Friday Night Parties for men and women students.

The Y.M.C.A. consists of nine committees dealing with the special problems that their names suggest. They are: Membership, Publicity, Freshman Relations, Foreign

Students, Deputation, Social Service, Student-Faculty Relations, Church Relations, and Handbook publication. Under the direction of the Y.M.C.A. cabinet, a "Freshman Council" meets every other Wednesday evening, at the student director's home, its main purpose being to develop leaders for the future student groups. In connection with the Y.M.C.A. the employment bureau for college students is housed in the Church. Rev. J. G. Biery, the employment bureau secretary, estimates that approximately 85 per cent of the student body works in temporary or permanent jobs. During registration week, he says 1000 students come to the office for jobs. The various Y.M.C.A. committees meet at different times, but the cabinet meets once a week on Sunday mornings. During 1931, there was a total enrollment of 430.

The Y.W.C.A. consists of fifteen separate departments: Dramatics, Music, Girl Reserves, Social Service, Workshop, Ways and Means, Foreign Born, Publicity, Freshman Council, Deputation, Membership, Program, Social, Typing and Memeography, and Campus Girls' Assembly. Monthly meetings of the entire group (in 1931 there was an enrollment of 307 girls) are planned, when the entire group meets in a social way in student parlors at the Church, generally the third Thursday of the month from 7:30 to 8:30. Four Vesper Services are planned for the year. The cabinet meets each Tuesday afternoon for an hour. A few of their activities in 1931 may be enumerated as follows: During the Kirby Page Confer-

ence, the girls took the responsibility of serving breakfast to 183 delegates from various colleges and the state university, the expenses being borne by the five main organizations for undergraduate students. The girls dressed 30 dolls which were given away at Christmas to needy children; layettes were made, milk ordered delivered regularly to each of three families for the rest of the college year. Deputation teams have been sent to two neighboring towns giving the evening program in Churches when ministers were unable to be in their pulpits.

The program of the Student Citizenship League is one of open forums, discussions, addresses by student leaders and by invited outside speakers and the student director. The attendance at these meetings every Sunday noon is about 25.

The Campus Girls' Assembly have informal meetings for the college women similar to those of the Citizenship League. In 1931, a series of appreciation talks were given by outside speakers, especially qualified in the field of music, art, poetry, drama, etc., the theme being "Finding the Beautiful". The attendance at these meetings has fluctuated with the school term, as has every other student organization but the average attendance was about 30.

The Students Christian Union averages about 75 men and women students who meet informally for two hours on Sunday evenings for a program of games, songs, a 15¢ supper together, discussions, and worship services.

The Religious Council has a constitution which regulates its organization. The Purpose, as stated in the constitution, is "to bring together for cooperative religious effort the student religious organizations of the campus engaged in a common religious program". Regular meetings of the executive membership of this organization are held on the second Tuesday of each month, and the associate membership, consisting of the officers and chairman of the standing committees of the five student organizations meet when requested by the President of the Religious Council.

The Fireside Club has an average attendance of about 20 graduate students and young instructors. They meet informally every two weeks, on Sunday evenings at the homes of one of the members, the home of the student director, or at the Church. Their program consists in discussing current topics, or taking part in any type of program the group desires.

At the Friday night parties, from 40 to 150 men and women students gather for three hours of games and songs. A charge of 10¢ a person is made to cover the cost of light refreshments served at the close of the meeting.

As to the type of membership of these organizations, a few general observations may be made. The Church groups are especially popular with the non-fraternity students as a means of meeting on social grounds. The Y.W.C.A., by nature of its program, and because it is considered a campus activity, is more popular with the sorority women than are

the mixed student groups. The same might be said about the Y.M.C.A., but to a slightly lesser degree.

In 1930, six courses in Religious Education were offered for college credit. In 1931, due to a change in staff, this number was cut to three.

Once or twice a month, the student director gives out a short program of activities or announcements about the various groups.

The Student-faculty groups meeting at the homes of various faculty members, for about 10 meetings a year, average about 12 persons at each faculty home. Thirty to thirty-five faculty members offered their homes in 1931. About six groups met each time, making a total average attendance of about 72 students at each of the 10 meetings. The nature of the programs of these meetings have differed according to the host, some being primarily social, and others being more formal in character, as of the discussion of a book report given by a student.

In 1931, 116 students joined the Church as affiliate members. Their distribution by counties and denominations will be discussed in a subsequent chapter.

The general purpose of the student groups may be summarized in the words of the director of women students in her annual report to the Church in January, 1932:

"We are attempting to help the student feel that our Church is a shrine for worship, a home away from home, a school for religious education, a laboratory for training lay leaders for specialized religious tasks. We are attempt-

ing to help the individual student find fulness of life through our personal contacts and through the program of our student organizations".

The Sunday School

Peoples Church Sunday School is the most historic organization in the Church. Before the Church was established, the East Lansing Sunday School was the strongest factor for community integration. In a previous chapter, ⁽¹⁾ it has been pointed out that the Sunday School average weekly attendance from 1911 to 1931 has remained at a relatively constant ratio in comparison with the population of East Lansing, an indication that the Sunday School is fulfilling a definite need in the community. In Chart VI will be found a graphic representation of the organization of the Sunday School. Previous to 1911, the average attendance of the Sunday School increased from 40 in 1902 to 125 in 1910, an increase of over 300 per cent. The average attendance of 575 in 1931 is an increase of over 1400 per cent over that of 30 years ago. The total enrollment of the entire Sunday School in 1931 was 887. The general secretary for the Sunday School ⁽²⁾ figured that the total enrollment of 461 for the departments of school age was 44 per cent of the total school enrollment of 1042. The total enrollment for all departments, 887, was 22.34 per cent more than the total enrollment in 1930 of 725. By departments, the comparisons with school population for 1931, was found by the secretary to be as follows:

(1) See Table II, Chapter III.

(2) Mr. H. L. Kohls

Organizational Chart of Peoples Church Sunday School

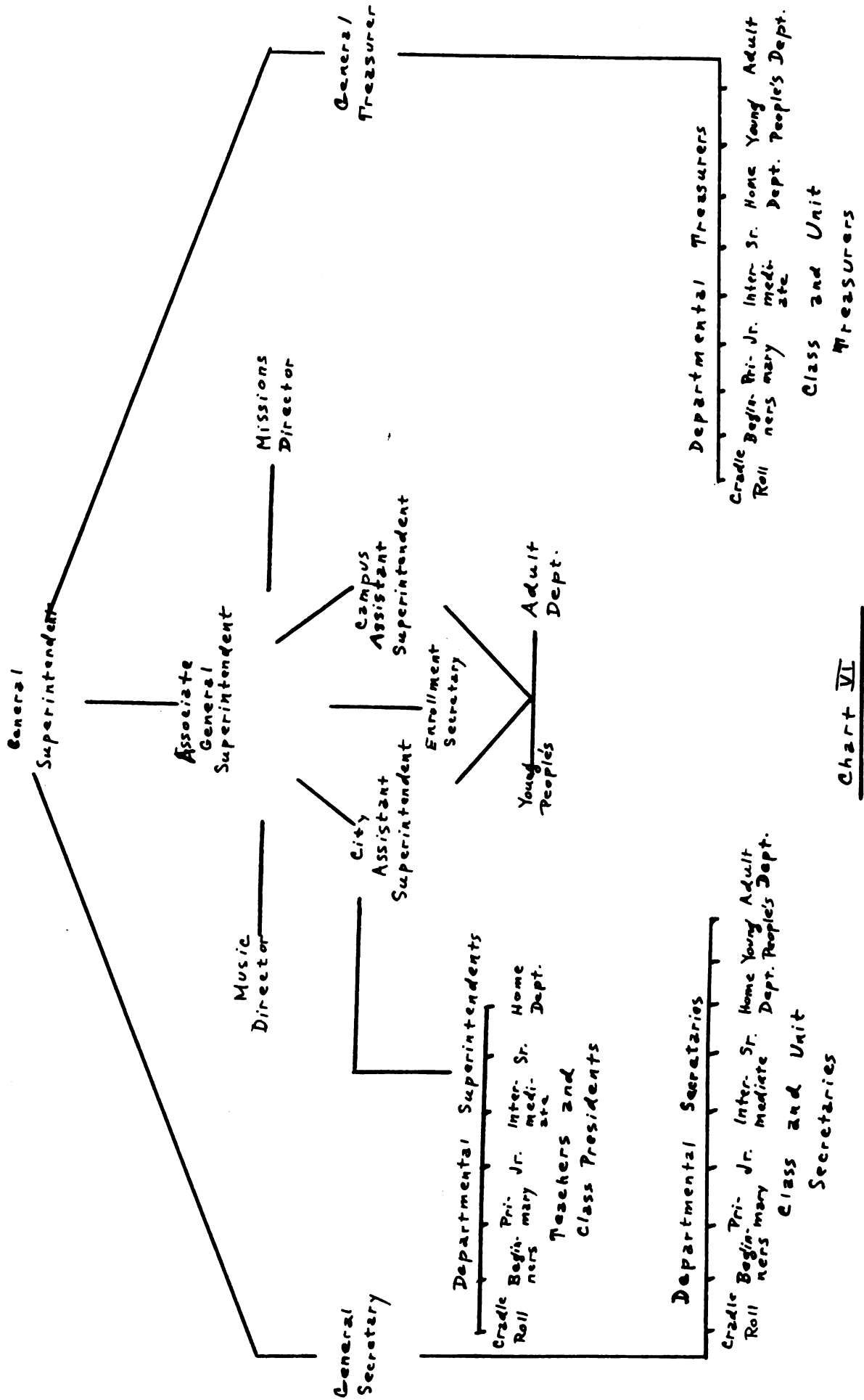


Chart VI

(Copied from a Blue Print in the Annual Reports for 1926)

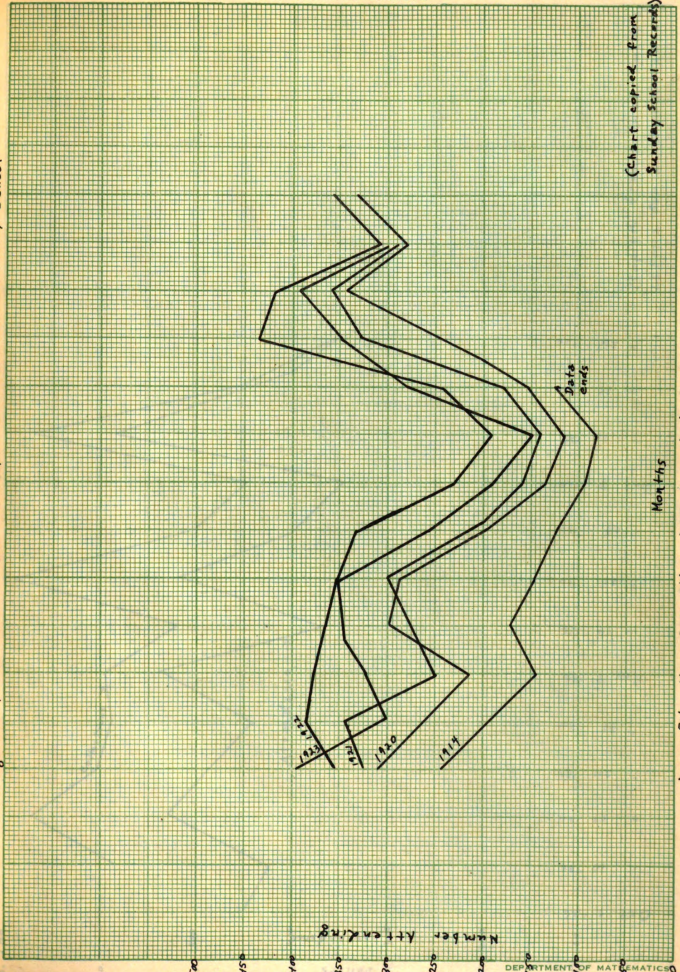
For the Primary grades, the Sunday School enrolled	34%
" " Junior " " " " "	33%
" " Intermediate " " " " "	35%
" " Senior " " " " "	18%

In Charts VII and VIII will be found data on the daily attendance of the Sunday School by different years, and also the performance of the Sunday School for fall term of 1926. They bring out a number of important facts:

1. The average daily attendance has increased from year to year, but the same seasonal tendencies are apparent through-out. Viz: The peak months of attendance for almost every year are the winter months of November, December, January and February. In the spring there is a gradual decrease and in the summer months, especially the vacations months of July and August there is a very apparent drop.
2. The attendance and collection curves for the same periods of time (1926) have duplicated each other in a striking manner. This would indicate that there is a remarkable regularity of financial support in the Sunday School. In 1931, however, according to the general treasurer's report, the material receipts were not keeping pace with the growth in enrollment. This has probably been caused by the economic depression which has effected the entire nation during the last two or three years.

The following is a summary of the membership and activities of the various departments of the Sunday School in 1931:

Average Daily Attendance per Month, Peoples Church Sunday School



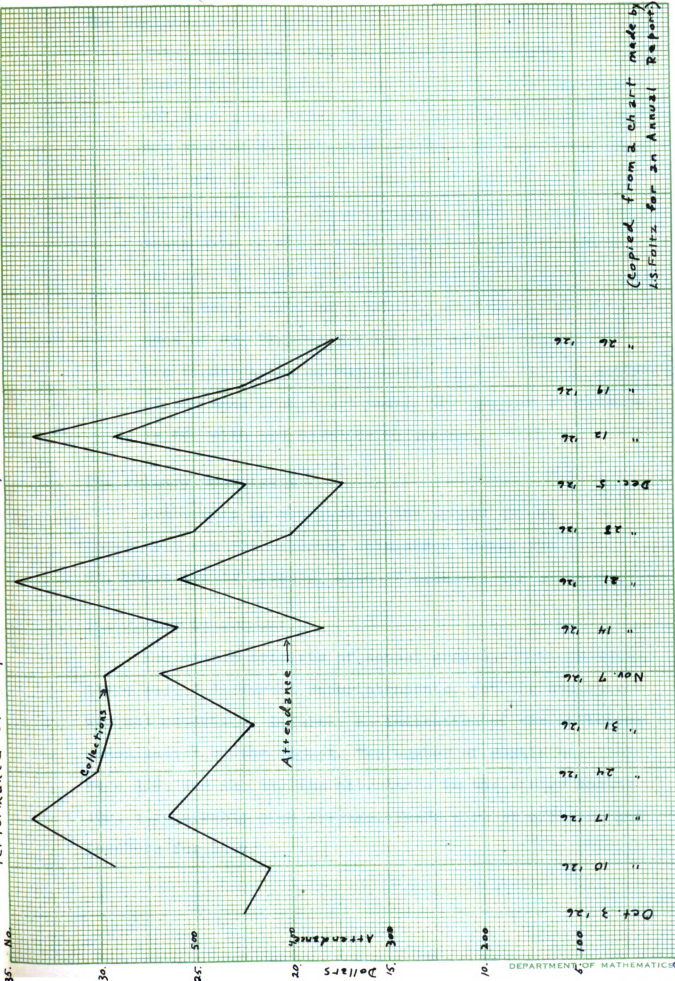
(Chart copied from Sunday School Records)

Months

Jan. Feb. Mar. Apr. May June July Aug. Sept. Oct. Nov. Dec. Jan.

Chart VIII

Performance of Peoples Church Sunday School for Last Quarter of 1926



(Copied from a chart made by L.S. Foltz for an Annual Report)

Chart VIII

The Beginners Department

This department consists of three divisions.

1. Home Registration or Cradle Roll. In this department, children under three years of age are enrolled. They are visited occasionally and kept in touch with until they are old enough to come to Sunday School.
2. The Nursery. In this department, small children are taken care of while their parents attend the Church service. In 1928, the combined Cradle Roll and Nursery had a total enrollment of 130, with an average attendance of 25. Figures are not quoted for 1931.
3. The Kindergarten or Beginners' classes have 90 children of the ages from 3 - 5 years. The average attendance is 60, with ten teachers in charge.

The Primary Department

Membership is confined to the school grades 1, 2, 3. Enrollment was 131, average attendance during the winter term, 91. There are 14 classes, with 17 teachers and officers.

The Junior Department

Membership consists of school grades 4,5,6. In 1931, there were 4 different superintendents, yet the department was not materially injured, an indication of the efficient organization of the School. The number of pupils enrolled were 132, and the average attendance in the winter months 102, a remarkably high average. There were 14 officers and teachers for them.

The Intermediate Department

Membership consisted of school grades 7,8,9.

The number of officers and teachers was 17 for 10 classes. The total enrollment was 133, but the average attendance was not given.

The Senior Department

Senior high school grades 10,11,12 were included in this department, the total enrollment being 44. There are two classes, 1 consisting of all the boys, and 1 consisting of all the girls.

The Adult Department

The total enrollment of this department in 1931 was 173. There are five classes which meet at 9:30 or at 12:00, every Sunday morning and noon. The classes are called:

1. Business and Professional Women's Class
2. The Fellowship League
3. The Sunday Morning Forum for Men and Women
4. The Good Cheer Class
5. The Friendly Bible Class

The Home Department consists of about five "shut-ins" who are regularly visited by especially appointed persons.

The activities of these departments can not be adequately covered. They all take up some suitable religious study or discussion, and have special missionary projects for which they raise money or direct their activities.

On Sunday evenings, a "Sunday Evening Club" of high school boys and girls conduct discussion groups. There is an average attendance at these meetings of about 20.

In 1929 and 1930 there had been a vacation school which was run for four weeks of the summer term. The sessions lasted three hours for five days a week. In 1928 there had been a total registration of 121, and in 1930 a registration of 124. The daily attendance in 1930 was 115 pupils. The children were all in the grades, 3,4, 5, 6. The program consisted in worship, Bible stories, instruction in ethics, sewing, dramatics, woodworking and recreation. There was no vacation school in 1931.

The Young Married Peoples Class was organized in 1930. The purpose of its origin was the hope that it would "develope into the social and religious link between newcomers into the community and the Church in its varied activities".

The Board of Elders, the Board of Trustees and the Finance Committee consist of specially delegated persons who meet regularly at specified times during the year to care for matters dealing with the administration of the Church.

In addition to these regular auxilliary organizations of the Church, there are a number of secular organizations meeting at the Church which will be mentioned in the next chapter.

From the data presented so far in this chapter, it is evident that there are special appeals for all age groups. Each organization has its own particular function, whether secular or strictly religious. The Church serves as an integrating force to all these organizations in a manner similar to that of the United States federal government in its relation to the work of state and local governments.

It is the purpose of the remainder of this chapter to present the present status and program of Peoples Church, and to point out examples and generalities in which it has proven itself an integrating force in the community.

On the last page of the Church bulletins used in 1932 is a list of the regular meetings at Peoples Church. They are indicative of the degree to which Peoples Church is used as a community center.

Regular Meetings at Peoples Church

Sunday

9:15	Young Mens' Christian Association Meeting	Room 200
9:30	Primary Department, Mrs. O.B. Winter, Supt.	" 207
	Junior " O. B. Winter, Supt.	" 305
	Intermediate " B. J. Ford, Supt.	" 302
	Business Women's Bible Class, Alma Goetsch, Pres., Chapel	
	Fellowship League, Dr. C.W. Chamberlain, Leader	Room 104
10:30	MORNING WORSHIP	Auditorium
	Nursery and Cradle Roll Dept., Mrs. Jefferson Supt.	Rooms 207 and 209
	Beginners' Department, Mrs. G. MacKichan Supt.	Room 208
12:00	Senior Department, R. S. Linton, Supt.	" 302
	Young Married Peoples Class, H.E. Olds, Pres.	" 107N
	Open Forum, C. L. Nash, Pres.	" 104
	Friendly Bible Class, H. M. Brown, Leader	Chapel
	Good Cheer Class, Mrs. Myra Bogue, Leader	Room 105
	Student Citizenship League, N. W. Kunkel	" 200
	Campus Girls' Assembly, Miss Emma Sater	" 201
4:00	Peoples Church Players, G. L. Miller, Director	" 201
5:00	Student Social Hour, with 15¢ supper	" 200

6:00 Student Christian Union	Room 200
Sunday Evening Club, Mrs. N.A. McCune Leader	" 302
7:00 COMMUNITY SERVICE	
Monday	
4:00 Troop 3 Girl Scouts, Mrs. Lord, Leader	" 304
4:00 Advisory Board Meeting, Second Monday of Month	" 205
7:00 Hi-Y Group Meeting, C. S. Price, Leader	" 107 N
7:30 Church School Council, First Monday of Month	" 302
Tuesday	
10:00 Religious Education (College), Mr. Kunkel	" 107
5:00 Y. W. C. A. Cabinet Meeting	" 200
7:00 Boy Scout Meeting, F. A. Smith, Leader	" 304
Young Married Peoples Class Social Evening	" 302
7:30 Board of Elders, First Week of Month	" 206
Wednesday	
2:30 Woman's Society, Second and Fourth Weeks of Month	" 105
2:30 Missionary Meeting, First Week of Month	" 105
3:45 Girl Scout Troop 26, Mrs. Gray Palm, Leader	" 302
7:00 Girl Scout Troop 15, Mrs. C. Stahle, Leader	" 302
7:30 Mid-Week Prayer Service	Chapel
Thursday	
10:00 Religious Education (college), Mr. Kunkel	Room 107
4:00 Girl Scout Troop 16, Mrs. H.C. Coons, Leader	" 304
Girl Scout Troop 23, Mrs. E. C. Sackrider, "	" 302
6:30 Fellowship League Social Evening	" 304
7:00 Choir Rehearsal	" 105
Y.W.C.A. All-Membership Meeting	" 200
Girl Reserve Groups, 1st, 2nd, & 4th Weeks of Month	200
7:30 Board of Trustees Meeting First Week of Month	Room 206

Friday

3:45 Junior Choir Rehearsal Room 302
6:30 Friendly Bible Class Social Evening Social Hall
8:00 All Student Fun Nite Room 200

Saturday

1:00 Friendly Indians, Dr. D.C. Mosher, Mr. Wigglesworth Gym.

In addition to the foregoing, and the regular meetings at the Church, the following groups have had programs in the building in 1931:

Monthly organ recitals by Music Institute

Lutherans, Catholics and Jews have had meetings in the Church.

College Music and Liberal Arts Courses were held in the auditorium.

There have been:

Numerous tea and committee meetings	Four funerals
Friendly Workers and Remembrance	Eleven weddings
15 Secular College organizations	Sixteen class recitals
Kirby Page Three Day Conference	The Six O'Clock Club
Silver Wedding Reception	Women's League
Council of Church Women	Area Girl Reserves
Six special entertainments	Scout Council
Five individual recitals	A. A. U. W.
May Morning Breakfast	Lincoln Day Banquet
Homecoming Breakfast	
High School football, varsity, orchestra, Junior-Senior group meetings.	

Besides these contacts there have been on the average of 1000 pieces of mail a month, 100 personal calls a day which have been handled by the Church Staff. At present there are six members on the staff.

It is not uncommon to have meetings going on in the Church on all four floors. Peoples Church is truly a "seven-day Church".

The present Peoples Church Auditorium seats 1250 persons. The average morning attendance has been estimated as 700, and the evening service 300, although sometimes there are as many as 1000 or more at the morning service. In an attempt to discover what proportion of the congregation consisted of students, actual count was made of all persons who appeared to be students. The results are as follows:

On March 20, 1932, of an estimated congregation of 750, 240 or 32 per cent were students. At the student classes there were 36 persons.

A month later on April 17th, a count was made again as the students left the Church. Of a total estimated attendance of 700, there were 268 or 38.3 per cent students.

The following week, April 24th, 1932, was called "Come to Church, Sunday" when invitations were sent to the campus fraternities and sororities to attend in a body. Ten organizations besides the Religious Council whose members were installed during the service, made reservations. Of an estimated congregation of 800, 357 or 44.6 per cent were students.

From the foregoing data, it is evident that from one-third to one-half the congregation consist of students.

Four times during the year, on the first Sundays of March, June, September and December, a communion service is held, and members are received into the Church. At Easter and on Children's Day, special classes of boys and girls are admitted as members, and infants are baptised in a larger number than at any other time of the year. At the beginning

of the fall term student affiliate members are received at four or five consecutive Sundays. In 1931, 116 students were received as members:

The Covenant of the Church is as follows:

"I believe the teachings of Jesus Christ, and, with the help of God, I will strive daily to live the life of service, unselfishness and purity which He exemplified to the world".

The usual procedure at the Sunday morning service from 10:30 to 12:00 as printed on the Church bulletins is as follows:

MORNING WORSHIP, 10:30

PRELUDE

THE PROCESSIONAL

THE COLLECT: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

GLORIA PATRI: Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end, Amen.

(Ushers may seat people at this time)

THE SCRIPTURE READING

(Ushers may seat people at this time)

THE ANTHEM

ANNOUNCEMENTS

THE OFFERING--"Upon the first day of the week let each of you lay by him in store as God hath prospered him".

THE DOXOLOGY

THE OFFERTORY

THE QUARTET

THE PASTORAL PRAYER

THE SECOND HYMN

THE SERMON

THE CLOSING HYMN

THE BENEDICTION AND THREE FOLD AMEN

POSTLUDE

A vested choir of about 35 members leads the singing at the morning service.

The following is a sample of the sermon topics in 1931:

- | | |
|--------------|--|
| Jan. 4, 1931 | "The Learned Doctors Diagnose and Prescribe" |
| Feb. 15, " | "The Great Decision" |
| March 1, " | "Men Who Did Not Care" |
| April 19, " | "What Can Decent People Do About Crime and the Criminal?" |
| May 31, " | "The Queer Age" |
| June 7, " | "Crisis and Communion" |
| July 26, " | "Priscilla and Aquila---Life Partners" |
| Aug. 16, " | "The Unwritten Law"
(Delivered by Rev. Pratt, Associate Pastor) |
| Sept. 20, " | "The Vision Splendid" |
| Oct. 11, " | "Who Wants to Be Good?" |
| Nov. 1, " | "Religion-Dope or Dynamite?" |
| Dec. 13, " | "Where Are We Going From Here?" |

In general it may be said about the program and present

status of the Peoples Church that it represents objective evidences of its significance as an integrating force in the community. Boys and girls, students, men and women of all types of organizations consider the Peoples Church their meeting place.

From the data presented in this chapter, the importance of Peoples Church as a social institution has been shown from a different viewpoint. It was observed that the groups attending Peoples Church were diversified in character, covering as many different aspects of religious and secular activities as there were organizations. The extent to which purely secular groups meet at the Church indicates the capacity that it fills as a social center for the entire community. There is much integration, or unification of auxilliary organizations under the general supervision of the Church. Social contacts are made at the Church which are not made in any other place. There is variety of group programs and group aims. Because of these many groups, there is much chance for leadership training. The present program of the Church indicates the fact that there is a set form followed in the Sunday Morning services, but the nature of it is broad. The sermon topics suggest the fact that as the season and the general type of congregation changes, the character of sermons preached changes accordingly.

Chapter VI

LEADERSHIP OF PEOPLES CHURCH

The success of an organization is due in very large measure to the competence of its leaders. Just how great is the role which the leaders play in reflecting the ideals and sentiments of the group, of helping to solve its problems, by virtue of their superior guidance, and of pointing the way to greater aims and wider activities is a question which has been a subject of much speculation, but has never been adequately solved. There are certain qualities, however, that are recognized in successful leaders. They are endowed with an imagination that can grasp all the ideals of the group, and unify them in their own personalities. They are the living symbols, the embodiment of all the traditions and aims of the group. They are quick to perceive changes in group wants and to shift their own methods of guidance as occasion demands. They generally possess a superior intellect, coupled with personalities which command the respect, loyalty and affection of their followers. They are able to change the policies of a group, by subtle methods which do not arouse antagonism, but trust and allegiance. In the case of institutions like religion, which are idealistic in their aim and scope, leaders must also possess an integrity of character which is beyond criticism.

The leaders of Peoples Church have been outstanding persons in intellect, imagination and consecration. If they had not been, they could never have made a practical, working

institution out of this hitherto abstract idea of inter-denominationalism. It has been their special duty to guide this pioneer religious organization through almost unsurmountable obstacles which were to be constantly springing up to prevent the breaking-down of age-old traditions among various sects and denominations. They have had to unite individuals of all sorts of ages, occupations, trainings, and beliefs into one strong community-wide religious group. To what degree they succeeded is indicated by the steady growth and influence of the Peoples Church. Because of the diversity of inter-group needs, because of the lapse of time, and because of the need for various types of leadership, specialized as well as general, there have been many leaders in Peoples Church who can not be mentioned here. There are, however, a few individuals whose influence has been of unusual importance in shaping the broad aspects of Peoples Church and will be treated in this chapter.

Professor Bogue, Professor Newman, and Professor Blaisdell are considered the special "fathers" of Peoples Church, because of their early efforts in organizing the Church. They had long talks on the necessity of East Lansing's possessing a community center to unify the various isolated groups. One of them had recently come from a small town where denominational strife was especially bitter and disastrous. This was doubtless a factor in causing him to want to prevent such a situation in East Lansing. As a result, these three men were among the most instrumental leaders of

the new Church. Professor Bogue died in 1907. The first money toward the erection of a church building was raised by the East Lansing Sunday School, of which he had been superintendent, as a memorial to him. In the present church building, there is a plate near the corner stone, placed there in his honor. In the September 24, 1907 issue of the "M. A. C. Record", there appeared an article paying tribute to Professor Bogue's service to the college. It is indicative of the esteem with which he was held by other institutions beside the Church.

"In his death", it said, "the college loses a man of national reputation in his line of work (forestry), a strong and potent influence for good, and a man whose undaunted courage and untiring energy has built up, under many adverse circumstances, a strong and flourishing department of our college".

Professor Newman was treasurer of the Sunday School for 20 years. He is still a leader in the Church.

It was Professor Blaisdell who first suggested building the church which was erected in 1910, and took steps to have it accomplished. He was a main speaker at the Victory Banquet in 1926, when he gave an account of the history of the Church, and congratulated the members on their success in bringing Peoples Church to the point that it now was.

Mr. and Mrs. Clark C. Wood were the first to organize student classes in connection with the Sunday School. Mr. Wood became the leader of the young women; and Mrs. Wood

of the young men. Just why it was this arrangement instead of Mr. Wood having the men and Mrs. Wood the women is an interesting side-light on their personalities. Mrs. Wood was a kindly, motherly woman who understood and enjoyed young men, and they loved her. Mr. Wood, in his turn, was especially appreciated by the young women, because of his sympathetic attitude toward their problems. In 1908, they organized the Students' Citizenship League, which is still the name of the men students' Sunday noon class, and the League of the Silver Cross, which is now called the Campus Girls' Assembly. The purpose of these classes was Bible study on Sundays with social meetings on Saturdays consisting of literary and musical programs and games. As their work grew, and the students became more numerous, it became evident that some person should be engaged to give his full time to them. This was made possible, when the secretaries of the boards of education of the Baptist, Congregational, Methodist and Presbyterian denominations agreed to support such a worker. In April 1919, the Reverend O. W. Behrens, a Presbyterian and former navy chaplain was appointed, but the Woods' remained until 1922 helping with the classes.

The leaders of men students' activities since 1922 have been Professor Bennett Weaver, and Reverend Norman W. Kunkel, the present student pastor and Y.M.C.A. secretary.

Professor Weaver had been a member of the faculty in the English department of the college when he was appointed student director. Much of his success as a leader

of the students was due to his outstanding ability as a teacher and as a public speaker. Under his guidance, credit classes in religion were started for the first time in the history of the college. The titles of these courses are of special significance to the subject of this thesis in that they attempt to relate religious and social problems. In the fall, he taught "Fundamental Moral and Religious Concepts", in the winter, "Christianity and Social Problems", and in the spring, "Science and Christ". The number of students who were inspired by his idealism and by that quality of personality that draws out the finest qualities in others, can not be measured. It was he who was most instrumental in starting "The College Christian Conclave" for bringing in outstanding religious leaders from all over the country to discuss with student groups vital religious and social questions. Professor Weaver resigned in 1928 to get his Ph. D. at the University of Michigan. He is teaching English there at the present time.

Reverend N. W. Kunkel, who became student pastor in 1928, graduated from Gettysburg, Pennsylvania Union Theological Seminary. He received his degree of M. A. at Columbia University. Under his leadership, student work was brought to a high state of organization. The credit classes which he taught enrolled 56 students during the college year 1930-1931. The titles of his classes were similar to those of Professor's Weaver's. In the fall, "Modern Social Problems of Christianity" was taught, in the winter, "Intellectual Foundations of Christianity", and in the spring, "The Life

and Teachings of Jesus".

At the same time that Professor Weaver took over the men students' work, Miss Helen Hudson became director of the women students. She was the first Y.W.C.A. secretary to assume duties under the new organization that was evolved when the Y.M.C.A. and Y.W.C.A. became affiliated with the Church program. A year later, when she resigned, Miss Doris Frizzell was appointed to her position, and a year after Miss Frizzell, Miss Neva Mary Lovewell. Miss Lovewell remained at Peoples Church for the seven years from 1924 to 1931. She had been a former student of Michigan State College, but had graduated from Michigan University, specializing in social and religious education. Previous to her appointment as women students director at Peoples Church, she had some social service experience with Polish children in Chicago. Her special attributes of leadership were in her ability to pick campus leaders among the women students, and also her direction of the social service branch of the Y.W.C.A. The three credit classes she taught were entitled:

Religion in the Home
Woman's Place in Modern Religious Movements
Religious Callings

Miss Emma Sater was appointed as director of women students in 1931. She had been director of young peoples work at Madison, Wisconsin, and had taken charge of the daily vacation Bible schools of 18 Churches there. At one time she was recreational director at Greenland, Wisconsin.

The associate pastors have been: Reverend Benjamin Heideman who was appointed assistant minister and director

of religious education from 1924 to 1926, Reverend Robert M. Pratt from 1927 to 1931, and Reverend Martin L. Fox in 1931. Under Reverend Pratt's leadership, the Sunday School was brought to an efficient point of organization, and special Sunday evening features were offered to attract families to come to Church in a body.

Reverend John G. Biery, who has been employment secretary of the Y.M.C.A., and whose office is at the Church, has been at Peoples Church since 1922. He attended Hillsdale Baptist Seminary from 1893 to 1897, and had had twelve other changes in Michigan previous to his appointment at Peoples Church.

During the war, there was one person whose work was especially appreciated, Mrs. Margaret E. Holt. In a little booklet called "The Peoples Church", published in 1919, there appeared this sketch about her:

"Mrs. Margaret E. Holt, matron of the Hostess House, came to the Church in this capacity in 1918. She rendered memorable service during the S.A.T.C. dominion. During the influenza epidemic, the Peoples Church proved a haven for parents who came to be as near their stricken ones as possible. In all this critical time Mrs. Holt was tireless in her work of giving comfort to those in sorrow and anxious in mind and heart. The building was kept open day and night for months. This was only made possible by the Matron's willingness to serve. Her kind and happy personality and spirit of helpfulness make her peculiarly fitted for this position. The success of the Open Church is no doubt due more to her wise and faithful ministry than to any other cause".

There have been five pastors of Peoples Church since 1908. Their denominational affiliations are significant in that they have represented three separate denominations. The first pastor, F. W. Corbett was a Methodist; Robert

Goldsmith, a Presbyterian; W. S. Steensma, a Congregationalist; J. T. Jones, Congregationalist, and the present pastor, N. A. McCune, a Methodist. Reverend Goldsmith and Reverend Jones are no longer living.

A few rather isolated facts about these five pastors have been gleaned from clippings from newspapers and magazines, from personal reports of persons who knew them, and from Church records. They are indicative of the training and ability of these men.

Robert Goldsmith was a night reporter on one of New York City's Dailies and was the support of his mother and brothers and sisters, his father having died early. After his work at East Lansing, he was assistant editor of "Collier's" for two years; founder of the Civic Church, Little Rock, Arkansas; was a lecturer and editor with the League to Enforce Peace, the Rockefeller Foundation and the Interchurch World Movement; a reporter on the staff of the "New York World"; an editorial writer of the "Philadelphia Evening Bulletin", and was connected with the democratic national committee in the 1920 presidential campaign.

William Sidney Steensma was noted for his ability to mix with people. He could hold the interest of the people because of his unusual personality. "People loved him" is the way one person spoke of him. He started a leaders club among the older boys and combined the boys and girls in Sunday School. He was a good musician and helped to build up the musical part of the Church service. He himself sang in the quartet which he helped to organize. When he resigned

in 1916, because of his physical condition, the Church gave him a special resolution of appreciation, calling him "an able, energetic, and progressive preacher, a wise and tactful leader, and a sympathetic and faithful pastor". When he died in 1925, Frederic Spence, "at the request of Mr. Griffith, the president of the Ministerial Association, and on behalf of the ministers of the country and their families" wrote a special article in the "Jackson Tribune", paying tribute to Reverend Steensma. "We may forget Mr. Steensma's name; we cannot escape the influence of his work", Mr. Spence said. It was during Rev. Steensma's ministry that Peoples Church came to be known as "the Church of the Open Door". It was never locked, but was a favorite place for social gatherings and community meetings.

Reverend Newell A. Mc Cune, the present pastor of Peoples Church, came to East Lansing in 1917, after a seven years' pastorate in Benton Harbor. He graduated from the agricultural course at M.A.C. in 1901, an outstanding student scholastically. From 1901-1903 he was an instructor in agriculture at Berea College, Kentucky. He received his degree of Bachelor of Divinity at Boston University School of Theology in 1907, and his M.A. degree in 1909 at the same institution. From 1907-1910 he was a pastor at Three Rivers, Michigan. He studied for one term in 1914 at King's College at London. In 1925, Albion College honored him by conferring on him the degree of Doctor of Divinity. Since then he has studied at Oxford, England for three or four months. He is listed among the 6000 agricultural

leaders in the 1925 issue of "Rus", and is a member of the board of directors of "The Community Church Workers of U.S.A.". In the 1931 issue of the "Michigan Annual Conference of Methodist Episcopal Churches", he is listed (1) as having the longest term at one Church (15 years) of any existing minister. (1)

Under Dr. Mc Cune's leadership, the Peoples Church has increased from a membership of 255 in 1917, to 1174 in 1931, or an increase of 460 per cent. The church auditorium which had been raised in 1910 at a cost of \$17,000, with a seating capacity of 300 had been thought big enough to last several years. By 1917 however, the auditorium was so full that people stood up and even sat on the steps. The "Mc Cune Garage" an empty business building, was rented as a temporary auditorium, but even its seating capacity of 600 was soon too small for the rapidly growing congregation. And then the present church was built. In 1926, just before the congregation moved into the new church building, it voted the following Resolutions of Appreciation to Dr. Mc Cune:

"Whereas, it is a universally recognized fact that the aforesaid achievements (those connected with the progress of the Church) have been made possible through the leadership of our pastor, Reverend N. A. Mc Cune, who has piloted us through the valleys of discouragement as well as over the heights of hope and success. He has displayed at all times that wise counsel, that penetrating judgment, that undaunted faith, that true Christian spirit, which has brought us to victory.

Therefore, Be it Resolved, that we extend to him at this time our heartfelt appreciation of his services, and pledge him our undivided and affectionate support in the remaining steps toward our goal;

That we extend to him the hope that he may continue with us for many years in the enjoyment of the fruits of victory; also, that he may continue to lead us on to still greater victories in community efforts that must follow the completion of our building.

Be it Further Resolved, that this resolution be spread upon the minutes of this annual gathering of the church.

Submitted in behalf of the Board of Trustees of the Peoples Church. Unanimously.

E. H. Ryder

Chairman

M. H. Smith

Secretary"

In the fall of 1931, when Dr. Mc Cune was contemplating accepting the pastorate of a Church in Detroit, the congregation (about 850 persons) voted whether or not they wanted him to stay. The fact that 95 per cent of them voted that he be asked to stay is a significant indication of the confidence and loyalty with which the Peoples Church esteemed him.

Other names, as that of Dr. R. C. Hughes, the Presbyterian minister who was most instrumental in getting the four denominations to cooperate in supporting a student pastor, of the associate pastors and staff assistants, as well as the leaders among the congregation themselves might be mentioned. But that would savor too much of personalities, and defeat the purpose of this thesis to trace the activities and influence of Peoples Church as a social institution. Cooperation with enterprises planned by its leaders, much personal time, effort and support by the individual members, and assistance by outsiders have all contributed to making Peoples Church the dynamic force it has become today. It has been shown in previous chapters the extent to which small groups meet at Peoples Church. Since each of these

groups must have one or more leaders, Peoples Church may be considered as a training ground for developing leaders, especially among the students who gain their first ideas of leadership in their connection with Peoples Church. The influence of these leaders on other institutions outside East Lansing can not be estimated. The student conferences which have brought together student leaders from other colleges have served as factors in the function of Peoples Church as an integrating agency. In the lives of its leaders does a social institution best perpetuate itself into the future.

Chapter VII

INFLUENCE OF PEOPLES CHURCH

A. As a Factor in Interdenominationalism

There are 29 denominations represented in the membership of Peoples Church. In the accompanying Table VI and VII are shown a list of the Church denominations represented in the Church preferences indicated by all the Michigan State College Students registering for the school year 1930-1931, and also the Church affiliations of Hillsdale College. In both cases the Methodists, Presbyterians, Congregationalists, Catholics, Baptists, Episcopalians and Lutherans are in the lead numerically. Of those who indicated no Church preference, Hillsdale College has 5.25 per cent; while Michigan State College has 12.7 per cent and 1.6 per cent merely designating "Protestant". For the students of Michigan State College, the data have been arranged in numbers and percentage of Church preferences by classes as well as for the entire college. In the last two columns, are indicated the numbers and percentages of the 116 students who affiliated with Peoples Church during the same year 1930-1931. Of the 21 denominations represented, 9 were represented among the affiliating students. Among these 116 students, a higher percentage than any denomination except Methodist, had indicated no Church preferences. This may be interpreted as indicating that of this 16.4 per cent the idea of interdenominationalism had a strong appeal. Seventy-three and three-tenths per cent of the

Table VI. - Denominational Preferences of Students at Hillsdale College
in the Year 1931.

Denomination	Percent
Baptist	20.5
Methodist	18.75
Presbyterian	13.5
Congregational	11.5
Episcopal	10.0
Catholic	7.5
Lutheran	3.0
Christian Science	2.0
Church of Christ	1.25
Evangelical	1.25
Miscellaneous	2.5
Church of Brethren	
Church of God	
Disciples	
Friends	
Salvation Army	
United Brethren	
Universalist	
Non-Affiliated	5.25

Table VII. - Church Preference of Students (5126) Attending Michigan State College in the Year 1950 - 1951.

	T.	'34	'53	'52	'31	Spec.	Pct.	Grad.	Pct. Aff.	P.
1. Methodist	813.	363	190	156	64	13	27.7	27	17.2	41.4
2. Presbyterian	374	168	81	59	46	8	17.0	12	7.7	14.7
3. Congregational	345	154	70	61	46	1	2.1	13	8.3	8.6
4. Catholic	232	115	48	26	31	3	6.4	9	5.7	.9
5. Baptist	210	97	36	27	33	1	2.1	17	10.8	8.6
6. Episcopalian	175	87	36	28	20	4	6.4	3	2.6	1.7
7. Lutheran	140	41	36	35	22	3	6.4	3	2.0	1.7
8. Peoples Church	131	42	23	28	17	3	6.4	18	11.5	
9. Christian Science	67	31	12	11	8			5	3.2	4.3
10. Church of Christ	49	23	12	8	5			1	.6	1.7
11. Reformed	45	13	9	6	13	1	2.1	4	2.5	
12. Jewish	29	17	6	3	2			1	.6	
13. Evangelical	27	12	7	1	6			1	.6	
14. United Brethren	16	6	2	4	3			1	.6	
15. Latter Day Saints	7					7	14.9	1		
16. Universalist	5			1	1			3	1.9	
17. 7th Day Adventist	4	1						1	.6	
18. "Community"	3	2		1	1			1	.6	
19. Unitarian	2							1		
20. Quaker	1							1	.6	
21. Church of God	1							1		
"Protestant"	53	15	12	14	11		2.8		.6	
None	397	111	85	77	81		17.5		23.0	16.4
Totals	5126	1298	667	546	382		100.0	157	100.0	100.0

affiliating students belonged to the four major denominations of Peoples Church, whereas for the student body as a whole, only 55.7 per cent were Methodists, Presbyterians, Congregationalists or Baptists. There is a higher percentage of affiliating students than entire student body among the Methodists, Presbyterians, Baptists, Church of Christ, Reformed and "no-preference" students, with a smaller percentage than entire student body among the Congregationalists, Catholics, Episcopalians and Lutherans. It might be expected that the Episcopalians and Catholics would be fewer because of their greater divergence in ceremonies of Church service than the more informal denominations, but why the Congregationalists and Lutherans are of smaller proportion is a more difficult fact to explain unless it be that the number 116 is a very small number on which to base tendencies.

It is a significant fact that about the same percentage of students seek their original Church affiliations throughout their entire college course. The one notable exception is among the seniors, when a larger proportion than for the other classes are Reformed and Baptist, and a smaller proportion are Methodist.

The denominations represented in the general Church membership are shown in Tables VIII and IX. Do people change their Church affiliations when they leave Peoples Church from those they had on entering Peoples Church? The accompanying tables seem to indicate that in most cases there is no appreciable change. Of the persons leaving

Table VIII. - Denominations from Which Present Peoples Church Members Have Transferred Their Letters.

Denominations	Members	Percent
1. Methodist	148	45.6
2. Presbyterian	72	22.2
3. Congregational	44	13.1
4. Baptist	33	10.0
5. Community	4	1.2
6. Episcopalian	4	1.2
7. Lutheran	4	1.2
8. Reformed	4	1.2
9. United Churches	4	1.2
10. Evangelical	3	.9
11. Church of Christ	2	.6
12. United Brethren	1	.3
13. Friends	1	.3
Total	324	100.00

4 Major Divisions = 297 or 95.0%

Table IX. - Denominations Entered by Peoples Church Members Dismissed
in the Years 1911 - 1931.

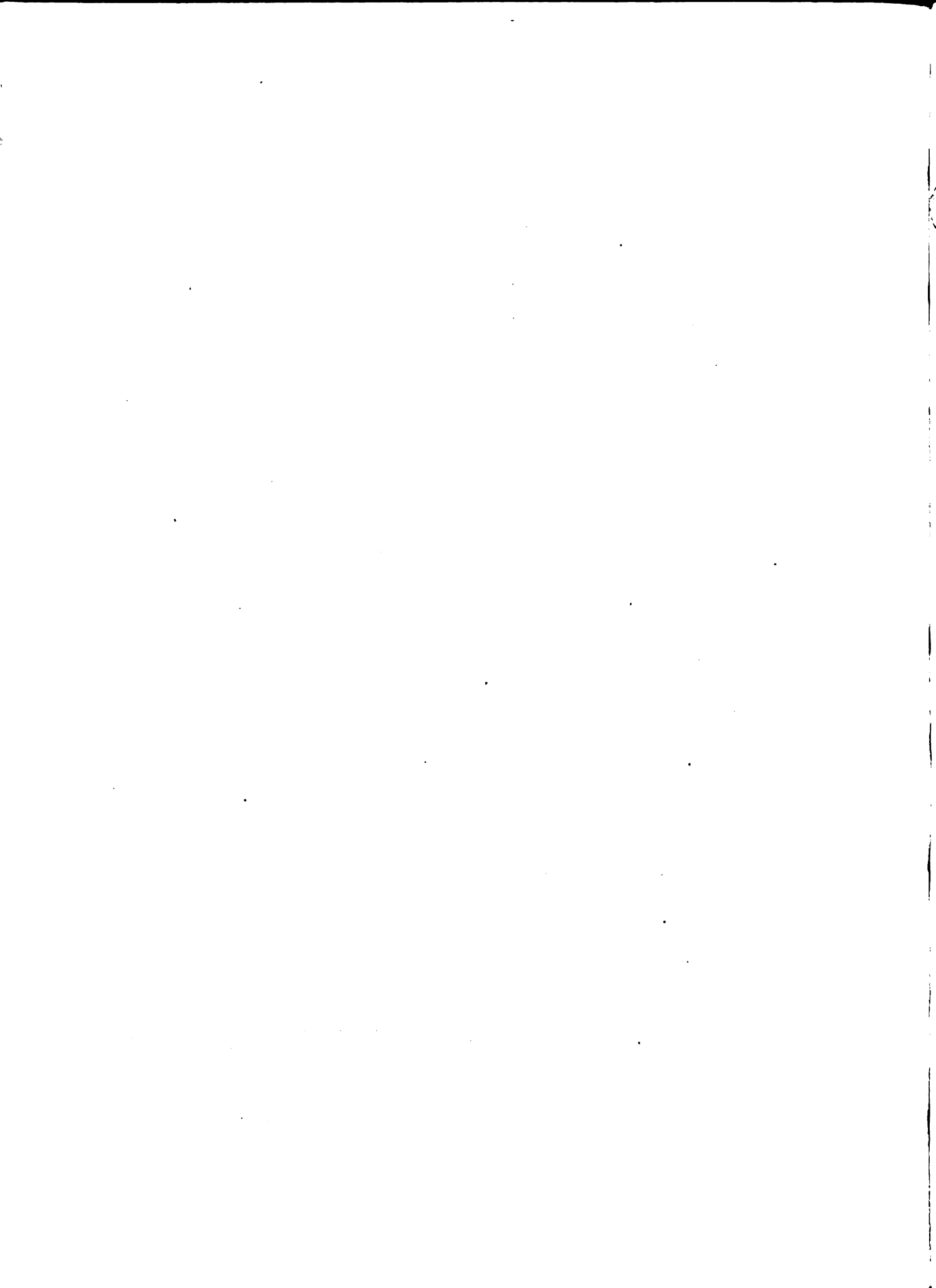
Denominations	Members	Percent
1. Methodist	134	43.7
2. Presbyterian	73	23.7
3. Congregational	64	20.8
4. Baptist	6	2.0
5. Community	6	2.0
6. Federated	6	2.0
7. Evangelical	5	1.6
8. United Churches	4	1.3
9. Church of Christ	3	1.0
10. Reformed	3	1.0
11. Peoples	1	.3
12. Moravian	1	.3
13. Christian Science	1	.3
Total	307	100.00

4 Major Denominations have 289 or 90.2%.

Peoples Church during the years 1911 to 1931, whose new denominational affiliations have been given to Peoples Church, there are just as many denominations entered as there are major denominations recorded for present Peoples Church members. Nine denominations: Methodist, Presbyterian, Congregational, Baptist, Community, Evangelical, United Churches, Church of Christ and Reformed appear on both tables. A larger percentage have entered Congregational Churches than are now present in Peoples Church members, and a smaller number have entered Baptist Churches than are represented at Peoples Churches in 1931. Besides these two denominations, no appreciable change is noticed.

B. Influence of Peoples Church as it Effects the State and Nation.

The counties from which the 116 affiliate students came is shown on Chart IX. Forty-two out of the 83 counties in Michigan, and 6 states are represented among these students. As might be expected, the counties nearest Ingham County contributed the greatest number. The counties represented by the present general Church membership who have transferred their letters to Peoples Church are shown on Chart X, and the states from which they have come on Chart XI. The counties and states to which Peoples Church members have gone from 1911 to 1931 are shown on Charts XII and XIII. In all cases, there is indication that the nearer counties and states have received and contributed the greatest number of Peoples Church members, but that most of the counties in Michigan, and most of the states



Distribution by Counties and States of Students

Affiliating with Peoples Church
in the school year 1930-1931
(Total = 116)

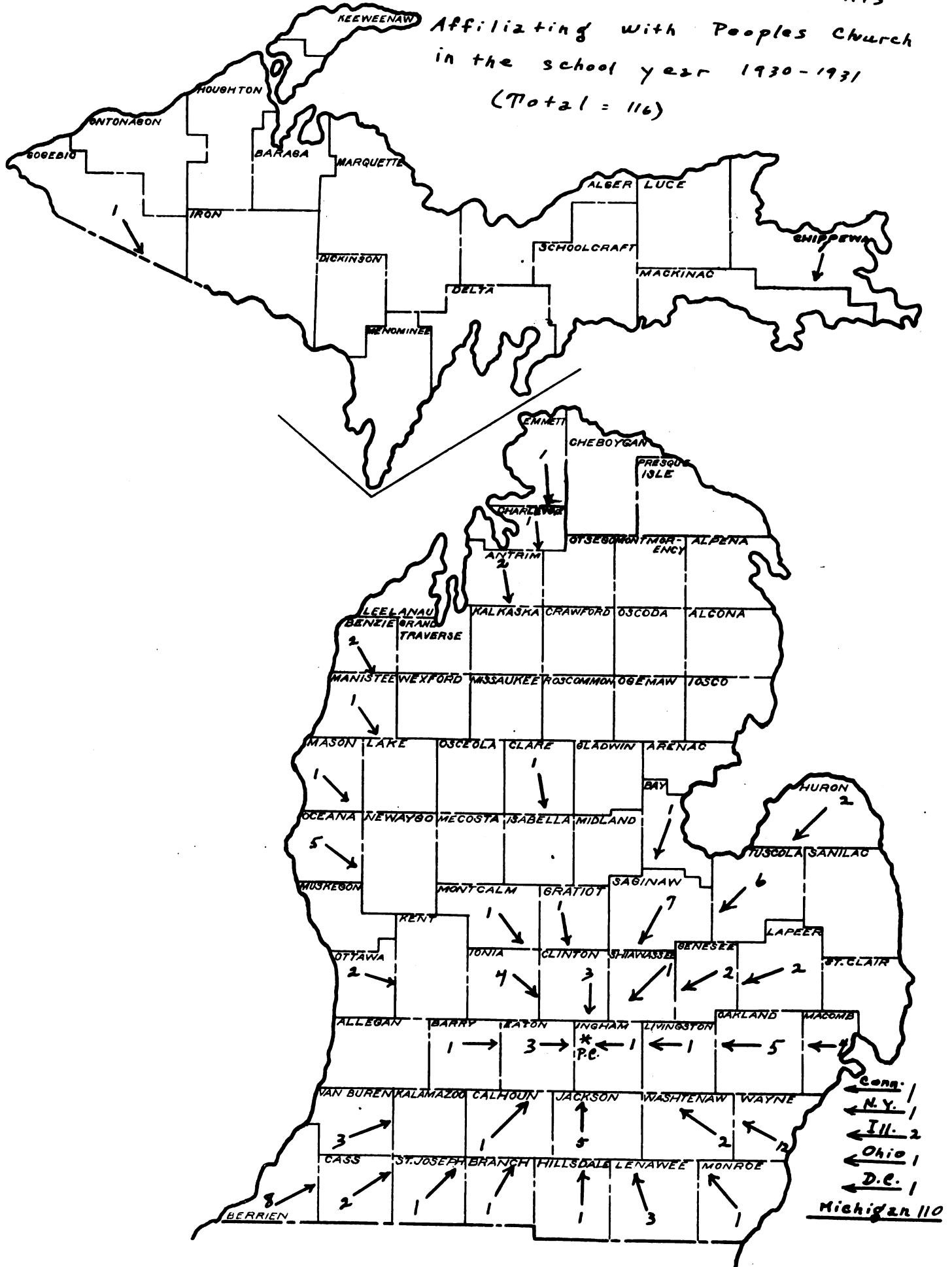
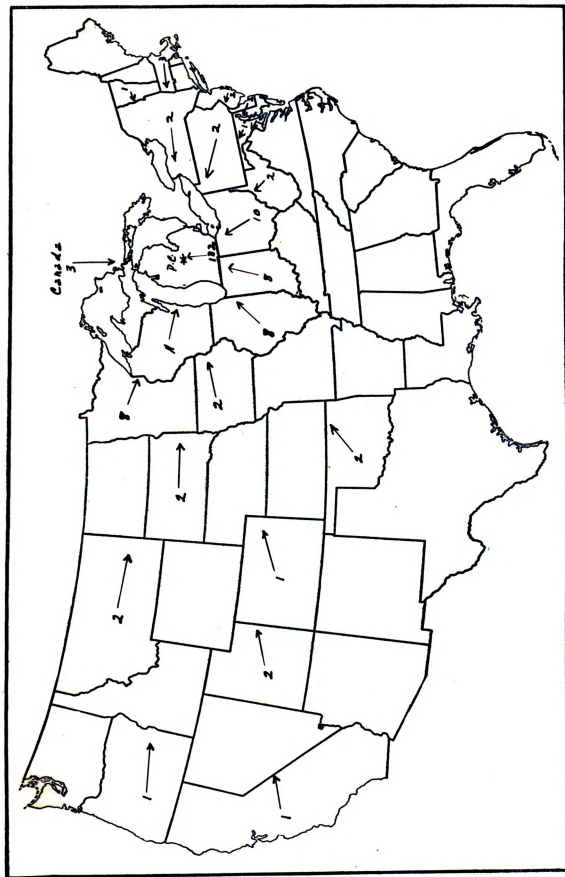
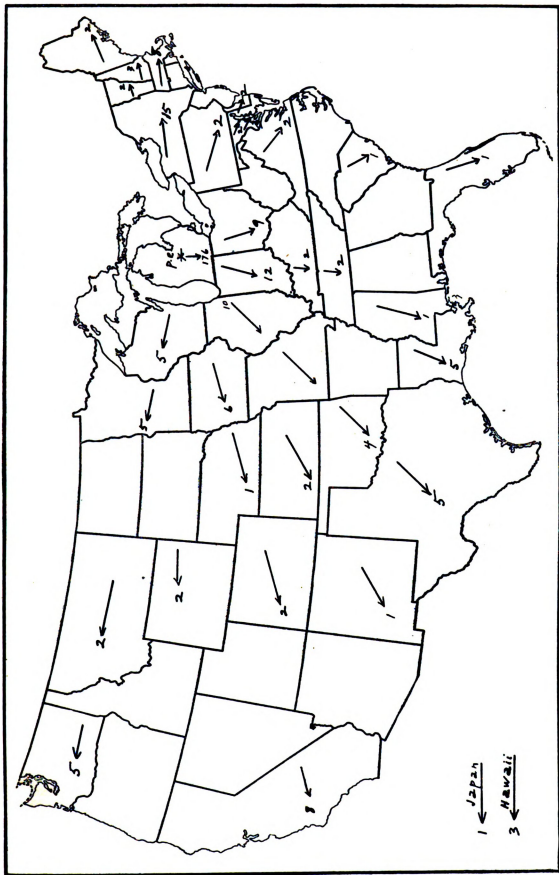


Chart IX



Distribution of Present Peoples Church Members by States
 from which they have Transferred their Letters (1931)



Distribution of Peoples Church Members by States to which they have Transferred their letters (1911 - 1931)

in America have been influenced by Peoples Church.

An attempt was made to compare Peoples Church with the Lansing Churches as to the percentage of Church membership attending the morning service, but due to inaccuracies of the reports, which were based on estimates, it was thought best not to make comparisons on such questionable data. One fact was brought out, however, which is authentic and worthy of mention. There are 55 Churches in Lansing, as recorded by the 1926 Census of Religious Bodies. Only two of these, the St. Mary's Catholic Church and the Church of Resurrection have a larger membership of persons 13 years of age and over than the Peoples Church.

In Table X are revealed a few statistics comparing Peoples Church with the average urban Church in Michigan and the United States in 1926. From these data, it is evident that in every respect Peoples Church exceeds the "average Churches". The greater financial expenditures are due, of course, to the fact that the church building had just been built.

Comparison of Peoples Church Student Situation with that of other College Communities.

In "The Campus", Robert C. Angell sums up the religious activities of Michigan University students in the following words:

"At Michigan by actual count, between 20 and 25 per cent of the students go to Church on an average Sunday. About half of these are probably regular attendants; the rest, very occasional ones. Most of the habitual Church goers attend service because they draw from it inspiration, comfort, and joy. Their attitude is not one of acceptance of unscientific dogma, but rather of whole-heart-

Table X.--Comparison of Peoples Church of East Lansing with Urban Churches in the United States and in Michigan, 1926.³

Items	U. S.	Michigan	Peoples Church, East Lansing
No. Urban Churches	58,998	2,003	1
Ave. No. Members 13 yrs. of Age and over per Urban Church	437	458	829
Ave. Value per Urban Church Edifice	\$53,538	\$47,618	\$350,000
Ave. Debt per Urban Church	\$15,846	\$13,637	\$156,000
Ave. No. Scholars per Urban Church	210	237	645
Ave. Expenditures a Year per Urban Church	\$10,011	\$ 9,309	\$ 23,317
Ratio of Men per 100 Women	80.3	79.2	80.9

3. "Census of Religious Bodies, 1926". Vol. I

ed participation in an institution which they believe to have value both for themselves and for society at large.----- Some of the regular attendants go to Church more or less mechanically from force of habit; but the influences of the university environment tend to keep their numbers at a minimum. The general drift is away from Church attendance so that those who find no real satisfaction for their spiritual natures in public worship soon drop the practice". (1)

In an effort to secure data concerning the religious situation of other colleges, questionnaires were sent to seven other colleges. Four responded with estimates in answer to the questions asked. To the question, "What is the percentage of your community which is made up of college employees and their families?" the answers were as follows:

Alma, Michigan	-	"About 1.25 per cent"
Hillsdale, "	-	" 1.8 " "
Oberlin, Ohio	-	" 50 " "
Olivet, Michigan	-	" 5 " "
East Lansing " (actual count)	-	" 34.6 " "

To the question, "What is the approximate proportion of the town which are Church members or attendants?" the responses were:

Alma	-	"About 33 per cent"
Hillsdale	-	" 48.3 " " in 1915
Oberlin, Ohio	-	Church membership from a population of 4800 is 1600. In other words, 30.4 per cent.
Olivet	-	30 per cent members
East Lansing	-	25 per cent of total population are Church members. Thirty-three and four-tenths per cent of persons 13 years of age and over are members of Peoples Church

(1) Angell, R. C. - "The Campus", Page 188



To the question: "What figures have you concerning student attendance at the Church?" the answers varied considerably.

Alma replied, "Two-thirds of the students---2/3 of about 250".

Oberlin " "None available, but small on the whole. Not to exceed one-sixth of student body at most".

Olivet " "Varies greatly---from 10 per cent of total to 40 per cent; average about 20-25 per cent.

Michigan State College, East Lansing: The proportion of students who attend Peoples Church fluctuates. We know that approximately 35 per cent of the Church congregation consists of students, but whether these are regular attendants can not be ascertained. The number who attend Lansing Churches is not known. The 357 students who attended Church on "Come to Church Sunday" may be taken as the most correct figure available of the students who are interested enough to come to Peoples Church. Of a total student enrollment of 2913 for the spring term, this would mean about 12 per cent of the students who attend Peoples Church. It must be remembered, however, that over 7 per cent of the students are Catholics, that 13 per cent live in Lansing and therefore attend Lansing Churches, and that every week-end an average of 33.7 per cent of the students go home .⁽²⁾

Michigan University, as quoted above, found that the

(2) This weighted average of 33.7 per cent was computed from the estimates given by a sociology class of 45 students consisting of 10 freshmen, 27 sophomores, 4 juniors, and 4 seniors. The averages for the 4 classes are as follows: 49 per cent of freshmen go home for the week-ends, 32.8 per cent sophomores, 24.5 per cent juniors, and 16.2 per cent seniors.

percentage in 1927 to 1928 who went to Church on an average Sunday was from 20 to 25 per cent.

C. Influence of Peoples Church as Revealed by Editorials and Publications Concerning It.

In the "Portland Review" of Oct. 31, 1911 appeared an article entitled, "Trying Out Idea of Church Consolidation". The fact that among the first 100 persons to affiliate themselves with the new Church just erected in East Lansing, there were nine different denominations represented, was quoted as being an experiment which Portland could try.

"Portland", it continued to say, "is a community of 1832 population. (East Lansing's population at that time was 2400). It has five Protestant Churches, some of which are kept alive only by much effort and self denial on the part of members. There is really little difference in purpose. All are aiming to make the world better, to fit men for the hereafter.

"One large edifice would easily accomodate all who attend services in these various Churches. One pastor, if he were of the right sort, could address all these peoples as effectively as four or five are now doing, and there are those of this sort right here now, some of them trying to get inspiration from a lot of empty pews and finding it mighty difficult. With less money than is now paid collectively in pastors' salaries the best talent in this line would be assured".

The Peoples Church building of 1910 built at a cost of \$17,000 was spoken of as housing a congregation which

had a "purpose as broad as the name implies". The creed was quoted and termed "expansive enough to be acceptable to all". This project of a "city which is the seat of an important college, in the atmosphere of 20th century thought, was put before the Portland people as an experiment worthy of their consideration.

In the "East Lansing Community Life" of Jan. 21, 1926, there appeared an article entitled, "Fewer, Stronger Churches Seen Need of Lansing Pastor". Dr. Edwin Bishop, pastor of the Plymouth Congregational Church declared in his sermon, "Business Men and the Church", that business men "could simplify religion and the Churches by refusing to aid further extension, and by eliminating many of the existing denominational creeds-----There is just about as much need for business in religion as there is religion in business", he said. "Hands Off East Lansing! The Community Church there is some 75 years ahead of the rest of us and is pioneering the way. Protestantism does not need more Churches, but better ones", was the tribute he gave to Peoples Church. The sermon was broadcast over station WREO.

At the time of the dedication of the church building, in 1926, three leading department stores of Lansing published in the "Lansing State Journal" their congratulations and best wishes for the Peoples Church.

In 1926, R. H. Scott of the Reo Motor Car Company sent out a folder describing the activities of Peoples Church with which he wrote the following letter:

All that a Church should be and more than a Church is this student religious center at Michigan State College. Without interfering with denominational or creedal preference all who come within its doors are welcome. Many students, without removing membership from the home church, join the Peoples Church as affiliate members. Others unite on confession of faith or by letter. The Church's program of worship amply provides for strong ethical and spiritual preaching based on the covenant: "I believe in the teachings of Jesus Christ, and with the help of God, I will strive daily to live the life of service, usefulness and purity which He exemplified". The music of public worship is of a high order. A Casavant organ of rich tone and a large chorus choir leads the congregational ministry of music. The architecture of the Church suggests the spirit of devotion. Twenty-five branches of Christianity unite for worship under its hospitable roof. A former president of Michigan State College says: "If ever the spirit of brotherhood prevailed in the world it prevails in the Peoples Church".

At various times in its existence, prominent persons interested in Peoples Church have given their reactions to its work. The following are a sample:

Kenyon L. Butterfield, former president of Michigan Agricultural College, 1916- 1922, said, "I regard the Peoples Church at present as the paramount centralizing influence of this institution, religiously and socially".

David Friday, another president of Michigan Agricultural College:

"No young man or woman can attend the Peoples Church even for a term without losing the narrowness and suspicion which are hampering our moral and religious development so often these times. The spirit of service in which the work of the Church is carried out impresses me especially. If ever the spirit of brotherhood prevailed in the world it prevails in the Peoples Church, and that, I take it, is the quintessence of Christianity".

Honorable Grant M. Hudson, Congressman, 6th District, Michigan, gave this statement:

"The warm Christian fellowship of the Peoples Church, is the ideal religious home for the student. Without sectarian prejudice it holds out the vital ideals for Christian service. Unique in conception, it is rendering a valuable service and deserves to be warmly supported".

E. H. Ryder, Professor of History, and Dean of Liberal Arts, the Mayor of East Lansing from 1918-1923 declared:

"The Peoples Church deals with the most important factor in any student's preparation for life, namely, his moral and religious ideas and ideals. Any contribution to the efficiency of this institution either by money or service is bound to pay large dividends in sound and sane citizenship in the future".⁽³⁾

D. Influence of Peoples Church As Revealed by Extent of Donations and Services Contributed to it:

Persons who were connected with Peoples Church prior

(3) For list of Magazines and newspapers which have published articles about Peoples Church, see Bibliography.

to the dedication of the new church building, term the weeks just preceeding the dedication as a "red letter day" in their lives. Four thousand dollars were received in checks and cash at the morning and evening services of the Dedication Sunday, and several large offerings were sent in for the furnishings, for which the Church was in need of more than \$20,000. R. H. Scott of Reo Motors Co., Lansing, mailed a check for \$4000. Frank B. Wallace, of Grosse Pointe, the first man to donate \$1000 toward the new Church, made a gift of \$3600 for furnishings. Chapel furniture was paid for from the \$4200 contributed by Charles Beecher Warren, former ambassador to Japan, and prominent in national and international affairs. The East Lansing Business Association donated \$700. J. D. Cotton of New York, an alumnus of the college, sent \$500, and smaller gifts of \$100 were received from individual and church societies. Lansing and East Lansing floral firms sent palms and ferns for dedication day. Floral offerings were sent by the Lansing Kiwanis Club, Chamber of Commerce, Merchants' Bureau, Central Methodist Church, Franklin Avenue Presbyterian Church, Sororian Society, Union Literary Society, Michigan State College greenhouses, Christman Company, and the Peace Temple of Benton Harbor, where Rev. N. A. Mc Cune was formerly pastor. The "Governors' Room" was furnished by former governors of Michigan, former Governor Green furnished the students' parlors. One man, Carl H. Keller, of Detroit, gave the floor in the "Friendship Foyer". In short, 53 persons, outside East Lansing, of which 8 were former

governors of Michigan, gave special gifts to the Furnishings Fund. They represent 33 different cities, 112 Michigan Cities and towns from which subscriptions were made to the Building Fund are listed in the Dedication Booklet. Eighteen states are mentioned which made subscriptions. The total cash subscriptions amounted to \$55,500. In addition, over \$19,000 worth of furniture and other gifts were secured.

Besides the large gifts mentioned above, the people of East Lansing gave numerous smaller gifts, as the Community table, the Bible used in the pulpit, a Persian rug etc. Services like washings, labor on the floors of the building, and many other similar tasks were performed by the local people.

In conclusion, it may be said that the influence of Peoples Church as a factor on Interdenominationalism, and as an integrating, constructive force in the community of East Lansing, the State of Michigan, and all of the nation is a tremendous one. The probabilities are that this influence will be extended even more in the future. Already, a number of calls have been made for copies of the Constitution, but the number has not been recorded.

Peoples Church is a social institution of not only community, but international significance.

Chapter VIII

CONCLUSION

The aim of this thesis has been to describe the functions and social processes of the Peoples Church as a social institution. A number of significant sociological principles have been seen operating.

Leadership:

There has been outstanding, able leadership in Peoples Church throughout its entire existence. The ministers have been well-trained, consecrated men. The large number of organizations which Peoples Church sponsors has been a training ground for leaders of all types of talents and ages.

Integration of groups and interests:

Peoples Church has been the most important integrating force in the community. It was first founded to meet the need for a social center. Throughout its entire history, community welfare has been stressed. Because of the character of its organization, and because of the democracy of its government, Peoples Church has welcomed into its membership every Christian denomination that wishes to join. Secular, as well as religious groups have met in the church building. The building is used every day in the week by these various groups.

Diversification of groups and interests:

To the same extent as Peoples Church has served as an integrating force, it has filled a function in diversifica-

tion. Groups and individuals with varying interests have met separately to perform their own peculiar functions. This variety of interests has offered a place for every type of individual who attends Peoples Church.

Cooperation of Members: Group Loyalty

There has been a remarkable amount of harmony between the various groups. All have been united by the bonds of interdenominationalism and community welfare, and have made other interests secondary to these unifying forces.

Homogeneity of Native, Cultural Stocks in the Community, and Consequently in the Church:

The community of East Lansing consists mostly of persons who have had a higher education than in most communities. Racially, there is a remarkable homogeneity of native whites. These factors have served as another agency in promoting harmony of interests among the people.

Constant Growth in the Church to Meet Changing Community Needs:

From 1911 to 1931, the increase in the population of East Lansing has been five hundred per cent, while the increase in the Church over the same time has been twice this. During the World War, the Church maintained community gardens. At each succeeding period, Peoples Church has adjusted itself to the changing conditions of the times, and at the same time, it has maintained the high spiritual standards necessary for a religious institution.

Other significant sociological facts discovered about Peoples Church are the following:

1. East Lansing has but one Church. It was first organized in 1907, as a Congregational Church. In 1923, it became officially "The Peoples Church, Interdenominational" of East Lansing, Michigan. The sentiment of the Church and community has always been that "there should be but one Church and its program should be comprehensive enough to meet the needs of the community".
2. Four denominations have been contributing to a student fund since 1919, the Baptist, Congregational, Methodist Episcopal and Presbyterian.
3. Twenty-nine of the 212 denominations listed in the Religious Census for 1926 are represented in the membership of Peoples Church.
4. In East Lansing the sex ratio for 1930 is 90 males to 100 females. In the Peoples Church membership, the ratio is 80.5 males to 100 females.
5. In general, an increasing proportion of the population of East Lansing 13 years of age and over has been affiliating with Peoples Church. In 1924, almost 40 per cent were members.
6. The per cent of people of East Lansing attending Peoples Church Sunday School varies from 10.1 per cent to 16.8 per cent, over a period of 20 years.
7. In 1931, there were 1174 members of Peoples Church and 575 families. The number of families attending Peoples

Church occasionally or regularly, out of a possible 1350 East Lansing families is 950 (families), or 70 per cent.

8. Only two Lansing Churches have a larger membership than the Peoples Church.
9. Student attendance at Peoples Church is about 12 per cent.
10. The average monthly attendance at the Peoples Church Sunday School follows the same type of curve over a number of years.
11. Twenty-one denominations were represented among the student Church preferences given in the school year 1930-1931. Nine denominations were represented among the 116 students who affiliated with the Church.
12. Peoples Church draws members from and contributes members to the entire state and nation.
13. There are only four other community Churches in college towns in the country.
14. Peoples Church received most of its support both in membership and finance by local peoples.
15. The extent to which it serves as a socializing force in the community is revealed by the extent to which organizations meet at the church building for both secular and religious purposes, averaging 7.3 meetings a day.

Finally, it may be said that the Peoples Church has succeeded in its aim to satisfy existing needs in the

community, especially those pertaining to a spiritual nature. It has also become a social center of importance far exceeding the expectations of its founders. Its influence as a pioneer in interdenominationalism is just beginning to reveal itself, and will become more apparent with coming generations.

IX

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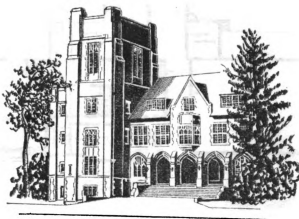
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APPENDIX

Peoples Church 1910-1926

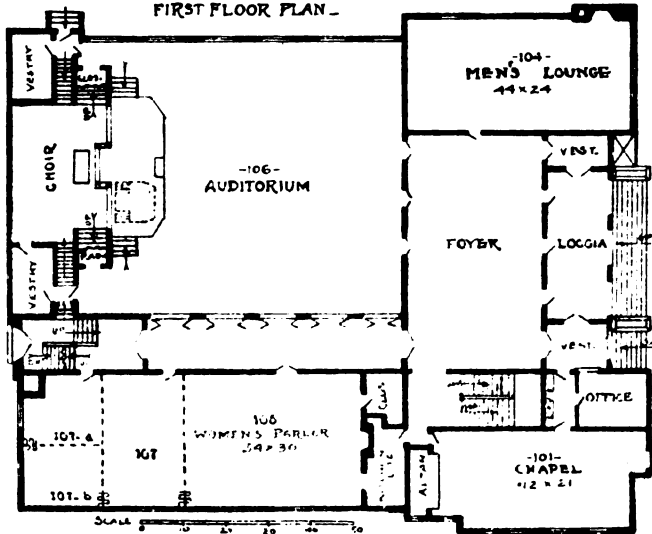


"Mc Cune Garage" 1918

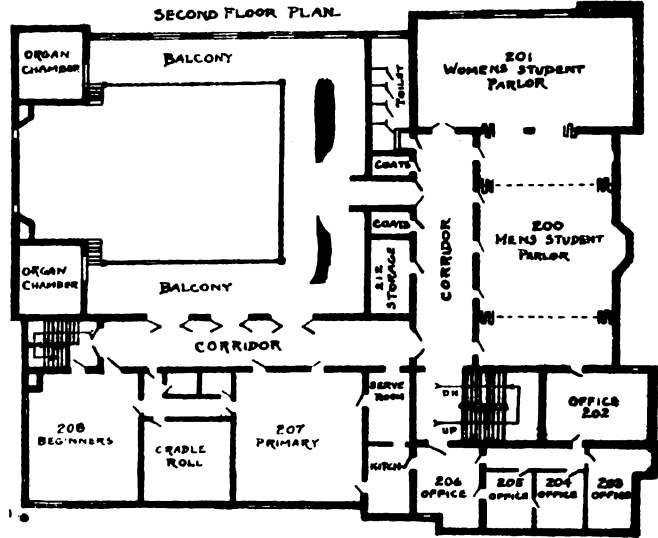


Peoples Church, built 1926

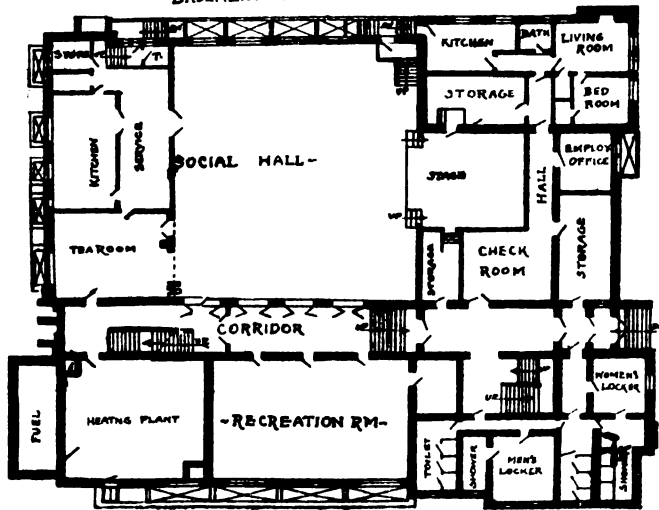
PEOPLES COMMUNITY CHURCH - EASTLANSING, MICH.
FIRST FLOOR PLAN



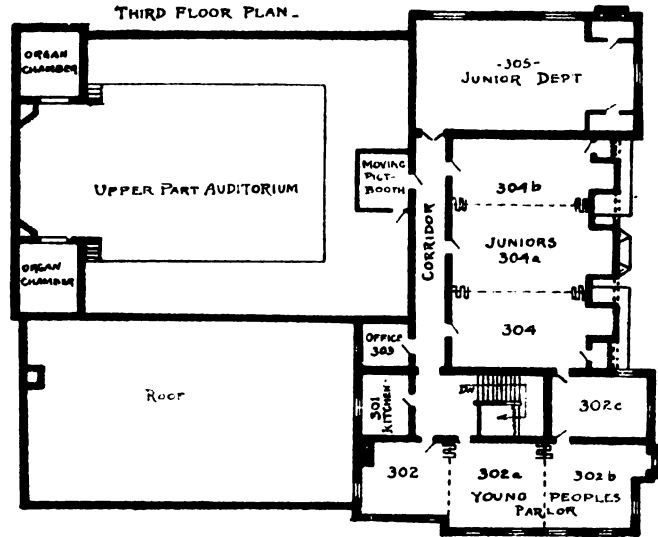
SECOND FLOOR PLAN



BASEMENT PLAN



THIRD FLOOR PLAN



Used by Courtesy of Mr. Chase Newman

Certificate of Articles of Association

United States of America

The State of Michigan

Department of State

To all to whom these presents shall come:

I, Charles J. Deland, Secretary of State of the State of Michigan and custodian of the Great Seal thereof,

Do Hereby Certify that Articles of Association of

The Peoples Church of East Lansing, Michigan

were duly filed in this office on the 15th day of

October, A. D. Nineteen Hundred and Twenty-three

and the said company is authorized to commence its

business in conformity with Act 84, Public Acts of 1921.

In Testimony Whereof, I have

hereunto set my hand and affixed the

Great Seal of the State at the Capitol,

in the city of Lansing, this fifteenth

day of October, A. D. 1923.

Seal

Chas. J. Deland

Secretary of State

(Non-Profit Corporations)

Articles of Association

of

The Peoples Church of East Lansing, Michigan

We, the undersigned, desiring to become incorporated under the provisions of Act. No. 84, of the Public Acts of Michigan for 1921, providing for the "organization, regulation and classification of domestic corporations", etc., do hereby make, execute and adopt the following articles of association, to wit:

Article I

The name or title by which said corporation is to be known in law is, The Peoples Church of East Lansing, Michigan.

Article II

This corporation shall proceed under section five (5), Chapter I, Part I, of the above named act.

Article III

The purpose or purposes for which it is formed are as follows:

The purpose of the Peoples Church of East Lansing, Michigan shall be to minister to the religious needs of the student body of the Michigan Agricultural College and the resident population of East Lansing, Michigan; to proclaim the gospel of Christ and the doctrines of the evangelical faith to develop in men a consciousness of their duties to God and their fellowmen; to create a

love for truth, a passion for righteousness and enthusiasm for service.

Article IV

The principal office or place of business shall be at East Lansing, in the county of Ingham.

Article V

(a) The amount of assets which said corporation possesses is:

Real property: \$70,000.00

Personal property: Such equipment as is common to Church edifices, of nominal value. Also all subscriptions, notes, accounts, bills receivable, and all other receivable personal assets.

(b) Said corporation is to be financed under the following general plan:

Voluntary contributions of members and others, and such other financial support as may be contributed by any or all of the following contracting parties:- The Michigan Baptist Convention; the Board of Education of the Northern Baptist Convention; the Congregational Church Building Society; the Congregational Education Society; the Michigan Congregational conference of the Methodist Episcopal Church; the Board of Education of the Methodist Episcopal Church; the Synod of Michigan and the General Board of Education, of the Presbyterian Church, U.S.A.

Under the provisions of the above named act said corporation does not intend to issue shares of stock.

Article VI

The term of existence of this proposed corporation is fixed at perpetual years from the date of these articles.

Article VII

The incorporating members of the association are as follows:

Names	Residence	Address
E. A. Bessey	213 University Drive	East Lansing, Mich.
C. F. Barnum	513 Hillcrest	" "
Mrs. Myra V. Bogue	239 Bogue St.	" "
Mrs. W.E.J. Edwards	139 Albert Ave.	" "
F. A. Gould	508 Grove St.	" "
J. H. Pratt	210 1/2 Abbott Rd.	" "
W. A. Robinson	133 Albert Ave.	" "
Mrs. F. H. Sanford	437 Abbott Rd.	" "
R. M. Snyder	258 Michigan Ave.	" "
H. J. Stafseth	630 Sunset Lane	" "

Article VIII

The names and addresses of the officers, trustees, or directors (or attorney in fact) until the 3rd. Wednesday in January, 1924, and until successors are elected and qualified are as follows:

Names	Office	Address
E. A. Bessey	President	East Lansing, Mich.
C. F. Barnum	Secretary	" "
W. A. Robinson	Treasurer	" "

Mrs. Myra V. Bogue	East Lansing, Mich.
J. H. Pratt	" "
H. J. Stafseth	" "
J. E. Smith, for the Michigan Baptist Convention	
J. W. Sutherland, for the Michigan Congregational Conference	
L. H. Manning, for the Michigan Annual Conference of the Methodist Episcopal Church	
J. F. Charlton, for the Synod of Michigan of the Presbyterian Church, U. S. A.	

Article IX

(a) The qualifications required of officers and members are as follows:

The trustees of the Peoples Church shall consist of ten persons, six to be elected by said Church, of whom not less than four shall be members of said Church, and one each by each of the four cooperating denominations, through their respective state or district bodies, to wit:

The Michigan Baptist Convention

The Michigan Congregational Conference

The Michigan Annual Conference of the Methodist Episcopal Church

The Synod of Michigan of the Presbyterian Church, U.S.A.

The trustees shall be elected as follows:

For the Peoples Church six one year, 2 for 2 years, and 2 for 3 years. The trustees representing the 4 cooperating denominations shall be elected annually and their election certified to the Church. It is understood that until these

denominational representatives can be appointed, the following shall serve as trustees: For the Baptists, J. E. Smith or his successor; for the Congregationalists, J. W. Sutherland or his successor; for the Methodists, L. H. Manning or his successor; for the Presbyterians, J. F. Charlton or his successor.

Article X

Any other statement required by law or desired by the incorporators to be included in the articles: This Church is to be organized and conducted as an Interdenominational Evangelical Christian Church in accordance with the provisions of a certain agreement made and entered into on the 31 st. day of March, 1923 by the Peoples Church and the other contracting parties named in (b) of Article V.

In witness Whereof, We, the parties designated as provided by law, by the parties associating as shown under Article VII of these articles, for the purpose of giving legal effect to these articles, hereunto sign our names this First day of October, A. D., 1923.

Ernest A. Bessey

Carl F. Barnum

William A. Robinson

State of Michigan

County of Ingham

On this First day of October, A. D., 1923 before me, a Justice of the Peace in and for said county personally appeared

Ernest A. Bessey

Carl F. Barnum

William A. Robinson

known to me to be the persons named in, and who executed the foregoing instrument, and severally acknowledged that they executed the same freely and for the intents and purposes therein mentioned.

F. W. Newell

Justice of the Peace

Covenant of Membership

By Prof. T. C. Blaisdell

I believe in the teachings of Jesus Christ, and with the help of God, I will strive, day by day, to lead the life of purity, of unselfishness, and of service which He exemplified to the world.

Articles of Faith

1. We believe in God as the all-powerful Creator, and Ruler of the universe, and as the all-just and all-loving Father of Mankind.
2. We believe in Jesus, His Son, as the fullest revelation to the world of the attributes of God, and as the Savior of all who diligently seek to serve Him.
3. We believe in the Holy Spirit as a Divine Force, a Manifestation of God, moving on the hearts of men and prompting them to noble living.

4. We believe that a life in harmony with Jesus Christ's new commandment, "That ye love one another as I have loved you", is the practical expression of the Christian faith, and is the ideal towards which, both with prayer and with works, every one should continually strive.

Resolutions To Change "Peoples Church (Congregational)" into "Peoples Church of East Lansing, Michigan". (Oct. 1923)

Resolved, That the Board of Trustees of the Peoples Church, Congregational, by its President and Secretary have and are hereby authorized and impowered to sell and convey to the Peoples Church of East Lansing, Michigan all real estate and personal property of every kind and nature owned by the Peoples Church, Congregational for a consideration of one dollar and other good and valuable consideration; a part of such consideration being the assumption by the said Peoples Church of all liens, debts, incumbrances and obligations of every kind and nature.

Adopted Yeas 20 Nays 0 Oct. 1, 1923

Resolved, That the Peoples Church Congregational be and the same is hereby dissolved and the President and Secretary of its Board of Trustees are hereby authorized and directed to notify the Secretary of State of the State of Michigan of such dissolution. This resolution, however, to take effect when the Peoples Church, Congregational, shall have been duly notified that the members of the

Peoples Church Congregational have been received into full membership into the said Peoples Church of East Lansing.

Yeas 20

Nays 0

Resolved, That this Church does hereby elect to sever its connections with the Lansing Association of Churches and ministers and that the President and Secretary of the Board of Trustees is hereby instructed to notify the clerk of said association of this action.

Yeas 20

Nays 0

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May 28 '36

Nov 14 '40

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Mar 28 '47

Nov 15 '48

Jan 3 1949

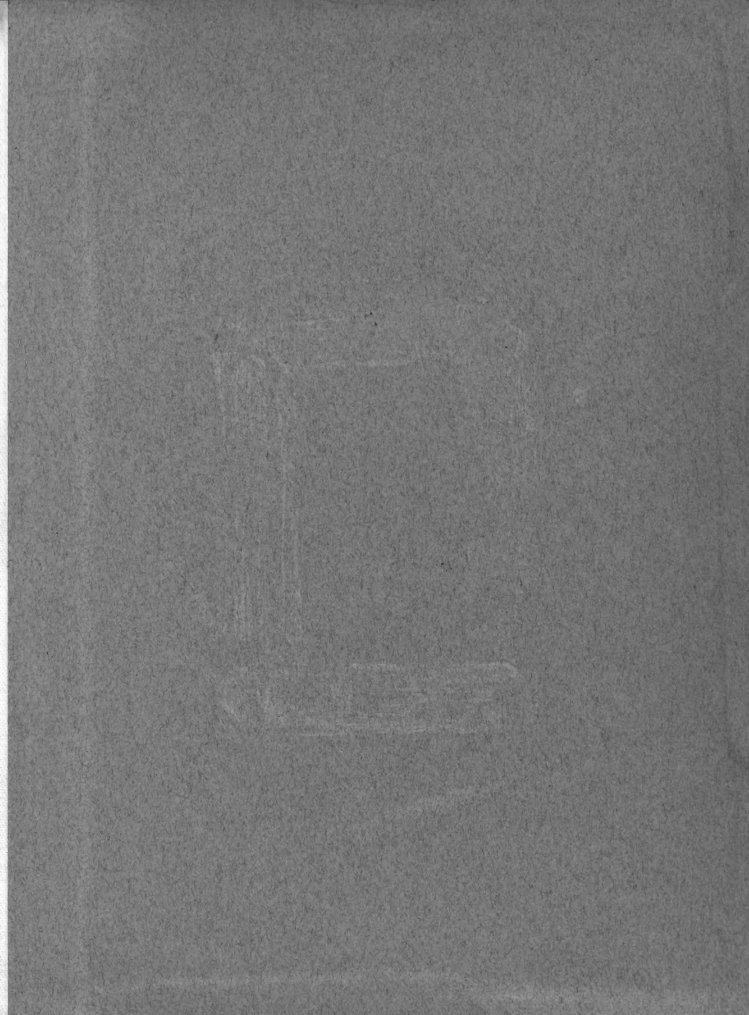
Jan 17 '49

Oct 21 '54

Jul 25 '55

JAN 23 1965

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